Laurent Guyenot

Was Vietnam a Holocaust for Zion?, by Laurent Guyénot

unz.com/article/was-vietnam-a-holocaust-for-zion

Laurent Guyénot April 2, 2018

The latest Steven Spielberg film, *The Pentagon Papers,* made me wonder about the historical significance of this glorious episode of whistleblowing and victorious struggle for freedom of the press. The leaking and publishing in 1971, by the *New York Times* then the *Washington Post,* of excerpts from this 7000-page classified report on the Vietnam War (requested by Robert McNamara before leaving the Department of Defense in 1967) is comparable to the exposure by the same *Washington Post* of the Watergate scandal one year later. The Watergate scandal passes today as evidence of the independence of the American media as a necessary counter-power against government abuses. But in reality, it simply illustrates the increasing involvement of the media in deep political warfare. Likewise we must go beyond the public and Spielbergian narratives on the Pentagon Papers to understand what was really at stake. In both scandals, I believe the leadership of both the *New York Times* and the *Washington Post,* the two biggest propaganda machines in the US, were acting not only in the service of truth, but also in service of a power deeper than the deep state they were exposing. After all, there are so many truths to choose from to make the front pages. And in matters of foreign policy, many suspect that the final choice is often determined by the ultimate question: Is it good for Israel?

In this article, I am not going to demonstrate, but simply hypothesize, that the leaking and revelation of the Pentagon Papers, and more broadly the role of the media establishment in the anti-Vietnam movement, were in the interest of Israel. At that moment Israel was starting to face a unified international front against its illegal occupation. There was a real threat that the US would force Israel to withdraw, as required by UN Resolution 242. But I will go further and suggest that the Vietnam War itself, not just the protest against it, served the interests of Israel, regardless of other factors that motivated it. There is, of course, no contradiction between these two theses, since the anti-Vietnam-war movement presupposes the Vietnam war. Significantly, until around 1969, the *Washington* Post's editorials were unequivocally pro-war.

Johnson and the Vietnam War

As I wrote in *JFK-9/11* and again in *From Yahweh to Zion,* if John Kennedy had not been assassinated, the very expression "Vietnam War" would not exist in school textbooks. Under his presidency, US military deployment amounted officially to a mere 15,000 "military advisors." At the end of 1963, Kennedy had taken the decision to withdraw from Vietnam. On November 11, he signed directive NSAM-263 for the removal of "1,000 U.S. military personnel by the end of 1963," in anticipation for withdrawing "by the end of 1965 […] the bulk of U.S. personnel."[1] On November 21, the day before his fatal visit to Texas, he expressed his resolution to his assistant press secretary Malcolm Kilduff, after reading a report on the latest casualties: "After I come back from Texas, that's going to change. There's no reason for us to lose another man over there. Vietnam is not worth another American life."[2]

But on November 26, the day after Kennedy's funeral, Johnson buried NSAM-263 and replaced it with NSAM-273, which required the military to develop a plan "for the United States to begin carrying the war north," including "different levels of possible increased activity," and "military operations up to a line up to 50 kilometers inside Laos"—which violated the 1962 Geneva Accords on the neutrality of Laos.[3] Johnson's decision regarding Vietnam was a clear betrayal of Kennedy's earlier policy, and the amazing expediency of his change of policy suggests premeditation. All ambiguities cleverly laid out in NSAM-273 would be lifted by another memo signed on January, 1964 by General Maxwell Taylor, which said: "National Security Action Memorandum n° 273 makes clear the resolve of the President to ensure victory over the externally directed and supported communist insurgency in South Vietnam […]. To do this, we must prepare for whatever level of activity may be required." It is no longer a question of stopping the war, but rather winnings at any cost. Robert McNamara, continuing as Secretary of Defense, acceded to Johnson's agenda, recommending the mobilization of 50,000 soldiers and a program of "graduated overt military pressure" against North Vietnam, a policy which Johnson rubberstamped in March 1964 by memorandum NSAM-288.[4]

A suitable pretext was still needed for aggression. It came in Gulf of Tonkin on the 2nd and 4th of August 1964, when torpedoes were allegedly launched by the North Vietnamese against American destroyers. It is now known that the second attack, if not the first, was imaginary, made up out of falsified NSA data.[5] With that faked event, Johnson could announce on national television a "retaliatory" bombing of the North Vietnamese navy, and push through Congress on August 7, 1964, the Gulf of Tonkin Resolution which gave him full powers to send up to 500,000 soldiers into North Vietnam. With that, Johnson plunged the Vietnamese people into a decade of unspeakable suffering, taking the lives of more than a million civilians. From 1965 to 1968, as part of Operation Rolling Thunder, 643,000 tons of bombs were dropped—three times more than during the entire Second World War—on a mostly rural country, and about 500,000 American soldiers were sent to Vietnam, where 50,000 perished. 19 million gallons of toxic chemicals were sprayed from the air to destroy approximately 40 percent of the South's forests, one-third of its valuable mangrove swamps, and large areas of prime cropland. The chemicals are also suspected of causing widespread health problems, including cancer and birth defects. An estimated 3.5 million Vietnamese were killed directly in the war. One-third of the South's population became "internal refugees", their way of life destroyed, forced to live for years in the misery of refugee camps and overfull cities, with prostitution and other social problems as a result. Since the war ended for the US in 1975, nearly 40,000 Vietnamese have been killed by residual explosives, including an estimated 3.5 million land mines. Many more have been crippled for life. A decade after the war, over 13 percent of Vietnam's population were still suffering from some war-related injury.[6]

Johnson and the Six Day War

It was during that period that Israel chose to launch its operation to annex Egyptian, Syrian and Jordanian territories, by creating the illusion that it was acting in self-defense. Johnson had given Israel a green light in a letter to Israeli Prime Minister Levi Eshkol, dated June 3: "I want to protect the territorial integrity of Israel […] and will provide as effective American support as possible to preserve the peace and freedom of your nation and of the area."[7] Johnson also asked the CIA to transmit to the Israeli army the precise positions of the Egyptian air bases to be destroyed.

Four days after the start of the Israeli attack, Nasser accepted the ceasefire request from the UN Security Council. It was too soon for Israel, which had not yet achieved all its objectives. It was then that, on June 8, 1967, the USS Liberty, an unarmed NSA spy ship, was bombed, strafed, and torpedoed for 75 minutes by Israeli Mirage jets and torpedo boats. The Israelis obviously intended to sink it without leaving any survivors (even the lifeboats were machine-gunned), while Johnson personally prohibited the nearby Sixth Fleet from coming to its rescue. Had the USS Liberty been successfully sunk, the attack would have been blamed on the Egyptians, and would have given Johnson the pretext to intervene militarily alongside Israel, probably forcing the USSR to go to war.[8]

But it failed. The affair was successfully smothered by a commission of inquiry headed by Admiral John Sidney McCain II (father of Arizona Senator John McCain III). The survivors received a medal in an unadvertised ceremony, accompanied by a formal order never to mention the incident. Only recently have some broken the silence.[9] Johnson accepted Israel's spurious "targeting error" explanation, and rewarded the unprovoked attack by lifting the embargo on the sale of offensive military equipment to Israel.

The USS Liberty failed false flag attack is proof of Johnson's secret complicity with Israel, and of his high treason against the country he had sworn to protect. But Johnson had in fact always been Israel's man. As early as 1948, his campaign for a Senate seat had been financed by Abraham Feinberg, president of *Americans for Haganah Incorporated* and financial godfather of Israel's atomic bomb.[10] In 2013, the Associated Press reported on newly released tapes from Johnson's White House office showing LBJ's "personal and often emotional connection to Israel." The tapes showed that during the Johnson presidency, "the United States became Israel's chief diplomatic ally and primary arms supplier." An article from the *5 Towns Jewish Times* "Our First Jewish President Lyndon Johnson?" recalls Johnson's continuous support of Jews and Israel in the 1940s and 50s, and concludes: "President Johnson firmly pointed American policy in a pro-Israel direction." The article also mentions that, "research into Johnson's personal history indicates that he inherited his concern for the Jewish people from his family. His aunt Jessie Johnson Hatcher, a major influence on LBJ, was a member of the Zionist Organization of America." And, in an additional note: "The facts indicate that both of Lyndon Johnson's great-grandparents, on the maternal side, were Jewish. […] The line of Jewish mothers can be traced back three generations in Lyndon Johnson's family tree. There is little doubt that he was Jewish."[11]

It is on record, thanks to Kennedy insider Arthur Schlesinger (*A Thousand Days,* 1965) that it was in fact Philip Graham and Joseph Alsop, respectively publisher and columnist of the *Washington Post*, both strong supporters of Israel, who convinced Kennedy to take Johnson on his ticket, in a closed door conversation.[12] Schlesinger doesn't reveal Graham and Alsop's arguments, and states that Kennedy's final decision "defies historical reconstruction"—a curious statement for a historian so well informed, which can only be explained by Schlesinger's refusal throughout his 872 pages to come to grips with Kennedy's Middle East policy and his battle with Zionism. Alan Hart has convincingly filled in the blanks: both Graham and Alsop were strongly pro-Israel as well as pro-Johnson, and both could exert a huge influence on public opinion. So "Kennedy was forced by Israel's supporters to take Johnson as his vice-presidential running mate."[13]

The Vietnam Holocaust

Is there a connection between those two wars, each waged or supported by Lyndon Johnson? In my book *JFK-9/11,* I suggested that Johnson escalated the Vietnam War as a substitute for the invasion of Cuba that the CIA and Pentagon hawks involved in the plot to assassinate JFK had been led to believe that they could start by blaming the assassination on a communist plot. "In lieu of invasion," I wrote, "Johnson offered to the generals the Vietnam War." That was a grossly insufficient explanation. There is little evidence that Pentagon generals, let alone CIA officers, needed a war, any war, at all cost. But I could think of no other explanation, short of the unlimited greed of war profiteers, of whom Johnson was a highly representative specimen. (In the weeks preceding the Kennedy assassination, he had invested in the Dallas aircraft manufacturer Ling-Temco-Vought, which was to become one of the Pentagon's biggest arms suppliers for the Vietnam War.[14] Johnson also owned stocks in Bell Helicopter, to which he transferred illegally a contract for 220 helicopters that had been signed in 1963 with its rival Kaman Aircraft.[15])

Only recently did the idea come to me of a hidden link between the Vietnam War and the Six-Day War. I could not conceive it before because I had not yet taken the full measure of the perversity of the Israeli leadership, whose collective psychopathy resonated deeply with Johnson's personal psychopathy. Having now studied the deep thinking of those ultra-Machiavellian crypto-Likudniks whom we call neoconservatives, I have acquired the conviction that the tragedy of the world for the last hundred years is only comprehensible once we admit that Israel (before and after 1947) acts on the international scene in a biblical way, that is, with the same indifference and cruelty toward non-Jewish nations that Yahweh demanded of his people in the Bible. In their eyes, these populations are no more worthy than livestock, and their suffering is irrelevant (unless, of course, it can be exploited). There is absolutely no moral limit to the determination of Israel to pave its way toward hegemony through the ruin of whole nations. Absolutely none. This is what I meant when calling Israel the "psychopathic nation".

And so my hypothesis is that one of the purposes of the Vietnam War desired by Johnson and his masters was to create a diversion while Israel was engaging in the decisive stage of its expansion. Let us imagine for a moment that there had been no Vietnam War, in 1967 and thereafter, to mobilize Americans' limited attention on world affairs, and to divert their indignation. Could the *Washington Post* and the *New York Times* have managed to hide from the public the scandal of that war of aggression and illegal annexation? Even more importantly, Israel's strategists surely understood that the legitimacy of the US state to condemn Israel's crimes would be much diminished if the US could be blamed for even worse crimes.

French President Charles De Gaulle actually understood that the Vietnam War was preventing a peaceful solution in Palestine. In a press conference on November 27, 1967, after condemning Israel's aggression and famously qualifying the Jews as "an elite people, self-confident and dominating," he called for the four great powers to enforce an international settlement on the basis of Israel's withdrawal from the occupied territories, and added:

> "But one cannot see how such an agreement could be reached as long as one of the greatest among the four will not withdraw from the heinous war that they are waging elsewhere. Without the tragedy of Vietnam, the conflict between Israel and the Arabs would not have become what it has become. And if South-East Asia could experience a renewal of peace, the Middle-East would also find its way to peace, in the climate of détente which would follow such an event."[16]

Soon after that press conference, De Gaulle's government became the target of a major student protest that culminated in May 1968, ultimately forcing De Gaulle to resign. These students, led by predominantly Jewish Trotskyist activists,[17] were not protesting against the US aggression against Vietnam, nor against Israel's aggression against its Arab neighbors, but against bourgeois society.

It is not an exaggeration to qualify the Vietnam War as a "holocaust", as did the 2008 documentary film *Vietnam: American Holocaust.* In the Bible, a holocaust designates an animal offering completely consumed by fire, producing an "enjoyable smell" for Yahweh

(Genesis 8:20-21; Exodus 29:25). According to the Book of Ezra, a gigantic holocaust was offered “to the God of Israel who resides in Jerusalem” by the Judeo-Babylonians who (re)colonized Palestine, in preparation for the (re)building of the Temple (7:12–15). Strangely, it is during the Vietnam War that the term “Holocaust” became the common designation of the killing of Jews during World War II. Unless we consider that Hitler was working for the glory of Yahweh, that expression seems absurd. Surely, the anti-Zionist rabbi Moshe Shonfeld believes that “The Zionist leaders saw the spilt Jewish blood of the Holocaust as grease for the wheels of the Jewish national state.”[19] But the term logically applies much better to the Vietnam War if we consider that by focusing the attention of the American public, then the protests of American youths and liberal intellectuals, it left the field wide open for Israel’s conquest of Palestinian, Egyptian, and Syrian territories. After all, the Vietnamese plight was greater than the Palestinians’. This, I believe, provides a plausible answer to the question: Why did Johnson, who did not satisfy the CIA hawks on Cuba, draw the US into the Vietnam inferno? The strongest Johnson administration advocate for a deepening commitment in Vietnam was National Security Advisor Walt Rostow, whose brother Eugene was Under-Secretary of State. They happened to be sons of Jewish immigrants. The historian David Milne has called Rostow “America’s Rasputin.”

Two months after his election in 1968, Nixon secretly and illegally expanded the war into Cambodia, ordering a massive bombardment under the codename Breakfast, followed by Lunch, Dessert, Snack, Dinner and Supper—all of which led to the rise of the Khmer Rouge, an exceptionally bloody, tyrannical regime responsible for the extermination of one third of the Cambodian population. The man who pushed him in that direction was National Security Advisor Henry Kissinger, also acting as Secretary of State. Like the Rostows, Kissinger happens to be Jewish.

Many of the leading figures of the anti-war movement were also Jewish. But soon after the leaking of the Pentagon Papers by Daniel Ellsberg, with the help of Anthony Russo, Noam Chomsky and Howard Zinn (all Jewish by birth), other liberal Jewish intellectuals made a 180-degree turn and became leading advocate of the war: they called themselves “neoconservatives”. We have here a fine example of dialectical engineering of history: as Jewish leftists like Noam Chomsky started to protest against the war, former Jewish leftists like Irving Kristol started to protest against the protesters. Meanwhile, Israel could be pushed out of the headlines. Kristol wrote in the magazine of the *American Jewish Congress* in 1972 that it was necessary to fight against George McGovern’s proposal to reduce the military budget by 30 percent: “This is to drive a knife into the heart of Israel. […] Jews don’t like a big military budget, but it is now an interest of the Jews to have a large and powerful military establishment in the United States. […] American Jews who care about the survival of the state of Israel have to say, no, we don’t want to cut the military budget, it is important to keep that military budget big, so that we can defend Israel.”[20]

Against McGovern’s demand for immediate withdrawal from Vietnam, Kristol could have added: “American Jews who care about the survival of the state of Israel have to say, no, we don’t want to withdraw from Vietnam, it is important to pursue the genocide of the Vietnamese, so that America’s youthful idealists will protest against their own government rather than against Israel’s violation of international law.”

References

[1] On JFK Library, http://www.jfklibrary.org/

[2] Phillip Nelson, *LBJ: The Mastermind of JFK's Assassination,* XLibris, 2010, p. 638.

[3] LBJ Library: http://www.lbjlib.utexas.edu/johnson/archives.hom/nsams/nsam273.asp.

[4] LBJ Library: http://www.lbjlib.utexas.edu/johnson/archives.hom/nsams/nsam288.asp

[5] Scott Shane, "Vietnam Study, Casting Doubts, Remain Secret", *New York Times,* October 31, 2005: http://www.nytimes.com/2005/10/31/politics/31war.html?pagewanted=all&_r=0.

[6] Figures taken from "Vietnam Holocaust, 140 years of pillage, slaughter & persecution," ã Föreningen Levande Framtid, Sweden, 2001: http://www.nnn.se/vietnam/holocaust.pdf

[7] State Department Archive: http://2001-2009.state.gov/r/pa/ho/frus/johnsonlb/xix/28057.htm.

[8] Robert Allen, *Beyond Treason: Reflections on the Cover-up of the June 1967 Israeli Attack on the USS Liberty, an American Spy Ship,* CreateSpace, 2012.

[9] Watch the 2014 Al-Jazeera documentary *The Day Israel Attacked America.*

[10] Alan Hart, *Zionism: The Real Enemy of the Jews,* vol. 2: *David Becomes Goliath,* Clarity Press, 2013, p. 250.

[11] Morris Smith, "Our First Jewish President Lyndon Johnson? – an update!!," *5 Towns Jewish Times,* April 11, 2013, on 5tjt.com.

[12] Arthur Schlesinger, *A Thousand Days: John Kennedy in the White House* (1965), Mariner Books, 2002, p. 56.

[13] Alan Hart, *Zionism,* vol. 2: *op. cit.,* p. 257.

[14] Joan Mellen, *A Farewell to Justice,* Potomac Books, 2007.

[15] Charles Kaman, "Politics had reared its ugly head in a very certain way," on http://stonezone.com/article.php?id=633

[16] Video on https://www.youtube.com/watch?v=03if1QnA5MI
Video Link; text on http://akadem.org/medias/documents/3-conference-degaulle.pdf

[17] On the Jewish-led student uprising in Paris in 1968, read Yair Auron, *Les Juifs d'extrême gauche en Mai 68, Albin Michel*, 1998.

[18] Watch on https://www.youtube.com/watch?v=aNb1uUlG2QI
Video Link *.*

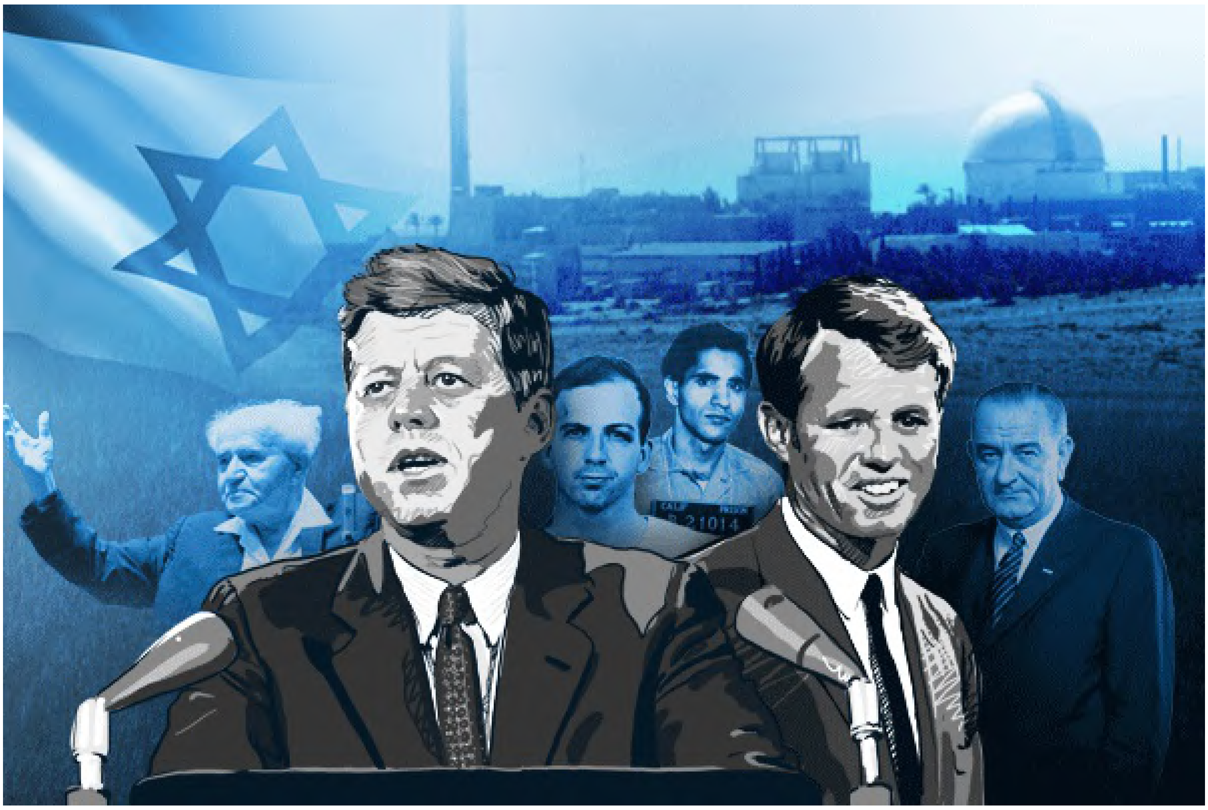
[19] Rabbi Moshe Shonfeld, *Holocaust Victims Accuse: Documents and Testimony of Jewish War Criminals*, Bnei Yeshivos, 1977 (http://netureikartaru.com/Holocaust_Victims_Accuse.pdf), pp. 28, 24.

[20] Philip Weiss, "30 Years Ago, Neocons Were More Candid About Their Israel-Centered Views," May 23, 2007: http://mondoweiss.net/2007/05/30_years_ago_ne/.

Did Israel Kill the Kennedys?, by Laurent Guyénot

UR unz.com/article/did-israel-kill-the-kennedies

Laurent Guyénot June 3, 2018



Introduction

Just after midnight of June 6, 1968, Senator Robert Kennedy was assassinated in a backroom of the Ambassador Hotel in Los Angeles. He had just been celebrating his victory at the California primaries, which made him the most likely Democratic nominee for the presidential election. His popularity was so great that Richard Nixon, on the Republican side, stood little chance. At the age of 43, Robert would have become the youngest American president ever, after being the youngest Attorney General in his brother's government. His death opened the way for Nixon, who could finally become president eight years after having been defeated by John F. Kennedy in 1960.

John had been assassinated four and a half years before Robert. Had he survived, he would certainly have been president until 1968. Instead, his vice-president Lyndon Johnson took over the White House in 1963, and became so unpopular that he retired in 1968. Interestingly, Johnson became president the very day of John's death, and ended his term a few months after Robert's death. He was in power at the time of both investigations.

And both investigations are widely regarded as cover-ups. In both cases, the official conclusion is rife with contradictions. We are going to sum them up here. But we will do more: we will show that the key to solving both cases resides in the link between them. And we will solve them beyond a reasonable doubt.

As Lance deHaven-Smith has remarked in *Conspiracy Theory in America:*

> “It is seldom considered that the Kennedy assassinations might have been serial murders. In fact, in speaking about the murders, Americans rarely use the plural, ‘Kennedy assassinations’. […] Clearly, this quirk in the Kennedy assassination(s) lexicon reflects an unconscious effort by journalists, politicians, and millions of ordinary Americans to avoid thinking about the two assassinations together, despite the fact that the victims are connected in countless ways.”[1]

John and Robert were bound by an unshakable loyalty. Kennedy biographers have stressed the absolute dedication of Robert to his elder brother. Robert had successfully managed John’s campaign for the Senate in 1952, then his presidential campaign in 1960. John made him not only his Attorney General, but also his most trusted adviser, even on matters of Foreign or Military affairs. What John appreciated most in Robert was his sense of justice and the rectitude of his moral judgment. It is Robert, for example, who encouraged John to fully endorse the cause of the Blacks’ civil rights movement[2]. Given this exceptional bond between the Kennedy brothers, what is the probability that the two Kennedy assassinations were unrelated? Rather, we should start with the assumption that they are related. Basic common sense suggests that the Kennedy brothers have been killed by the same force, and for the same motives. It is, at least, a logical working hypothesis that Robert was eliminated from the presidential race because he had to be prevented from reaching a position where he could reopen the case of his brother’s death. Both his loyalty to his brother’s memory, and his obsession with justice, made it predictable that, if he reached the White House, he would do just that. But was there, in 1968, any clear indication that he would?

Did Bobby plan to reopen the investigation on his brother’s assassination?

The question has been positively answered by David Talbot in his book *Brothers: The Hidden History of the Kennedy Years*, published in 2007 by Simon & Schuster. Robert had never believed in the Warren Report’s conclusion that Lee Harvey Oswald was the sole assassin of his brother. Knowing too well what to expect from Johnson, he had refused to testify before the Warren Commission. When its report came out, he had no choice but to publicly endorse it, but “privately he was dismissive of it,” as his son Robert Kennedy, Jr. remembers[3]. To close friends who wondered why he wouldn’t voice his doubt, he said: *“there’s nothing I can do about it. Not now.”*[4]

From 22 November 1963, Robert was alienated and monitored by Johnson and Hoover. Although still Attorney General, he knew he was powerless against the forces that had killed his brother. Yet he lost no time beginning his own investigation; he first asked CIA director John McCone, a Kennedy friend, to find out if the Agency had anything to do with the plot, and came out convinced that it hadn’t. In March 1964, he had a face-to-face conversation with mobster Jimmy Hoffa, his sworn enemy, whom he had battled for ten years, and whom he suspected of having taken revenge on his brother. Robert also asked his friend Daniel Moynihan to search for any complicity in the Secret Service, responsible for the President's security[5]. And of course, Robert suspected Johnson, whom he had always mistrusted, as Jeff Shesol documents in *Mutual Contempt: Lyndon Johnson, Robert Kennedy, and the Feud that Defined a Decade* (1997).

In fact, a mere week after JFK's death, November 29, 1963, Bill Walton, a friend of the Kennedys, travelled to Moscow and passed to Nikita Khrushchev, via a trusted agent who had already carried secret communications between Khrushchev and John Kennedy, a message from Robert and Jacqueline Kennedy; according to the memo found in the Soviet archives in the 90s by Alexandr Fursenko and Timothy Naftali (*One Hell of a Gamble*, 1998), Robert and Jackie wanted to inform the Soviet Premier that they believed John Kennedy had been *"the victim of a right-wing conspiracy,"* and that *"the cooling that might occur in U.S.-Soviet relations because of Johnson would not last forever."*[6]

Robert also contacted a former MI6 officer who had been a friend of his family when his father was Ambassador in London. This British retired officer in turn contacted some trusted friends in France, and arrangments were made for two French Intelligence operatives to conduct, over a three-year period, a quiet investigation that involved hundreds of interviews in the United States. Their report, replete with innuendo about Lyndon Johnson and right-wing Texas oil barons, was delivered to Bobby Kennedy only months before his own assassination in June of 1968. After Bobby's death, the last surviving brother, Senator Ted Kennedy, showed no interest in the material. The investigators then hired a French writer by the name of Hervé Lamarr to fashion the material into a book, under the pseudonym of James Hepburn. The book was first published in French under the title *L'Amérique brûle,* and was translated under the title *Farewell America: The Plot to Kill JFK*. Its conclusion is worth quoting:

> "President Kennedy's assassination was the work of magicians. It was a stage trick, complete with accessories and fake mirrors, and when the curtain fell, the actors, and even the scenery disappeared. […] the plotters were correct when they guessed that their crime would be concealed by shadows and silences, that it would be blamed on a 'madman' and negligence."[7]

Robert had planned to run for the American Presidency in 1972, but the escalation of the Vietnam War precipitated his decision to run in 1968. Another factor may have been the opening of the investigation by New Orleans District Attorney Jim Garrison in 1967. Garrison was allowed to view Abraham Zapruder's amateur film, confiscated by the FBI on the day of the assassination. This film, despite evident tampering, shows that the fatal shot came from the "grassy knoll" well in front of the President, not from the School Book Depository located behind him, where Oswald was supposed to be shooting from.

When talk of the investigation began, Kennedy asked one of his closest advisors, Frank Mankievitch, to follow its developments, *"so if it gets to a point where I can do something about this, you can tell me what I need to know."* He confided to his friend William Attwood, then editor of *Look* magazine, that he, like Garrison, suspected a conspiracy, *"but I can't do anything until we get control of the White House."*[8] He refrained from openly supporting Garrison, believing that since the outcome of the investigation was uncertain, it could jeopardize his plans to reopen the case later, and even weaken his chances of election by construing his motivation as a family feud.

In conclusion, there can be little doubt that, had he been elected president, Robert Kennedy would have done everything possible to reopen the case of his brother's assassination, in one way or another. This fact certainly did not escape John's murderers. They had no other option but to stop him. This first conclusion is a sufficient reason to conduct a comparative analysis of both Kennedy assassinations, in search of some converging clues that might lead us to the trail of a common mastermind.We begin with Robert's assassination.

Sirhan Sirhan, a Palestinian motivated by hatred of Israel?

Just hours after Robert's assassination, the press was able to inform the American people, not only of the identity of the assassin, but also of his motive, and even of his detailed biography.[9] Twenty-four-year-old Sirhan Bishara Sirhan was born in Jordania, and had moved to the United States when his family was expelled from West Jerusalem in 1948. After the shooting, a newspaper clipping was found in Sirhan's pocket, quoting favorable comments made by Robert regarding Israel and, in particular, what sounded like an electoral commitment: *"The United States should without delay sell Israel the 50 Phantom jets she has so long been promised."* Handwritten notes by Sirhan found in a notebook at his home confirmed that his act had been premeditated and motivated by his hatred of Israel.

That became the story line of the mainstream media from day one. Jerry Cohen of the *Los Angeles Times* wrote a front page article, saying that Sirhan is *"described by acquaintances as a 'virulent' anti-Israeli,"* (Cohen changed that into *"virulent anti-semite"* in an article for the *The Salt Lake Tribune*), and that: "*Investigation and disclosures from persons who knew him best revealed [him] as a young man with a supreme hatred for the state of Israel."* Cohen infers that *"Senator Kennedy […] became a personification of that hatred because of his recent pro-Israeli statements."* Cohen further revealed that:

> "About three weeks ago the young Jordanian refugee accused of shooting Sen. Robert Kennedy wrote a memo to himself, […] The memo said: 'Kennedy must be assassinated before June 5, 1968'—the first anniversary of the six-day war in which Israel humiliated three Arab neighbors, Egypt, Syria and Jordan."[10]

After September 11, 2001, the tragedy of Robert's assassination was installed into the Neocon mythology of the Clash of Civilizations and the War on Terror the story. Sirhan became a precursor of Islamic terrorism on the American soil. In a book entitled *The Forgotten Terrorist,* Mel Ayton, who specializes in debunking conspiracy theories, claims to present *"a wealth of evidence about [Sirhan's] fanatical Palestinian nationalism,"* and to demonstrate that *"Sirhan was the lone assassin whose politically motivated act was a forerunner of present-day terrorism"* (as written on the back cover).

In 2008, on the 40th anniversary of Robert's death, Sasha Issenberg of the *Boston Globe* recalled that the death of Robert Kennedy was *"a first taste of Mideast terror."* He quotes Harvard professor Alan Dershowitz (best known as Jonathan Pollard's lawyer), as saying:

> “I thought of it as an act of violence motivated by hatred of Israel and of anybody who supported Israel. […] It was in some ways the beginning of Islamic terrorism in America. It was the first shot. A lot of us didn’t recognize it at the time.”[11]

The fact that Sirhan was from a Christian family was lost on Dershowitz. The *Jewish Forward* took care to mention it on the same occasion, only to add that Islamic fanaticism ran in his veins anyway:

> “But what he shared with his Muslim cousins — the perpetrators of September 11 — was a visceral, irrational hatred of Israel. It drove him to murder a man whom some still believe might have been the greatest hope of an earlier generation.”

“*Robert Kennedy was the first American victim of modern Arab terrorism,”* the *Forward* journalist hammered; *“Sirhan hated Kennedy because he had supported Israel.”*[12]
This leitmotiv of the public discourse begs the question: Was Bobby really a supporter of Israel? But before we answer that question, there is on more pressing one: Did Sirhan really kill Bobby?

Did Sirhan Bishara Sirhan really kill Robert Kennedy?

If we trust official statements and mainstream news, the assassination of Robert Kennedy is an open-and-shut case. The identity of the killer suffers no discussion, since he was arrested on the spot, with the smoking gun in his hand. In reality, ballistic and forensic evidence show that none of Sirhan’s bullets hit Kennedy.
According to the autopsy report of Chief Medical Examiner-Coroner Thomas Noguchi, Robert Kennedy died of a gunshot wound to the brain, fired from behind the right ear at point blank range, following an upward angle. Nogushi restated his conclusion in his 1983 memoirs, *Coroner*. Yet the sworn testimony of twelve shooting witnesses established that Robert had never turned his back on Sirhan and that Sirhan was five to six feet away from his target when he fired.
Tallying all the bullet impacts in the pantry, and those that wounded five people around Kennedy, it has been estimated that at least twelve bullets were fired, while Sirhan’s gun carried only eight. On April 23, 2011, attorneys William Pepper and his associate, Laurie Dusek, gathered all this evidence and more in a 58-page file submitted to the Court of California, asking that Sirhan’s case be reopened. They documented major irregularities in the 1968 trial, including the fact that the bullet tested in laboratory to be compared to the the one extracted from Robert’s brain had not been shot by Sirhan’s revolver, but by another gun, with a different serial number; thus, instead of incriminating Sirhan, the ballistic test in fact proved him innocent. Pepper has also provided a computer analysis of audio recordings during the shooting, made by engineer Philip Van Praag in 2008, which confirms that two guns are heard.[13]
The presence of a second shooter was signaled by several witnesses and reported on the same day by a few news media. There are strong suspicions that the second shooter was Thane Eugene Cesar, a security guard hired for the evening, who was stuck behind Kennedy at the moment of the shooting, and seen with his pistol drawn by several

witnesses. One of them, Don Schulman, positively saw him fire. Cesar was never investigated, even though he did not conceal his hatred for the Kennedys, who according to his recorded statement, had *“sold the country down the road to the commies.”*

Even if we assume that Sirhan did kill Robert Kennedy, a second aspect of the case raises question: according to several witnesses, Sirhan seemed to be in a state of trance during the shooting. More importantly, Sirhan has always claimed, and continues to claim, that he has never had any recollection of his act:

> “I was told by my attorney that I shot and killed Senator Robert F. Kennedy and that to deny this would be completely futile, [but] I had and continue to have no memory of the shooting of Senator Kennedy.”

He also claims to have no memory of *“many things and incidents which took place in the weeks leading up to the shooting.”*[15] Some repetitive lines written of a notebook found in Sirhan’s bedroom, which Sirhan recognizes as his own handwriting but does not remember writing, are reminiscent of automatic writing.[16]

Psychiatric expertise, including lie-detector tests, have confirmed that Sirhan’s amnesia is not faked. In 2008, Harvard University professor Daniel Brown, a noted expert in hypnosis and trauma memory loss, interviewed Sirhan for a total of 60 hours, and concluded that Sirhan, whom he classifies in the category of *“high hypnotizables,”* acted unvoluntarily under the effect of hypnotic suggestion: *“His firing of the gun was neither under his voluntary control, nor done with conscious knowledge, but is likely a product of automatic hypnotic behavior and coercive control.”*[17]

We know that in the 1960s, American military agencies were experimenting on mental control. Dr Sidney Gottlieb, son of Hungarian Jews, directed the infamous CIA MKUltra project, which, among other things, were to answer questions such as: *“Can a person under hypnosis be forced to commit murder?”* according to a declassified document dated May 1951.[18] According to Israeli journalist Ronen Bergman, author of *Rise and Kill First: The Secret History of Israel’s Targeted Assassinations* (Random House, 2018), in 1968, an Israeli military psychologist by the name of Benjamin Shalit had concocted a plan to take a Palestinian prisoner and “*brainwash* and *hypnotize him into becoming* a *programmed killer”* aimed at Yasser Arafat.[19]

If Sirhan was hypnotically programmed, the question is: Who had some interest in having a visceral anti-Zionist Palestinian blamed for the killing of Robert Kennedy? Israel, of course. But then, we are faced with a dilemma, for why would Israel want to kill Robert Kennedy if Robert Kennedy was supportive of Israel, as the mainstream narrative goes?

Was Robert Kennedy really a friend of Israel?

The dilemma rests on a misleading assumption, which is part of the deception. In fact, Robert Kennedy was definitely *not* pro-Israel. He was simply campaigning in 1968. As everyone knows, a few good wishes and empty promises to Israel are an inescapable ritual in such circumstances. And Robert’s statement in an Oregon synagogue, mentioned in the May 27 Pasadena *Independent Star-News* article found in Sirhan’s pocket, didn’t exceed the minimal requirements. Its author David Lawrence had, in an earlier article entitled *“Paradoxical Bob,”* underlined how little credit should be given to such electoral promises: *“Presidential candidates are out to get votes and some of them do not realize their own inconsistencies.”*

All things considered, there is no ground for believing that Robert Kennedy would have been, as president of the US, particularly Israel-friendly. The Kennedy family, proudly Irish and Catholic, was known for its hostility to Jewish influence in politics, a classic theme of anti-Kennedy literature, best represented by the 1996 book by Ronald Kessler with the highly suggestive title, *The Sins of the Father: Joseph P. Kennedy and the Dynasty He Founded.*[20]

Robert had not been, in his brother’s government, a particularly pro-Israel Attorney General: He had infuriated Zionist leaders by supporting an investigation led by Senator William Fulbright of the *Senate Committee on Foreign Relations* aimed at registering the *American Zionist Council* as a “foreign agent” subject to the obligations defined by the Foreign Agents Registration Act of 1938, which would had considerably hindered its efficiency (after 1963, the AZD escaped this procedure by changing its status and renaming itself AIPAC)[21].

In conclusion, it is only with outstanding hypocrisy that *The Jewish Daily Forward* could write, on the 40th anniversary of Bobby’s death:

> “In remembering Bobby Kennedy, let us remember not just what he lived for, but also what he died for—namely, the precious nature of the American-Israeli relationship.”

Robert Kennedy’s death had not been a bad thing for the precious “American-Israeli relationship.” Rather, it was a great loss for the Arab world, where Bobby was mourned just as had his brother John before him.

Of course, the fact that the Zionist media lied when granting Robert Kennedy some posthumous certificate of good will toward Israel, and thereby provided Israel with a fake alibi, is not a sufficient reason for concluding that Israel murdered Robert. Even the fact that the masterminds of the plot chose as their programmed instrument an anti-Zionist Palestinian, and thereby stirred a strong anti-Palestinian feeling among Americans at the same time as getting rid of Robert, does not prove that Israel was involved. What is still lacking for a serious presumption is a plausible motive.

The motive of Robert’s assassination must be found, not in what Robert publicly declared in an Oregon synagogue during his presidential campaign, but rather in what he confided only to his most close friends: his intention to reopen the investigation on his brother’s death. Our next question, therefore, is: What would an unbiased investigation, conducted under the supervision of Robert in the White House, have revealed?

Did the CIA assassinate Kennedy?

It is obvious to anybody just vaguely informed that a genuine investigation would first establish that Oswald was a mere “patsy”*,* as he said himself, a scapegoat prepared in advance to be blamed for the crime and then be slaughtered without a trial. We will not here review the evidence that contradicts the official thesis of the lone gunman. It can be found in numerous books and documentary films.

Just as notorious is the theory that the plot to kill Kennedy originated from a secret network within the CIA, in collusion with extremist elements in the Pentagon. That conspiracy theory looms the largest in books, articles and films that have been produced since John Kennedy died.

That CIA-Pentagon theory, as I will call it (add the military-industrial complex if you wish) has a major flaw in the motive ascribed to the killers: besides getting rid of Kennedy, the theory goes, the aim was to create a pretext for invading Cuba, something the CIA had always pushed for and Kennedy had refused to do (the Bay of Pigs fiasco). With Oswald groomed as a pro-Castro communist, the Dallas shooting was staged as a false flag attack to be blamed on Cuba. But then, why did no invasion of Cuba followed Kennedy's assassination? Why was the pro-Castro Oswald abandoned by the Warren Commission in favor of the lone nut Oswald? Those who address the question, like James Douglass in his *JFK and the Unspeakable*, credit Johnson with preventing the invasion. Johnson, we are led to understand, had nothing to do with the assassination plot, and thwarted the plotters' ultimate aim to start World War III. This is to ignore the tremendous amount of evidence accumulated against Johnson for fifty years, and documented in such groundbreaking books as Phillip Nelson's *LBJ: The Mastermind of JFK's Assassination* (2010) or Roger Stone's *The Man Who Killed Kennedy: The Case Against LBJ* (2013).

Another weakness in the CIA-Pentagon theory is the lack of agreement about the mastermind of the plot. In fact, one of the names that comes up most often is James Jesus Angleton, the head of Counter-Intelligence within the CIA, about whom Professor John Newman writes in *Oswald and the CIA*:

> "In my view, whoever Oswald's direct handler or handlers were, we must now seriously consider the possibility that Angleton was probably their general manager. No one else in the Agency had the access, the authority, and the diabolically ingenious mind to manage this sophisticated plot."[23]

But there is plenty of evidence that Angleton, who was also the head of the CIA "Israel Office," was a Mossad mole. According to his biographer Tom Mangold, *"Angleton's closest professional friends overseas […] came from the Mossad and […] he was held in immense esteem by his Israeli colleagues and by the state of Israel, which was to award him profound honors after his death."*[24]No less that two monuments were dedicated to him at memorial services in Israel during ceremonies attended by chiefs of Israeli Intelligence and even a future Prime Minister.[25]

Another aspect must be taken into account: if the trail of the CIA is such a well-trodden path among Kennedy researchers, it is because it has been cut and marked by the mainstream media themselves, as well as by Hollywood. And that began even before the assassination, on October 3, 1963, with an article by the *New York Times'* chief Washington correspondent Arthur Krock. The article denounced the CIA's *"unrestrained thirst for power"* and quotidian unnamed *"very high official"* who claimed that the White House could not control the CIA, and that:

> “If the United States ever experiences an attempt at a coup to overthrow the Government, it will come from the CIA and not the Pentagon. The agency represents a tremendous power and total unaccountability to anyone.”[26]

In such a way, *The New York Times* was planting a sign, a month and a half before the Dallas killing, pointing to the CIA as the most likely instigator of the upcoming coup. The sign said: “The President is going to fall victim of a coup, and it will come from the CIA.”
One month after Kennedy’s assassination, it was the turn of the *Washington Post* to use a very similar trick, by publishing an op-ed signed by Harry Truman, in which the former president said he was *“disturbed by the way CIA has been diverted from its original assignment.” “I never had any thought when I set up the CIA that it would be injected into peacetime cloak and dagger operations,”* at the point of becoming across the globe *“a symbol of sinister and mysterious foreign intrigue […] there are now some searching questions that need to be answered.”*[27] Truman was hinting at the CIA’s role in toppling foreign governments and assassinating elected leaders abroad. But given the timing of his article, one month to the day after Dallas, it could only be understood by anyone with ears to hear, and at least subliminally by the rest, as an indictment of the CIA in the Kennedy assassination. This article, widely reprinted in the 1970s after the creation of the Church Committee and the House Select Committee on Assassinations, is regarded as Truman’s whistleblowing. Yet its *mea culpa* style is quite unlike Truman; that is because it was not written by Truman, but by his longtime assistant and ghostwriter, a Russian born Jew named David Noyes, whom Sidney Krasnoff calls “Truman’s alter ego” in his book, *Truman and Noyes: Story of a President’s Alter Ego* (1997). Truman probably never saw the article prior to its publication in the *Washington Post* morning edition, but he may be responsible for its deletion from the afternoon print runs.[28]
So the two most influential American newspapers, while ostensibly defending the official theory of the lone gunman, have planted directional signs pointing to the CIA. Most Kennedy truthers have followed the signs with enthusiasm.
In the 70s, the mainstream media and publishing industry played again a major role in steering conspiracy theorists toward the CIA, while avoiding any hint of Israeli involvement. One major contributor to that effort was A. J. Weberman, with his 1975 book *Coup d’État in America: The CIA and the Assassination of John F. Kennedy,* co-authored by Michael Canfield . According to the New York *Jewish Daily Forward* (December 28, 2012), Weberman had *“immigrated to Israel in 1959 and has dual American-Israeli citizenship,”* and is *“a close associate of Jewish Defense Organization founder Mordechai Levy, whose fringe group is a spin-off of the late Rabbi Meir Kahane’s militant right-wing Jewish Defense League.”* Weberman acknowledged Neocon Richard Perle’s assistance in his investigation.[29] The Weberman-Canfield book contributed to the momentum that led the House Select Committee on Assassinations (HSCA) to reinvestigate in 1976 the murders of JFK and Dr. Martin Luther King.
It is also in this context that *Newsweek* journalist Edward Jay Epstein published an interview of George De Mohrenschildt, a Russian geologist and consultant for Texan oilmen who had befriended Oswald and his Russian wife in Dallas in 1962. In this interview, De Mohrenschildt admitted that Oswald had been introduced to him at the instigation of Dallas CIA agent J. Walton Moore.[30] That piece of information is dubious

for several reasons: First, Moore was officially FBI rather than CIA. Second, De Mohrenschildt was in no position to confirm or deny the words that Epstein ascribed to him: he was found dead a few hours after giving the interview. In fact, De Mohrenschildt's interview published by Epstein contradicts De Mohrenschildt's own manuscript account of his relationship to Oswald, revealed after his death.[31] De Mohrenschildt's death was ruled a suicide. The Sheriff's report mentions that in his last months he complained that *"the Jews"* and *"the Jewish mafia"* were out to get him.[32] Needless to say, Epstein didn't mention anything about this. More suspicions arise from the fact that Epstein's main source for his 1978 book, *Legend: the Secret World of Lee Harvey Oswald*, was James Jesus Angleton, who was actively spreading disinformation at the time of the HSCA, defending the theory that Oswald was a KGB agent with CIA connections.

That Israeli agents have been instrumental in spreading conspiracy theories targeting the CIA is also evidenced by Oliver Stone's film *JFK* released in 1991, starring Kevin Costner in the role of New Orleans District Attorney Jim Garrison. This film, which shook public opinion to the point of motivating the *President John F. Kennedy Assassination Records Collection Act* of 1992, was produced by Arnon Milchan, described in a 2011 biography as being from his youth *"one of the most important covert agents that Israeli intelligence has ever fielded,"* involved in arms smuggling from the US to Israel.[33] In 2013 Milchan publicly revealed his extended activity as a secret agent of Israel, working in particular to boost Israel's nuclear program.[34] It is therefore no wonder that Stone's film gives no hint of the Mossad connection that Garrison stumbled upon.

Who killed JFK?

By a strange paradox, the authors who stand for the consensual conspiracy theory of a CIA plot against Kennedy build their case on the biography of Oswald, while at the same time claiming that Oswald had almost nothing to do with the killing. If Oswald was "just a patsy," as he publicly claimed, the quest for the real culprits must logically begin by investigating the man who silenced Oswald.

Oswald's assassin is known as Jack Ruby, but few people know that his real name was Jacob Leon Rubenstein, and that he was the son of Jewish Polish immigrants. Ruby was a member of the Jewish underworld. He was a friend of Los Angeles gangster Mickey Cohen, whom he had known and admired since 1946. Cohen was the successor of the famed Benjamin Siegelbaum, aka Bugsy Siegel, one of the bosses of *Murder Incorporated*. Cohen was infatuated with the Zionist cause, as he explained in his memoirs: *"Now I got so engrossed with Israel that I actually pushed aside a lot of my activities and done nothing but what was involved with this Irgun war".*[35] Mickey Cohen was in contact with Menachem Begin, the former Irgun chief, with whom he even *"spent a lot of time,"* according to Gary Wean, former detective sergeant for the Los Angeles Police Department. So there is a direct line connecting Jack Ruby, via Mickey Cohen, to the Israeli terrorist ring, and in particular to Menachem Begin, a specialist in false flag terror. We also know that Ruby phoned Al Gruber, a Mickey Cohen associate, just after Oswald's arrest; no doubt he received then "an offer he couldn't refuse," as they say in the underworld.[36] Ruby's defense lawyer William Kunstler wrote in his memoirs that Ruby told him he had killed Oswald "for the Jews," and Ruby's rabbi Hillel Silverman received the same confession when visiting Ruby in jail.[37]

Subscribe to New Columns

That is not all. At every levels of the conspiracy to kill Kennedy, we also find the fingerprints of the Israeli deep state. JFK's trip to Dallas, being officially "non political," was sponsored by a powerful business group known as the Dallas Citizens Council, dominated by Julius Schepps, *"a wholesale liquor distributor, member of every synagogue in town, and de facto leader of the Jewish community,"* as described by Bryan Edward Stone in *The Chosen Folks: Jews on the Frontiers of Texas.*[38] Kennedy was on his way to the reception organized in his honor when he was shot.

The "host committee" inviting Kennedy was chaired by another influential figure of the wealthy Jewish community in Dallas: advertising executive and PR man Sam Bloom. According to former British Intelligence Officer Colonel John Hughes-Wilson, it was Bloom who suggested to the Police *"that they move the alleged assassin [Oswald] from the Dallas police station to the Dallas County Jail in order to give the newsmen a good story and pictures."*Oswald was shot by Ruby during this transfert. Hughes-Wilson adds that,*"when the police later searched Ruby's home, they found a slip of paper with Bloom's name, address and telephone number on it."*[39]

After the Dallas tragedy, Israel's *sayanim* were also busy fabricating the official lie. Apart from its chairman Earl Warren, chosen for his figurative role as Chief Justice, all key people in the investigative Commission were either personal enemies of Kennedy—like Allen Dulles, the CIA director fired by Kennedy in 1961—or ardent Zionists. The man who played the key role in fabricating the government lie purveyed by the Warren Commission was Arlen Specter, the inventor of what came to be called the "magic bullet" theory: a single bullet supposed to have caused seven wounds to Kennedy and John Connally sitting before him in the limousine, and later found in pristine condition on a gurney in Parkland Memorial Hospital in Dallas. Specter, who with an ironic touch of chutzpah titled his autobiography *Passion for Truth,* was the son of Russian Jewish immigrants, and, at his death in 2012, was mourned by the Israeli government as *"an unswerving defender of the Jewish State,"* and by AIPAC, as *"a leading architect of the congressional bond between our country and Israel."*[40]

So, at all stages of the plot, we find a Zionist cabal including business men, politicians and Irgun-connected gangsters, not forgetting media executives, all devoted to Israel.

The most plausible motive for Israel to kill Kennedy has been revealed by two books: Seymour Hersh's *The Samson Option* in 1991, then Avner Cohen's *Israel and the Bomb* in 1998, and the lead has been followed up in 2007 by Michael Karpin in *The Bomb in the Basement.* What these investigators reveal is that Kennedy, informed by the CIA in 1960 of the military aim pursued at the Dimona complex in the Negev desert, was firmly determined to force Israel to renounce it. With that purpose in mind, he replaced CIA Director Allen Dulles by John McCone, who had, as Eisenhower's chairman of the Atomic Energy Commission (AEC), leaked to *The New York Times* the truth about Israel's Dimona project; the story was printed on December 19, 1960, weeks before Kennedy was to take office. As Alan Hart writes, *"there can be no doubt that Kennedy's determination to stop Israel developing its own nuclear bomb was the prime factor in his* *decision to appoint McCone."*[41] Then Kennedy urged Ben-Gurion to allow regular inspections of Dimona, first verbally in New York in 1961, and later through more and more insistent letters. In the last one, cabled June 15, 1963 to the Israeli ambassador with instruction to hand it personally to Ben-Gurion, Kennedy demanded Ben-Gurion's agreement for an immediate visit followed by regular visits every six months, otherwise *"this Government's commitment to and support of Israel could be seriously jeopardized."*[42] The result was unexpected: Ben-Gurion avoided official reception of the letter by announcing his resignation on June 16. As soon as the new Prime Minister Levi Eshkol took office, Kennedy sent him a similar letter, dated July 5, 1963, to no avail. Did Ben-Gurion resign in order to deal with Kennedy from another level?

Five months later, Kennedy's death relieved Israel of all pressure (diplomatic or otherwise) to stop its nuclear program. Faced with Johnson's complete lack of interest in that issue, John McCone resigned from the CIA in 1965, declaring: *"When I cannot get the President to read my reports, then it's time to go."*

Kennedy's determination to stop Israel's Dimona project was only part of the "Kennedy problem". During his first months in the White House, Kennedy committed himself by letters to Nasser and other Arab heads of State to support UN Resolution 194 for the right of return of Palestinian refugees. Ben-Gurion reacted with a letter to the Israeli ambassador in Washington, intended to be circulated among Jewish American leaders, in which he stated:

> "Israel will regard this plan as a more serious danger to her existence than all the threats of the Arab dictators and Kings, than all the Arab armies, than all of Nasser's missiles and his Soviet MIGs. […] Israel will fight against this implementation down to the last man.'"[43]

Kennedy behaved warmly toward Nasser, Israel's worst enemy. Historian Philip Muehlenbeck writes:

> "While the Eisenhower administration had sought to isolate Nasser and reduce his influence through building up Saudi Arabia's King Saud as a conservative rival to the Egyptian president, the Kennedy administration pursued the exact opposite strategy."[44]

After Kennedy's death, American foreign policy was reversed again, without the American public being aware of it. Johnson cut the economic aid to Egypt, and increased the military aid to Israel, which reached 92 million dollars in 1966, more than the total of all previous years combined.

For 50 years, the Israeli trail in the Kennedy assassination has been smothered, and anyone who mentioned it was immediately ostracized. American congressman Paul Findley nevertheless dared write in March 1992 in the *Washington Report on Middle East Affairs*: *"It is interesting to note that in all the words written and uttered about the Kennedy assassination, Israel's intelligence agency, the Mossad, has never been mentioned."* One single author has seriously investigated that trail: Michael Collins Piper, in his 1995 book *Final Judgment: The Missing Link in the JFK Assassination Conspiracy.* Piper was largely ignored by the mainstream of the Kennedy truth movement. But his work has made its way nevertheless. In 2013, Martin Sandler wrote about Piper's work in his edition of letters by Kennedy, which included those addressed to Ben-Gurion about Dimona: *"Of all the conspiracy theories, it remains one of the most intriguing."*It is, in fact, a theory widespread in Arab countries.[45]

The case against Lyndon Johnson

Several investigators have identified Lyndon Johnson, Kennedy's vice-president, as the mastermind of the Kennedy assassination. It is, at least, beyond doubt that the plotters acted with the foreknowledge that Johnson, who automatically stepped in as head of State after Kennedy's death, would cover them. The context of national crisis enabled him to bully both Justice and the press while achieving his life's ambition. Johnson not just benefitted from the plot; he participated in its elaboration. As a former senator from Texas, he could mobilize high-ranked accomplices in Dallas to prepare the ambush. Johnson also had his men in the Navy. In 1961, Texan senator John Connally had been appointed as Navy Secretary at the request of Johnson. When Connally resigned eleven months later to run for governor of Texas, Johnson convinced Kennedy to name another of his Texan friends, Fred Korth.

Johnson's privileged control over the Navy is an important aspect of the case because the Navy was critical in the setting up and in the cover-up of the plot. First, contrary to a widespread but erroneous belief, Lee Harvey Oswald had been recruited by the Navy and not by the CIA. He was a Marine, and as a Marine he had worked for the *Office of Naval Intelligence* (ONI). Secondly, it is at the Naval Hospital in Washington, under the control of Navy officers, that Kennedy's autopsy was performed, after his body had been literally stolen at gunpoint from Parkland Hospital in Dallas. The report of this autopsy stated that the fatal bullet had entered the back of Kennedy's skull, which contradicted the testimonies of twenty-one members of the Dallas hospital staff who saw two entry bullet-wounds on the front of Kennedy's body. This was critical because Oswald was presumably shooting from behind Kennedy, and could not possibly have caused these bullet wounds.

It is noteworthy that Johnson had actually taken advantage of his connections in the Navy to participate in the greatest corruption case ever recorded at that time. His accomplice Fred Korth was forced to resign as Navy Secretary in November 1963, only weeks before the Dallas coup, after the Justice Department headed by Robert Kennedy had implicated him in a fraud involving a $7 billion contract for the construction of 1,700 TFX military aircraft by General Dynamics, a Texan company. Johnson's personal secretary, Bobby Baker, was charged in the same case.

Because of this mounting scandal and other suspicions of corruption, Kennedy was determined to change Vice-President for his upcoming reelection campaign.[46] While in Dallas the day before the President's visit, Nixon publicized the rumor of Johnson's removal, and the *Dallas Morning News* was reporting on November 22nd: *"Nixon Predicts JFK May Drop Johnson."* Instead, Johnson became president that very day.

Many Americans immediately suspected Johnson's involvement in the Dallas coup, especially after the publication in 1964 of a book by James Evetts Haley, *A Texan Looks at Lyndon*, which portrayed Johnson as deeply corrupt. According to his biographer

Robert Caro, Johnson was a man thirsting *"for power in its most naked form, for power not to improve the lives of others, but to manipulate and dominate them, to bend them to his will."*[47]

The evidence incriminating Johnson does not conflict with the evidence against Israel, quite the contrary. First, both trails converge in the person of Jack Ruby, whom Nixon identified a one of "Johnson's boys," according to former Nixon operative Roger Stone.[48] The hypothesis that Ruby acted on Johnson's orders is a likely explanation for some of his odd statements to the Warren Commission:

> "If you don't take me back to Washington tonight to give me a chance to prove to the President that I am not guilty, then you will see the most tragic thing that will ever happen." "There will be a certain tragic occurrence happening if you don't take my testimony and somehow vindicate me so my people don't suffer because of what I have done."

He said that feared that his act would be used *"to create some falsehood about some of the Jewish faith,"* but added that *"maybe something can be saved […], if our President, Lyndon Johnson, knew the truth from me."*[49] With such words, Ruby seems to be trying to send a message to Johnson through the Commission, or rather a warning that he might spill the beans about Israel's involvement if Johnson did not intervene in his favor. We get the impression that Ruby expected Johnson to pardon him.

Yet Johnson did nothing to get Ruby out of jail. Ruby's sense of betrayal would explain why in 1965, after having been sentenced to life imprisonment, Ruby implicitly accused Johnson of Kennedy's murder in a press conference: *"If [Adlai Stevenson] was Vice-President there would never have been an assassination of our beloved President Kennedy."*[50]

Ruby died from a mysterious disease in his prison in 1967.

A Crypto-Zionist president?

Ruby is not the only link between Johnson and Israel, far from it. In truth, Johnson had always been Israel's man. His electoral campaigns had been funded since 1948 by Zionist financier Abraham Feinberg, who happened to be president of the Americans for Haganah Incorporated, which raised money for the Jewish militia. It is the same Feinberg who, after the Democratic primaries in 1960, made the following proposal to Kennedy, as Kennedy himself later reported to his friend Charles Bartlett: *"We know your campaign is in trouble. We're willing to pay your bills if you'll let us have control of your Middle East policy."* Bartlett recalls that Kennedy was deeply upset and swore that, *"if he ever did get to be President, he was going to do something about it."*[51]

It is on record, thanks to Kennedy insider Arthur Schlesinger (*A Thousand Days: John Kennedy in the White House,* 1965), that the two men who convinced Kennedy to take Johnson as his running mate, were Philip Graham and Joseph Alsop, respectively publisher and columnist of the *Washington Post*, and strong supporters of Israel.[52] Schlesinger doesn't reveal Graham and Alsop's arguments, and states that Kennedy's final decision *"defies historical reconstruction"*—a curious statement for a historian so well informed on the topic. But Evelyn Lincoln, Kennedy's personal secretary for twelve years, had her own idea about it. She believed that Kennedy was blackmailed with proofs of his many infidelities to his wife: "*Jack knew that Hoover and LBJ would just fill the air with womanizing."* Whatever the details of the blackmail, Kennedy once confided to his assistant Hyman Raskin, as an apology for taking Johnson, *"I was left with no choice […] those bastards were trying to frame me. They threatened me with problems and I don't need more problems."*[53]

In 2013, Associated Press reported about newly released tapes from Johnson's White House office showing LBJ's *"personal and often emotional connection to Israel,"* and pointed out that under Johnson, *"the United States became Israel's chief diplomatic ally and primary arms supplier."* An article from the *5 Towns Jewish Times* "Our First Jewish President Lyndon Johnson?" recalls Johnson's continuous support of Jews and Israel in the 1940s and 50s, and concludes: *"President Johnson firmly pointed American policy in a pro-Israel direction."* The article also mentions that, *"research into Johnson's personal history indicates that he inherited his concern for the Jewish people from his family. His aunt Jessie Johnson Hatcher, a major influence on LBJ, was a member of the Zionist Organization of America."* And, in an additional note: *"The line of Jewish mothers can be traced back three generations in Lyndon Johnson's family tree. There is little doubt that he was Jewish."*[54]

Whatever was the reason of Johnson's loyalty to Israel, it is a fact that, thanks to Johnson, Israel could continue its military nuclear program undisturbed, and acquire its first atomic bomb around 1965. Historian Stephen Green writes: *"Lyndon Johnson's White House saw no Dimona, heard no Dimona, and spoke no Dimona when the reactor went critical in early 1964."*[55]

Thanks to JFK's death, Israel was also able to carry out its plan to annex Palestinian territories beyond the boundaries imposed by the United Nations Partition plan. By leaning on Pentagon and CIA hawks, Johnson intensified the Cold War and created the climate of tension which Israel needed in order to demonize Egyptian president Nasser and reinforce its own stature as indispensable ally in the Middle East.

During the Six Day War of 1967, Israel managed to triple its territory, while creating the illusion of acting in legitimate defense. The lie could not deceive American Intelligence agencies, but Johnson had given a green light to Israel's attack, and even authorized James Angleton of the CIA to give Israel the precise positions of the Egyptian air bases, which enabled Israel to destroy them in just a few hours.

Four days after the start of the Israeli attack, Nasser accepted the ceasefire request from the UN Security Council. It was too soon for Israel, which had not yet achieved all its territorial objectives. On June 8, 1967, the USS Liberty, a NSA spy ship stationed in international waters off Sinai, was bombed, strafed and torpedoed during 75 minutes by Israeli Mirage jets and three torpedo boats, with the obvious intention of sinking it without leaving any survivors. (Even the rescue channels were machine-gunned.) Meanwhile, Johnson, from the White House, intervened personally to prohibit the nearby Sixth Fleet from rescuing the USS Liberty after the crew, despite the initial destruction of its transmitters, had managed to send off an SOS.

The attack would have been blamed on Egypt if it had succeeded, that is, if the ship had sunk and its crew had all died. The operation would then have given Johnson a pretext for interveening on the side of Israel against Egypt.

But it failed. The USS Liberty affair was suppressed by a commission of inquiry headed by Admiral John Sidney McCain II, Commander-in-Chief of US Naval Forces in Europe (and Father of Arizona Senator John McCain III). Johnson accepted Israel's spurious *"targeting error"* explanation. In January 1968 he invited the Israeli Prime Minister, Levi Eshkol, to Washington, and warmly welcomed him to his Texas ranch. What's more, Johnson rewarded Israel by lifting the embargo on offensive military equipment: US-made tanks and aircraft immediately flowed to Tel Aviv.

This failed false flag attack is evidence of the secret complicity of Johnson and Israel, implying high treason on the part of Johnson.

Conclusion

Let's now conclude our overview of the evidence: beside the fact that John and Robert were brothers, their assassinations have at least two things in common: Lyndon Johnson and Israel.

First, their deaths are precisely framed by Johnson's presidency, which was also the context for other political assassinations, such as Martin-Luther King's. Johnson was in control of the State during the two investigations on John and Robert's murders.

Secondly, in both cases, we find the fingerprints of Israel's deep state. In the case of Robert, it is the choice of the manipulated patsy, which was obviously meant to disguise Robert's assassination as an act of hatred against Israel. In the case of John, it it is the identity of the man asked to kill the patsy, a Jewish gangster linked to the Irgun.

Johnson and Israel, the two common elements in the Kennedy assassinations, are themselves closely linked, since Johnson can be considered as a high-level *sayan,* a man secretly devoted to Israel, or owned by Israel, to the point of committing high treason against the nation he had been elected to lead and protect.

The causal link between the two assassinations then becomes clear: even if Robert had been pro-Israel, which he was not, Israel and Johnson would still have had a compelling reason to eliminate him before he got to the White House, where he could—and would—reopen the investigation on his brother's death.

What should have been obvious from the start now appears brightly clear: in order to solve the mystery of the assassination of John Kennedy, one has simply to look into the two other assassinations which are connected to it: the assassination of Lee Harvey Oswald, the man whose trial could have exposed the hoax and possibly put the plotters into the light, and the assassination of Robert Kennedy, the man who would have reopened the case if he had lived. And both these assassinations bear the signature of Israel.

At his death in 1968, Robert Kennedy left eleven orphans, not counting John's two children, whom he had somewhat adopted. John's son, John F. Kennedy Jr., aka John John, who had turned three the day of his father's funeral, embodied the Kennedy myth in the heart of all Americans. The route seemed traced for him to become president one day. He died on July 16, 1999, with his pregnant wife and his sister-in-law, when his private plane suddenly and mysteriously nose-dived into the ocean a few seconds after he had announced his landing on the Kennedy property in Massachusetts.

John John had long been portrayed as a superficial, spoiled and harmless young man. But that image was as misleading as young Halmet's in Shakespeare's play. John had serious interest in mind, and, at age 39, he was just entering politics. In 1995 he founded *George* magazine, which seemed harmless until it began to take an interest in political assassinations. In March 1997, *George* published a 13-page article by the mother of Yigal Amir, the convicted assassin of Israeli Prime Minister Yitzhak Rabin. The article was supporting the thesis of a conspiracy by the Israeli far-right. So JFK Jr. was eliminated while following in the footsteps of his father, entering politics through the door of journalism and taking an interest in the crimes of the Israeli deep state. Canadian-Israeli journalist Barry Chamish believes John Kennedy Jr. was assassinated precisely for that. [56]

The nonsensical notion of a mysterious curse on the Kennedy family is an obvious smoke screen. The unsolved murders of JFK and his two legitimate heirs—his younger brother and his only son—require a more rational explanation. The sense that the official stories about their deaths amount to a huge cover-up is obsessing the American psyche, a bit like a repressed family secret affecting the whole personality from a subconscious level. President John Kennedy and his brother are heroic, almost Christ-like figures, in the heart of a growing community of citizens who have become aware of the disastrous longtime effect of their assassinations. Only when the American public at large come to grips with the truth of their deaths and honor their legacy and sacrifice will America have a chance to be redeemed and be great again.

Watch Video At: https://youtu.be/a_kh5tb7PtA

Video Link

Laurent Guyénot is the author of JFK-9/11: 50 years of Deep State, Progressive Press, 2014, and From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations, 2018. ($30 shipping included from Sifting and Winnowing, POB 221, Lone Rock, WI 53556).

Footnotes

---

[1] Lance deHaven-Smith, *Conspiracy Theory in America*, University of Texas Press, 2013,kindle 284-292.
[2] John Lewis' testimony is in the PBS documentary *American Experience Robert F. Kennedy.*
[3] Associated Press, "RFK children speak about JFK assassination," January 12, 2013, on www.usatoday.com
[4] David Talbot, *Brothers: The Hidden History of the Kennedy Years*, Simon & Schuster, 2007, p. 278-280, 305.
[5] David Talbot, *Brothers, op. cit.*, 2007, p. 21-22.
[6] David Talbot, *Brothers, op. cit.,* p. 25-7.
[7] James Hepburn, *Farewell America: The Plot to Kill JFK,* Penmarin Books, 2002, p. 269.
[8] David Talbot, *Brothers, op. cit.,* p. 312-314.
[9] Extract of TV news in the documentary film *Evidence of Revision: Part 4: The RFK assassination as never seen before*, 01:11:42
Subscribe to New Columns
[10] Jerry Cohen, "Yorty Reveals That Suspect's Memo Set Deadline for Death," *Los Angeles Times,* June 6, 1968, pages 1 and 12, on latimesblogs.latimes.com/thedailymirror/2008/06/june-6-1968.html. Jerry Cohen, "Jerusalem-Born Suspect Called An Anti-Semite," *The Salt Lake Tribune*, June 6, 1968, on www.newspapers.com. See also Harry Rosenthal, "Senator Kennedy's support for Israel promoted decision declares Sirhan," *The Telegraph,* March 5, 1969, on news.google.com
[11] Sasha Issenberg, "Slaying gave US a first taste of Mideast terror,"*Boston Globe,* June 5, 2008, on www.boston.com
[12] Jeffrey Salkin, "Remember What Bobby Kennedy Died For," *Forward.com,* June 5, 2008. Also Michael Fischbach, "First Shot in Terror War Killed RFK," *Los Angeles Times,* June 02, 2003, on articles.latimes.com
[13] Frank Morales, "The Assassination of RFK: A Time for Justice!" June 16, 2012, on www.globalresearch.ca; watch on YouTube, "RFK Assassination 40th Anniversary (2008) Paul Schrade on CNN."
[14] Philip Melanson, *The Robert F. Kennedy Assassination: New Revelations On the Conspiracy And Cover-Up,* S.P.I. Books , 1994, p. 25. For a full overview, watch Shane O'Sullivan's 2007 investigative documentary *RFK Must Die: The Assassination of Bobby Kennedy.* For more detail, read his book *Who Killed Bobby? The Unsolved Murder of Robert F. Kennedy*, Union Square Press, 2008. See also Don Schulman's testimony in *The Second Gun* (1973), from 42 min 40.

[15] In a parole hearing in 2011, failing to convince the judges for the fourteenth time. Watch on YouTube, “Sirhan Sirhan Denied Parole”: www.youtube.com/watch?v=nsm1hKPI9EU

[16] Shane O’Sullivan, *Who Killed Bobby? The Unsolved Murder of Robert F. Kennedy*, Union Square Press, 2008, p. 5, 44, 103.

[17] Jacqui Goddard, “Sirhan Sirhan, assassin of Robert F.Kennedy, launches new campaign for freedom 42 years later,” *The Telegraph,* December 3, 2011, on www.telegraph.co.uk/search/

[18] Colin Ross, *Bluebird: Deliberate Creation of Multiple Personality by Psychiatrists*, Manitou Communications, 2000,summary on www.wanttoknow.info/bluebird10pg

[19] David B. Green, “Brainwashing and Cross-dressing: Israel’s Assassination Program Laid Bare in Shocking Detail,” *Haaretz,* February 5, 2018.

[20] Ronald Kessler, *The Sins of the Father: Joseph P. Kennedy and the Dynasty He Founded,* Hodder & Stoughton, 1996.

[21] The Israel Lobby Archive, www.irmep.org/ila/forrel/

[22] Jeffrey Salkin, “Remember What Bobby Kennedy Died For *,” op. cit.*.

[23] Michael Collins Piper, *False Flag, op. cit.,* p. 78.

[24] Tom Mangold, *Cold Warrior: James Jesus Angleton: the CIA’s Master Spy Hunter,* Simon & Schuster, 1991, p. 318.

[25] Michael Howard Holzman, *James Jesus Angleton, the CIA, and the Craft of COunterintelligence,* University of Massachusetts Press, 2008, p. 153.

[26] “Assassination studies Kennedy knew a coup was coming,” on Youtube. Image of Arthur Krock’s article is shown on www.youtube.com/watch?v=snE161QnL1U at 1:36.

[27] “Harry Truman Writes: Limit CIA Role to Intelligence,” *Washington Post,* December 22, 1963, quoted in Mark Lane, *Last Word: My Indictment of the CIA in the Murder of JFK*, Skyhorse Publishing, 2011 *,* p. 246.

[28] Thomas Troy, “Truman on CIA,” September 22, 1993, on www.cia.gov ; Sidney Krasnoff, *Truman and Noyes: Story of a President’s Alter Ego,* Jonathan Stuart Press, 1997.

[29] Michael Collins Piper, *False Flags: Template for Terror,* American Free Press, 2013, p. 67.

[30] James Douglass, *JFK and the Unspeakable: Why He Died and Why It Matters,* Touchstone, 2008 *,* p. 46.

[31] George de Mohrenschilldt, *I am a Patsy!* on jfkassassination.net/russ/jfkinfo4/jfk12/hscapatsy.htm

[32] Read the Sheriff’s Office report on mcadams.posc.mu.edu/death2.txt

[33] Meir Doron, *Confidential: The Life of Secret Agent Turned Hollywood Tycoon – Arnon Milchan*, Gefen Books, 2011, p. xi.

[34] Stuart Winer, “Hollywood producer Arnon Milchan reveals past as secret agent,” *The Times of Israel,* November 25, 2013, on www.timesofisrael.com ; Meir Doron, *Confidential: The Life of Secret Agent Turned Hollywood Tycoon – Arnon Milchan*, Gefen Books, 2011, p. xi

[35] Mickey Cohen, *In My Own Words*, Prentice-Hall, 1975, p. 91-92.

[36] Michael Collins Piper, *Final Judgment: The Missing Link in the JFK Assassination Conspiracy*, American Free Press, 6th ed., ebook 2005, p. 133-155, 226.

[37] William Kunstler, *My Life as a Radical Lawyer*, Carol Publishing, 1994, p. 158; Steve North, “Lee Harvey Oswald’s Killer ‘Jack Ruby’ Came From Strong Jewish Background,” *The Forward*, November 17, 2013, on forward.com

[38] Bryan Edward Stone, *The Chosen Folks: Jews on the Frontiers of Texas,* University of Texas Press, 2010, p. 200.

[39] John Hughes-Wilson, *JFK-An American Coup d’État: The Truth Behind the Kennedy Assassination,* John Blake, 2014.

[40] Natasha Mozgovaya, “Prominent Jewish-American politician Arlan Specter dies at 82,” *Haaretz,* October 14, 2012, on www.haaretz.com.

[41] Alan Hart,*Zionism: The Real Enemy of the Jews,* vol. 2: *David Becomes Goliath,* Clarity Press, 2009 , p. 273.

[42] Warren Bass, *Support any Friend: Kennedy’s Middle East and the Making of the U.S.-Israel Alliance,* 2003, p. 219.

[43] Quoted in George and Douglas Ball, *The Passionate Attachment: America’s Involvement With Israel, 1947 to the Present*, W.W. Norton & Co., 1992, p. 51.

[44] Philip Muehlenbeck, *Betting on the Africans: John F. Kennedy’s Courting of African Nationalist Leaders,* Oxford UP, 2012.

[45] Listen to Libyan leader Muammar Gaddafi on the topic on www.youtube.com/watch?v=PV4kvhs8I8E

[46] Phillip Nelson, *LBJ: The Mastermind of JFK’s Assassination,* XLibris, 2010, p. 372.

[47] Quoted in Phillip Nelson, *LBJ: The Mastermind, op. cit.*, p. 17.

[48] Patrick Howley, “Why Jack Ruby was probably part of the Kennedy conspiracy,” *The Daily Caller,* March 14, 2014, on dailycaller.com

[49] Read Ruby’s deposition on jfkmurdersolved.com/ruby.htm

[50] See on YouTube, “Jack Ruby Talks.”

[51] Seymour Hersh, *The Samson Option: Israel’s Nuclear Arsenal and American Foreign Policy*, Random House, 1991, p. 94-97.

[52] Arthur Schlesinger, *A Thousand Days: John Kennedy in the White House* (1965), Mariner Books, 2002, p. 56; Alan Hart, *Zionism,* vol. 2, *op. cit.,* p. 257.

[53] Phillip Nelson, *LBJ: The Mastermind, op; cit.*, p. 320.

[54] Morris Smith, “Our First Jewish President Lyndon Johnson? – an update!!,” *5 Towns Jewish Times,* April 11, 2013, on 5tjt.com.

[55] Stephen Green, *Taking Sides: America’s Secret Relations With a Militant Israel,* William Morrow & Co., 1984, p. 166.

[56] Barry Chamish, “The Murder of JFK Jr – Ten Years Later,” www.barrychamish.com (also on: www.rense.com/general87/tenyrs.htm).

9/11 Was an Israeli Job, by Laurent Guyénot

UR unz.com/article/911-was-an-israeli-job

Laurent Guyénot September 10, 2018

Technical impossibilities

Thanks to courageous investigators, many anomalies in the official explanation of the events of 9/11 were posted on the Internet in the following months, providing evidence that this was a false flag operation, and that Osama bin Laden was innocent, as he repeatedly declared in the Afghan and Pakistani press and on Al Jazeera.[1] The proofs of this appalling fraud have been accumulating ever since, and are now accessible to anyone willing to spend a few hours of research on the Web. (Although, while preparing this article, I noticed that Google is now making access to that research more difficult than it was five years ago, artificially prioritizing anti-conspiracy sites.)

For example, members of Architects and Engineers for 9/11 Truth have demonstrated that it was impossible for plane crashes and jet fuel fires to trigger the collapse of the Twin Towers. Even Donald Trump understood this. In fact, speaking of "collapse" is perhaps misleading: the towers literally exploded, pulverizing concrete and projecting pieces of steel beams weighing several hundred tons hundreds of meters laterally at high speeds. The pyroclastic dust that immediately flooded through the streets, not unlike the dust from a volcano, indicates a high temperature mixture of hot gasses and relatively dense solid particles, an impossible phenomenon in a simple collapse. It is also impossible that WTC7, another skyscraper (47 stories), which had not been hit by a plane, collapsed into its own footprint at near free-fall speed, unless by "controlled demolition."

Testimonies of firefighters recorded shortly after the events describe sequences of explosions just before the "collapse", well below the plane impact. The presence of molten metal in the wreckage up to three weeks after the attack is inexplicable except by the presence of incompletely burned explosives. Firefighter Philip Ruvolo testified before Étienne Sauret's camera for his film *Collateral Damages* (2011): "You'd get down below and you'd see molten steel—molten steel running down the channelways, like you were in a foundry—like lava."

Aviation professionals have also reported impossibilities in the behavior of the planes. The charted speeds of the two aircraft hitting the Twin Towers, 443 mph and 542 mph, exclude these aircraft being Boeing 767s, because these speeds are virtually impossible near ground level. In the unlikely event such speeds could be attained without the aircraft falling apart, flying them accurately into the towers was mission impossible, especially by the amateur pilots blamed for the hijacking. Hosni Mubarak, a former pilot, said he could never do it. (He is not the only head of state to have voiced his doubts: Chavez and Ahmadinejad are among them.) Recall that neither of the black boxes of the jetliners was ever found, an incomprehensible situation.

And of course, there are the obvious anomalies of Shanksville and Pentagon crash sites: no plane or credible plane debris can be seen on any of the numerous photos easily available.

Inside Job or Mossad Job?

CARNOT
www.carnot.fr
Thierry Meyssan
9/11
The big lie
... challenges the entire official version of the Sept. 11 attacks.
The New York Times

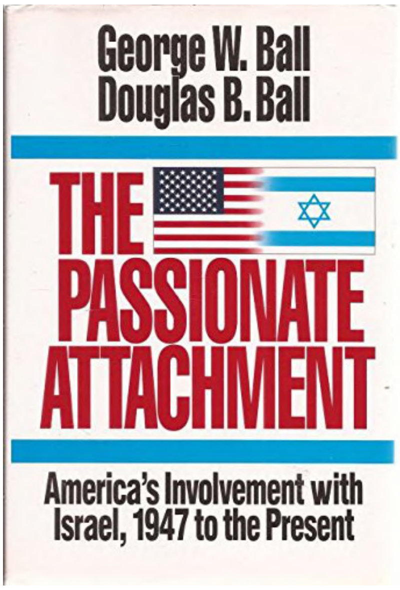
Among the growing number of Americans who disbelieve the official version of the 9/11 attacks, two basic theories are in competition: I called them “inside job” and “Mossad job”. The first one is the dominant thesis within the so-called 9/11 Truth movement, and blames the American government, or a faction within the American Deep State. The second one claims that the masterminds were members of a powerful Israeli network deeply infiltrated in all spheres of power within the US, including media, government, military and secret services.

This “Mossad job” thesis has been gaining ground since Alan Sabrosky, a professor at the U.S. Army War College and the U.S. Military Academy, published in July 2012 an article entitled “Demystifying 9/11: Israel and the Tactics of Mistake”, where he voiced his conviction that September 11th was “a classic Mossad-orchestrated operation.”

We can notice from the outset that incriminating Israelis or Arabs are both “outside job” theories (in fact, they are mirror images of each other, which is understandable in light of what Gilad Atzmon explains about Jewish “projected guilt”). Before even looking at the evidence, “outside job” sounds more credible that “inside job”. There is something monstrous in the idea that a government can deceive and terrorize its own citizens by killing thousands of them, just for starting a series of wars that are not even in the nation’s interest. By comparison, a foreign power attacking the U.S. under the false flag of a third power almost seems like fair play. Indeed suspicion of Israel’s role should be natural to anyone aware of the reputation of the Mossad as: “Wildcard. Ruthless and cunning. Has capability to target U.S. forces and make it look like a Palestinian/Arab act,” in the words of a report of the U.S. Army School for Advanced Military Studies quoted by the *Washington Times*, September 10th, 2001 — the day before the attacks.

This is an important point, because it raises the question of how and why the 9/11 Truth movement has been led to endorse massively the outrageous “inside job” thesis without even considering the more likely thesis of an attack by a foreign power acting under an Islamic false flag—and what foreign power but Israel would do that?

Of course, the two dissenting theses do not necessarily exclude each other; at least, no one incriminating Israel denies that corrupted elements from the American administration or deep state were involved. The “passionate attachment” between Israel and the U.S. has been going on for decades, and 9/11 is one of its monstruous offsprings.



I can think of no better symbol of that reality than the marriage of Ted and Barbara Olson. Ted Oslon, after having defended Bush in the disputed 2000 election, had been rewarded with the post of Solicitor General (he also defended Dick Cheney when he refused to submit to Congress Enron-related documents). Barbara was a famous CNN reporter, but before that, she was born Barbara Kay Bracher of Jewish parents, educated at Yeshiva University School of Law, and hired by the legal firm WilmerHale, of which Jamie Gorelick, a future member of the 9/11 Commission, was also a member, and whose clients include powerful Israeli firms like Amdocs, a digital communication company charged with spying for Israel in the United States. On September 11, 2001, Barbara Olson alledgedly was on flight AA77, from which she made two telephone calls to her husband. Her calls were reported on CNN in the afternoon, and contributed to crystallize some details of the official story, such as the “box cutters” used as only weapons by the hijackers. Repeatedly invited on television shows after 9/11, Ted Olson frequently contradicted himself when questioned about the calls from his wife. In a 2006 report, the FBI identified only one call from Barbara Olson, and it was an unconnected call lasting 0 seconds. Like all other reported phone calls from desperate passengers (including the famous “Hi, Mom. This is Mark Bingham”), Barbara’s call was simply impossible, because the technology required to make high-altitude phone calls was not developed until 2004.

9/11 was made possible by an alliance between secret worshippers of Israel and corrupted American elements. The question is: who, of the two, were the masterminds of this incredibly daring and complex operation, and for what “higher purpose”?

Another question is: why do those who keep repeating as a mantra *“9/11 was an inside job”* ignore totally the compelling evidence pointing to Israel? In other words, to what extent do they constitute a “controlled opposition” intended to cover up for Israel? Asking this type of question does not mean suspecting anyone who defends an erroneous or incomplete theory of being a hypocrite. Most people defending one theory or the other do so sincerely, based on the information to which they have access. I have myself been a believer in the official theory for 7 years, and in the “inside job” theory for 2 years, before progressively moving on to the present argument from 2010. On the other hand, we can assume that those who lead the public into error on a long term are not just mistaken but lying. In any case, it is legitimate to investigate the background of opinion makers, and when they are caught lying or distorting the truth, we can speculate on their motivation. I will come back to this issue at the end of the article.

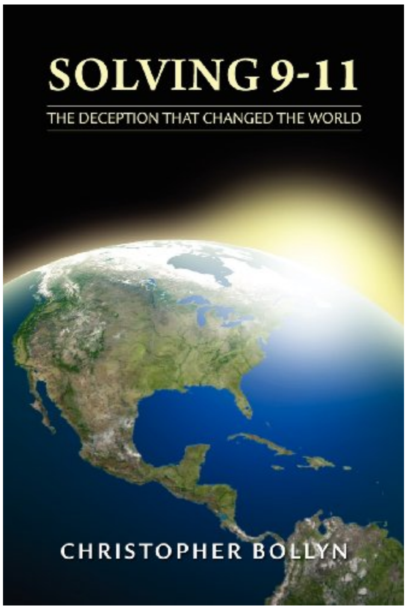
The dancing Israelis

Researchers who believe Israel orchestrated 9/11 cite the behavior of a group of individuals who have come to be known as the "dancing Israelis" since their arrest, though their aim was to pass as "dancing Arabs." Dressed in ostensibly "Middle Eastern" attire, they were seen by various witnesses standing on the roof of a van parked in Jersey City, cheering and taking photos of each other with the WTC in the background, at the very moment the first plane hit the North Tower. The suspects then moved their van to another parking spot in Jersey City, where other witnesses saw them deliver the same ostentatious celebrations.

One anonymous call to the police in Jersey City, reported the same day by *NBC News,* mentioned "a white van, 2 or 3 guys in there. They look like Palestinians and going around a building. […] I see the guy by Newark Airport mixing some junk and he has those sheikh uniforms. […] He's dressed like an Arab." The police soon issued the following BOLO alert (be-on-the-look-out) for a "Vehicle possibly related to New York terrorist attack. White, 2000 Chevrolet van with New Jersey registration with 'Urban Moving Systems' sign on back seen at Liberty State Park, Jersey City, NJ, at the time of first impact of jetliner into World Trade Center. Three individuals with van were seen celebrating after initial impact and subsequent explosion."

By chance, the van was intercepted around 4 pm, with five young men inside: Sivan and Paul Kurzberg, Yaron Shmuel, Oded Ellner, and Omer Marmari. Before any question was asked, the driver, Sivan Kurzberg, burst out: "We are Israelis. We are not your problem. Your problems are our problems. The Palestinians are your problem".The Kurzberg brothers were formally identified as Mossad agents. All five officially worked for a moving company (a classic cover for espionage) named Urban Moving Systems, whose owner, Dominik Otto Suter, fled the country for Tel Aviv on September 14.[4]

This event was first reported the day after the attacks by journalist Paulo Lima in the New Jersey newspaper *The Bergen Record*, based on "sources close to the investigation" who were convinced of the suspects' foreknowledge of the morning's attacks: "It looked like they knew what was going to happen when they were at Liberty State Park".The 579-page FBI report on the investigation that followed (partially declassified in 2005) reveals several important facts. First, once developed, the photos taken by the suspects while watching the North Tower on fire confirm their attitudes of celebration: "They smiled, they hugged each other and they appeared to 'high five' one another". To explain their contentment, the suspects said they were simply happy that, thanks to these terrorist attacks, "the



United States will take steps to stop terrorism in the world”. Yet at this point, before the second tower was hit, most Americans believed the crash was an accident. The five Israelis were found connected to another company called Classic International Movers, which employed five other Israelis arrested for their contacts with the nineteen presumed suicide hijackers. In addition, one of the five suspects had called “an individual in South America with authentic ties to Islamic militants in the middle east”. Finally, the FBI report states that the “The vehicle was also searched by a trained bomb-sniffing dog which yielded a positive result for the presence of explosive traces”.
After all this incriminating evidence comes the most puzzling passage of the report: its conclusion that “the FBI no longer has any investigative interests in the detainees and they should proceed with the appropriate immigration proceedings”. In fact, a letter addressed to the U.S. Immigration and Naturalization Service, dated September 25, 2001, proves that, less than two weeks after the events, the FBI federal headquarter had already decided to close the investigation, asking that “The U.S. Immigration and Naturalization Service should proceed with the appropriate immigration proceedings”. The five “dancing Israelis”, also known as “the high fivers”, were detained 71 days in a Brooklyn prison, where they first refused, then failed, lie detector tests. Finally, they were quietly returned to Israel under the minimal charge of “visa violation.” Three of them were then invited on an Israeli TV talk show in November 2001, where one of them ingenuously declared: “Our purpose was simply to document the event.”

The Israeli spy network

The five “dancing Israelis,” the only suspects arrested on the very day of the 9/11 attacks, were just the tip of an iceberg. In September 2001, the federal police were busy dismantling the largest Israeli spy network ever uncovered on American soil. In the summer preceding the attack, the Drug Enforcement Agency (DEA) compiled a report which would be revealed to the public by the *Washington Post* on November 23rd, 2001, followed by a Carl Cameron’s four-part documentary broadcast on Fox News from December 11th, 2001. On March 14th, 2002, an article in French newspaper *Le Monde* signed by Sylvain Cypel also referred to the report, shortly before the French magazine *Intelligence Online* made it fully accessible on the Internet.[5]It said that 140 Israeli spies, aged between 20 and 30, had been arrested since March 2001, while 60 more were arrested after September 11. Generally posing as art students, they visited at least “36 sensitive sites of the Department of Defense.” “A majority of those questioned have stated they served in military intelligence, electronic signal intercept, or explosive ordnance units. Some have been linked to high-ranking officials in the Israeli military. One was the son of a two-star general, one served as the bodyguard to the head of the Israeli

Army, one served in a Patriot mission unit.” Another, Peer Segalovitz, officer in the 605 Battalion of the Golan Heights, “acknowledged he could blow up buildings, bridges, cars, and anything else that he needed to.”[6]

Of special interest is the mention that “the Hollywood, Florida, area seems to be a central point for these individuals.”[7] More than 30 out of the 140 fake Israeli students identified before 9/11 lived in that city of 140,000 inhabitants. And this city also happens to be the place where fifteen of the nineteen alleged 9/11 Islamist hijackers had regrouped (nine in Hollywood, six in the vicinity), including four of the five supposed to have hijacked Flight AA11. What was the relationship between the Israeli spies and the Islamist terrorists? We were told by mainstream news that the former were monitoring the latter, but failed to report suspicious activities of these terrorists to American authorities. From such a presentation, Israel comes out clean, since a spy agency cannot be blamed for not sharing information with the country it is spying in. At worst, the Israeli Intelligence can be accused of “letting it happen”—a guarantee of impunity. In reality, the Israeli agents were certainly not just monitoring the future “hijackers,” but financing and manipulating them, before disposing of them. We know that Israeli Hanan Serfaty, who rented two flats near Mohamed Atta, had handled at least $100,000 in three months. And we also learned from the *New York Times* on February 19, 2009, that Ali al-Jarrah, cousin of the alleged hijacker of Flight UA93 Ziad al-Jarrah, had spent twenty-five years spying for the Mossad as an undercover agent infiltrating the Palestinian resistance and Hezbollah.

Israeli agents apparently appreciate operating under the cover of artists. Shortly before September 11, a group of fourteen Jewish “artists” under the name of Gelatin installed themselves on the ninety-first floor of the north tower of the World Trade Center. There, as a work of “street art,” they removed a window and extended a wooden balcony. To understand what role this piece of scaffolding may have played, it must be remembered that the explosion supposedly resulting from the impact of the Boeing AA11 on the North Tower took place between the ninety-second and the ninety-eighth floors. With the only film of the impact on the North Tower being that of the Naudet brothers, who are under suspicion for numerous reasons, many researchers are convinced that no aircraft hit this tower, and that the explosion simulating the impact was provoked by pre-planted explosives inside the tower.

Floors ninety-three to one hundred of the North Tower were occupied by Marsh & McLennan, whose CEO was Jeffrey Greenberg, son of wealthy Zionist (and financier of George W. Bush) Maurice Greenberg, who also happens to be the owner of Kroll Inc., the firm in charge of security for the entire World Trade Center complex on 9/11. The Greenbergs were also the insurers of the Twin Towers and, on July 24, 2001, they took the precaution of having the contract reinsured by competitors. In November 2000, the board of directors of Marsh & McLennan was joined by (Lewis) Paul Bremer, the chairman of the National Commission on Terrorism, who, on September 11, 2001, two hours only after the pulverization of the North Tower, would appear on NBC to name bin Laden as prime suspect, perfectly calm as 400 of his employees are missing (295 will finally be declared dead). “It is the day that will change our lives,” he said. “It is the day when the war that the terrorists declared on the US [. . .] has been brought home to the

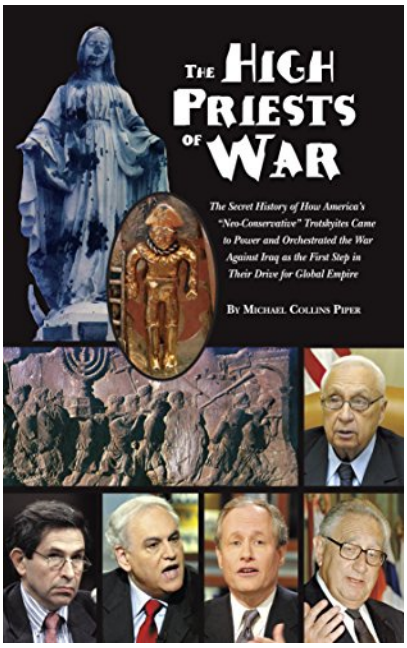
US.” In 2003, Bremer would be appointed administrator of the Coalition Provisional Authority in Iraq to level the Iraqi state to the ground and oversee the theft of almost a trillion dollars intended for its reconstruction.

The super-sayanim

With Goldberg and Bremer, we have reached the upper level of the conspiracy, comprising a number of influential Jewish personalities, working inside and outside the U.S. government — super-*sayanim*, so to speak. The most representative of those outside government is Larry Silverstein, the real estate shark who, with his partner Frank Lowy, leased the Twin Towers from New York City in the spring of 2001. The head of the New York Port Authority, who granted Silverstein and Lowy the lease, was none other than Lewis Eisenberg, another member of the United Jewish Appeal Federation and former vice-president of AIPAC. It appeared that Silverstein had made a disastrous deal, because the Twin Towers had to be decontaminated for asbestos. The decontamination process had been indefinitely postponed since the 1980s because of its cost, estimated at nearly $1 billion in 1989. In 2001, the New York Port Authority had been all too happy to shift responsibility to Silverstein.

Immediately after acquiring the Twin Towers, Silverstein renegotiated the insurance contracts to cover terrorist attacks, doubling the coverage to $3.5 billion, and made sure he would retain the right to rebuild after such an event. After the attacks, he took his insurers to court in order to receive double compensation, claiming that the two planes were two separate attacks. After a long legal battle, he pocketed $4.5 billion. Silverstein is a leading member of the United Jewish Appeal Federation of Jewish Philanthropies of New York, the biggest fundraiser for Israel (after the US government, which pays about $3 billion per year in aid to Israel). Silverstein also maintained “close ties with Netanyahu,” according to *Haaretz* (November 21, 2001): “The two have been on friendly terms since Netanyahu’s stint as Israel’s ambassador to the United Nations. For years they kept in close touch. Every Sunday afternoon, New York time, Netanyahu would call Silverstein.” Besides being a powerful man, Larry is a lucky man: as he explained in this interview, every morning of the week, he had breakfast at the *Windows on the World* on top of the North Tower, but on September 11th, he had an appointment with his dermatologist.

Accomplices to the 9/11 false flag attack with strong Israeli connections should also be tracked at the other end of the trajectory of the planes reported to have crashed into the Twin Towers. Flights AA11 and UA175 took off from Logan Airport in Boston, which subcontracted their security to International Consultants on Targeted Security (ICTS), a firm based in Israel and headed by Menachem Atzmon, a treasurer of the Likud. So did Newark Airport where flight UA93 reportedly took off before crashing in Shanksville.


THE HIGH PRIESTS OF WAR
The Secret History of How America's "Neo-Conservative" Trotskyites Came to Power and Orchestrated the War Against Iraq as the First Step in Their Drive for Global Empire
BY MICHAEL COLLINS PIPER

A serious investigation would follow many other trails, such as the Odigo instant messages received by employees at the WTC two hours before the plane crashes, as reported by *Haaretz* on September 27th, 2001. The first plane hit the WTC at the precise time announced, "almost to the minute," admitted Alex Diamandis, vice-president of Odigo, headquartered in Israel. Also disturbing is the behavior of the American branch of *Zim Israel Navigational,* a maritime shipping giant 48% owned by the Jewish state (occasionally used as a cover for the Israeli secret services), which moved its offices from the WTC, along with its 200 employees, September 4th, 2001, one week before the attacks —"like an act of God, we moved", said the CEO Shaul Cohen-Mintz when interviewed by *USA Today*, November 17th, 2001.

But of course, none of these trails were ever pursued.

That is because the most powerful conspirators were at the highest level of the Justice Department. Michael Chertoff was head of the Criminal Division of the Department of Justice in 2001, and responsible, among many other things, for securing the release of the Israeli agents arrested before and after 9/11, including the "dancing Israelis." In 2003, this son of a rabbi and of a Mossad pioneer would be appointed Secretary of Homeland Security, in charge of counter-terrorism on the American soil, which allowed him to control dissenting citizens and restrain access to the evidence under the pretext of Sensitive Security Information.

Another chief of the cover-up was Philip Zelikow, the executive director of the 9/11 presidential Commission established in November 2002. Zelikow is a self-styled specialist in the art of making "public myths" by "'searing' or 'molding' events [that] take on 'transcendent' importance and, therefore, retain their power even as the experiencing generation passes from the scene" (Wikipedia). In December 1998, he co-signed an article for *Foreign Affairs* entitled "Catastrophic Terrorism," in which he speculated on what would have happened if the 1993 WTC bombing (already attributed to bin Laden) had been done with a nuclear bomb: "An act of catastrophic terrorism that killed thousands or tens of thousands of people and/or disrupted the necessities of life for hundreds of thousands, or even millions, would be a watershed event in America's history. It could involve loss of life and property unprecedented for peacetime and undermine Americans' fundamental sense of security within their own borders in a manner akin to the 1949 Soviet atomic bomb test, or perhaps even worse. … Like Pearl Harbor, the event would divide our past and future into a before and after. The United States might respond with draconian measures scaling back civil liberties, allowing wider surveillance of citizens, detention of suspects and use of deadly force." This is the man who controlled the governmental investigation on the 9/11 terror attacks. Thomas Kean and Lee Hamilton, who nominally led the commission, revealed in their book *Without Precedent: The Inside Story of the 9/11 Commission* (2006), that the commission "was set up to fail" from the beginning. Zelikow, they claim, had already written a synopsis and a conclusion for the final report before the first meeting. He controlled all the working groups, prevented them from communicating with each other, and gave them as sole mission to prove the official story; Team 1A, for example, was tasked to "tell the story of Al-Qaeda's most successful operation—the 9/11 attacks."

A tight control of mainstream media is perhaps the most delicate aspect of the whole operation. I will not delve into that aspect, for we all know what to expect from the MSM. For a groundbreaking argument on the extent to which 9/11 was psy-op orchestrated by MSM, I recommend Ace Baker's 2012 documentary *9/11 The Great American Psy-Opera,* chapters 6, 7 and 8.

Machiavellian meta-Zionists

If we move up to the very highest level of the conspiracy, we find ourselves in Tel Aviv. The preparation for 9/11 coincided with the coming to power of Benjamin Netanyahu in 1996, followed by Ehud Barak in July 1999, and Ariel Sharon in March 2001, who brought back Netanyahu as minister of Foreign Affairs in 2002 (with Netanyahu again becoming prime minister in 2009). It must be noted that both Netanyahu and Ehud Barak were temporarily out of the Israeli government in September 2001, just like Ben-Gurion at the time of Kennedy's assassination (read my article on JFK). A few months before 9/11, Barak, a former head of Israeli military intelligence, was "recruited" as a consultant to a Mossad front company, SCP Partner, specializing in security and located less than seven miles from Urban Moving Systems. One hour after the explosion of the North Tower, Barak was on BBC World to point the finger at bin Laden (the first to do so), and concluded: "It's a time to launch an operational, complete war against terror."

As for Netanyahu, we are not surprised to hear him boast, on CNN in 2006, of having predicted in 1995 that, "if the West doesn't wake up to the suicidal nature of militant Islam, the next thing you will see is militant Islam bringing down the World Trade Center."

Netanyahu is exemplary of the ever closer "special relationship" between the US and Israel, which started with Truman and blossomed under Johnson. Netanyahu had lived, studied, and worked in the United States from 1960 to 1978, between his 11th and his 27th year—except during his military service—and again after the age of 33, when he was appointed deputy ambassador to Washington and then permanent delegate to the United Nations. Netanyahu appeared regularly on CNN in the early 1990s, contributing to the transformation of the world's leading news channel into a major Zionist propaganda tool. His political destiny was largely planned and shaped in the United States, under the supervision of those we now call neoconservatives, and the only thing that distinguishes him from them is that, for public relations reasons, he does not possess American nationality.

"What's a neocon?" once asked Bush 43 to his father Bush 41, after more than three years in the White House. "Do you want names, or a description?" answered 41. "Description." "Well," said 41, "I'll give it to you in one word: Israel."[9] That anecdote, quoted by Andrew Cockburn, sums it up. The neoconservative movement was born in the editorial office of the monthly magazine *Commentary*, which had replaced the *Contemporary Jewish Record* in 1945 as the press organ of the American Jewish Committee. "If there is an intellectual movement in America to whose invention Jews can lay sole claim, neoconservatism is it," wrote Gal Beckerman in the *Jewish Daily Forward,* January 6, 2006. "It is a fact that as a political philosophy, neoconservatism was born among the children of Jewish immigrants and is now largely the intellectual domain of those immigrants' grandchildren."

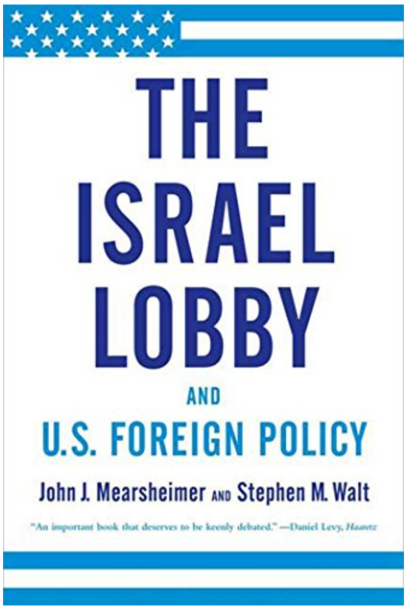
The founding fathers of neoconservatism (Norman Podhoretz, Irving Kristol, Donald Kagan, Paul Wolfowitz, Adam Shulsky) were self-proclaimed disciples of Leo Strauss, a German Jewish immigrant teaching at the University of Chicago. Strauss can be characterized as a meta-Zionist in the sense that, while an ardent supporter of the State of Israel, he rejected the idea that Israel as a nation should be contained within borders; Israel must retain her specificity, which is to be everywhere, he said in essence in his 1962 lecture "Why We Remain Jews." Strauss would also approve of being called a Machiavellian, for in his *Thoughts on Machiavelli,* he praised the "the intrepidity of his thought, the grandeur of his vision, and the graceful subtlety of his speech" (p. 13). Machiavelli's model of a prince was Cesar Borgia, the tyrant who after having appointed the cruel Ramiro d'Orco to subdue the province of Romania, had him executed with utter cruelty, thus reaping the people's gratitude after having diverted their hatred onto another. Machiavelli, writes Strauss, "is a patriot of a particular kind: He is more concerned with the salvation of his fatherland than with the salvation of his soul" (p. 10). And that happens to be exactly what Jewishness is all about, according to Jewish thinkers such as Harry Waton: "The Jews that have a deeper understanding of Judaism know that the only immortality there is for the Jew is the immortality in the Jewish people" (read more here). As a matter of fact, in the *Jewish World Review* of June 7, 1999, Michael Ledeen, a neocon and founding member of the *Jewish Institute for National Security Affairs* (JINSA), assumed that Machiavelli must have been a "secret Jew," since "if you listen to his political philosophy you will hear Jewish music."

The neoconservatives of the first generation originally positioned themselves on the far left. Irving Kristol, one of the main editors of *Commentary*, had long claimed to be a Trotskyist. It was soon after the 1967 successful annexation of Arab territories by Israel that the Straussians experienced their conversion to right-wing militarism, to which they owe their new name. Norman Podhoretz, editor-in-chief from 1960 to 1995, turned from anti-war activist to defense budget booster in the early 70s. He gave the following explanation in 1979: "American support for Israel depended upon continued American involvement in international affairs—from which it followed that an American withdrawal into the kind of isolationist mood [. . .] that now looked as though it might soon prevail again, represented a direct threat to the security of Israel." (*Breaking Ranks,* p. 336). Leading the U.S. into war for the benefit of Israel is the essence of the Machiavellian crypto-Zionists known deceptively as neoconservatives.

The Project for a new (((American))) Century

The story of how the neoconservatives reached the position of influence they held under George W. Bush is a complicated one, which I can only outline. They entered the state apparatus for the first time in the baggage of Rumsfeld and Cheney, during president

Ford's cabinet reshuffle known as the "Halloween Massacre," following Nixon's resignation. When the Cold War calmed down after America evacuated its troops from Vietnam in 1973, and the CIA produced reassuring analyses of the USSR's military capabilities and ambitions, Rumsfeld (as Secretary of Defense) and Cheney (as Chief of Staff) persuaded Ford to appoint an independent committee, known as Team B, to revise upward the CIA estimates of the Soviet threat, and reactivate a war attitude in public opinion, Congress, and Administration. Team B was chaired by Richard Pipes and co-chaired by Paul Wolfowitz, both introduced by Richard Perle.


THE ISRAEL LOBBY AND U.S. FOREIGN POLICY
John J. Mearsheimer AND Stephen M. Walt
"An important book that deserves to be keenly debated." —Daniel Levy, Haaretz

During the Democratic parenthesis of the Carter presidency (1976–80), the neoconservatives worked at unifying the largest number of Jews around their policies, by founding the Jewish Institute for National Security Affairs (JINSA), which became the second-most powerful pro-Israel lobby after AIPAC. According to its "mission statement", it is "dedicated to educating Congressional, military and civilian national security decision-makers on American defense and strategic interests, primarily in the Middle East, the cornerstone of which is a robust U.S.-Israeli security cooperation." In 1980, the neocons were rewarded by Ronald Reagan for their support by a dozen posts in national security and foreign policy: Richard Perle and Douglas Feith to the Department of Defense; Richard Pipes at the National Security Council; Paul Wolfowitz, Lewis "Scooter" Libby, and Michael Ledeen in the State Department. They helped Reagan escalate the Cold War, showering billions of dollars on the military-industrial complex.

The long term planning of 9/11 probably started then. Isser Harel, founder of Israeli secret services (*Shai* in 1944, *Shin Bet* in 1948, Mossad until 1963) is reported as prophesizing in 1980, in an interview with Christian Zionist Michael Evans, that Islamic terrorism would end up hitting America in their "phallic symbol": "Your biggest phallic symbol is New York City and your tallest building will be the phallic symbol they will hit". (A whole article would be needed to document and explain the revival of the Jewish gift of apocalyptic prophecy in recent decades.)

In 1996, during the Clinton years, the neoconservatives threw all their weight into their ultimate think tank, the Project for the New American Century (PNAC), directed by William Kristol and Robert Kagan. PNAC recommended taking advantage of the defeat of communism to reinforce American hegemony by preventing the emergence of any rival. Their *Statement of Principles* vowed to extend the current *Pax Americana*, which entailed "a military that is strong and ready to meet both present and future challenges." In its September 2000 report entitled *Rebuilding America's Defenses*, PNAC anticipated that US forces must become "able to rapidly deploy and win multiple simultaneous large-scale wars." This required a profound transformation, including the development of "a new family of nuclear weapons designed to address new sets of military requirements." Unfortunately, according to the authors of the report, "the process of transformation […] is likely to be a long one, absent some catastrophic and catalyzing event—like a new Pearl

Harbor." It is certainly no coincidence that the three-hour-long blockbuster *Pearl Harbor* was released in the summer 2001, conveniently entrenching the "New Pearl Harbor" meme into the minds of millions.

PNAC's architects played the American hegemony card by draping themselves in the super-patriotic discourse of America's civilizing mission. But their duplicity is exposed in a document brought to public knowledge in 2008: a report published in 1996 by the Israeli think tank Institute for Advanced Strategic and Political Studies (IASPS), entitled *A Clean Break: A New Strategy for Securing the Realm,* written specifically for the new Israeli prime minister, Benjamin Netanyahu. The team responsible for the report was led by Richard Perle, and included Douglas Feith and David Wurmser, who figured the same year among the signatories of PNAC. As its title suggests, the *Clean Break* report invited Netanyahu to break with the Oslo Accords of 1993, which officially committed Israel to the return of the territories it occupied illegally since 1967. The new prime minister should instead "engage every possible energy on rebuilding Zionism" and reaffirm Israel's right to the West Bank and the Gaza Strip.

In November 2000, Bush Jr. was elected under conditions that raised protests of electoral fraud. Dick Cheney, who had directed his campaign, named himself vice-president and introduced two dozens neoconservatives in foreign policy key positions. The State Department was entrusted to Colin Powell, but he was surrounded with neocon aides such as David Wurmser. As National Security Adviser, Condoleezza Rice, a specialist of Russia with no expertise in the Middle East, was entirely dependent on her neocon adviser Philip Zelikow. William Luti and Elliott Abrams, and later Eliot Cohen, were also tasked with steering Rice. But it was mainly from within the Defense Department under Donald Rumsfeld that the most influential neocons were able to fashion US foreign and military policy. Richard Perle occupied the crucial position of director of the Defense Policy Board, responsible for defining military strategy, while Paul Wolfowitz became the "soul of the Pentagon" as deputy secretary with Douglas Feith as under secretary.

The Hanukkah miracle to start WWIV

After eight months in the presidency, Bush was confronted with the "catastrophic event," the "new Pearl Harbor" that PNAC had wished for a year earlier. 9/11 was a real "Hanukkah miracle" for Israel, commented Mossad chief Ephraim Halevy and Israeli National Security Council chairman Uzi Dayan. Netanyahu rejoiced: "It's very good […] it will generate immediate sympathy […], strengthen the bond between our two peoples, because we've experienced terror over so many decades, but the United States has now experienced a massive hemorrhaging of terror." On September 21, he published an op-ed in the *New York Post* entitled "Today, We Are All Americans," in which he delivered his favorite propaganda line: "For the bin Ladens of the world, Israel is merely a sideshow. America is the target." Three days later the *New Republic* responded with a headline on behalf of the Americans: "We are all Israelis now." Americans experienced 9/11 as an act of hatred from the Arab world, and they felt an immediate sympathy for Israel, which the neoconservatives relentlessly exploited. One of the aims was to encourage Americans to view Israel's oppression of the Palestinians as part of the global fight against Islamic terrorism.

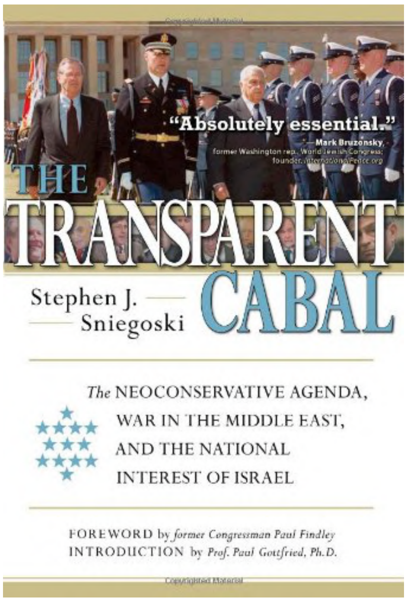
It was a great success. In the years preceding September 11, Israel's reputation had bottomed out; condemnations had been raining from around the world for its policy of apartheid and colonization, and its systematic war against Palestinian command structures. Increasing numbers of American voices questioned the merits of the special relationship between the United States and Israel. From the day of the attacks, it was all over. As Americans now intended to fight Arab terrorists to the death, they would stop demanding from Israel more reasonable, proportionate retaliation against Palestinian suicide bombers and rockets.

Instead, the president's speeches (written by neocon David Frum) characterized the 9/11 attacks as the trigger for a world war of a new type, one fought against an invisible enemy scattered throughout the Middle East. First, vengeance must come not only against bin Laden, but also against the state harboring him: "We will make no distinction between those who committed these acts and those who harbor them" (Sept. 11). Second, the war extends to the world: "Our war on terror begins with Al Qaeda, but it does not end there. It will not end until every terrorist group of global reach has been found, stopped and defeated" (Sept. 20). Third, any country that does not support Washington will be treated as an enemy: "Either you are with us, or you are with the terrorists" (Sept. 20).

In an article in the *Wall Street Journal* dated November 20, 2001, the neoconservative Eliot Cohen dubbed the war against terrorism as "World War IV," a framing soon echoed by other American Zionists (the odd choice of the name WWIV rather than WWIII comes, I suspect, from the neocons' ethnocentric worldview, in which every world war is a step toward Greater Israel; since one major step was accomplished in 1967, the Cold War counts as WW3). In September 2004, at a conference in Washington entitled "World War IV: Why We Fight, Whom We Fight, How We Fight," Cohen said: "The enemy in this war is not 'terrorism' […] but militant Islam." Like the Cold War, the imminent world war, according to Cohen's vision, has ideological roots, will have global implications, and will last a long time, involving a whole range of conflicts. The self-fulfilling prophecy of a new World War centered in the Middle East has also been popularized by Norman Podhoretz, in "How to Win World War IV" (*Commentary,* February 2002), followed by a second article in, "World War IV: How It Started, What It Means, and Why We Have to Win," (September 2004), and finally a book titled *World War IV: The Long Struggle Against Islamofascism* (2007).[11]

The hijacked conspiracy and the controlled opposition

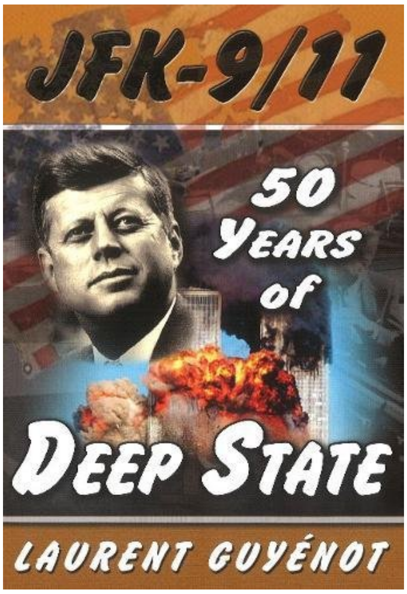
In the case of 9/11 as in the case of Kennedy, controlled opposition operates on many levels, and many honest scholars now realize that the 9/11 Truth movement itself is partly channeled by individuals and groups secretly aiming at drawing suspicions away from Israel. Such is certainly the case of the three young Jews (Avery, Rowe, and Bermas) who directed the film *Loose Change* (2005), the most widely watched 9/11 conspiracy film since its first version in 2005. They hitched their whole thesis on a comparison with the never carried-out false flag project Operation Northwoods (timely revealed to the public in May 2001 in James Bamford's book *Body of Secrets*, written with the support of former NSA director Michael Hayden, now working for Michael Chertoff), but they failed to mention the attack on the USS Liberty, a well-documented false flag attack by Israel on its U.S. ally. They did not breathe a word about the neoconservatives' loyalty to Israel, and treat anyone who cited the Israeli role in 9/11 as anti-Semitic. The same can be said of Bermas's more recent film *Invisible Empire* (2010), also produced by Alex Jones: a compilation of anti-imperialist clichés focusing on the Bushs and the Rockefellers, without a single hint of the (((Others))).


"Absolutely essential."
—Mark Bruzonsky,
former Washington rep., World Jewish Congress;
founder, InternationalPeace.org
THE TRANSPARENT CABAL
Stephen J. Sniegoski
The NEOCONSERVATIVE AGENDA, WAR IN THE MIDDLE EAST, AND THE NATIONAL INTEREST OF ISRAEL
FOREWORD by former Congressman Paul Findley
INTRODUCTION by Prof. Paul Gottfried, Ph.D.

It is interesting to note that the 9/11 scenario put forward by *Loose Change* had actually been prewritten by Hollywood: on the 4th of March, 2001, Fox TV broadcast the first episode of the series *The Lone Gunmen*, watched by 13 million Americans. The plot is about computer hackers working for a secret cabal within the U.S. government, who hijack a jet by remote control with the intent to crash it into one of the Twin Towers, while making it appear to have been hijacked by Islamic terrorists. At the last seconds, the pilots manage to regain control of the plane. The purpose of the failed operation was to trigger a world war under the pretext of fighting terrorism. Truthers of the "inside job" school fancy that this episode must have been written by some whistleblower inside Fox. Unlikely!

There is, of course, some truth in the "inside job" theory, as I said at the beginning. Israel (in the wider sense) would not be able to pull such an operation and get away with it, without complicity at the highest level of U.S. government. How does that work? Pretty much like for the Kennedy assassination, if you consider that the country was then ruled by its vice-president Dick Cheney, the president being a mere dummy (see Lou Dubose and Jake Bernstein, *Vice: Dick Cheney and the Hijacking of the American Presidency,* Random House, 2006). In my book *JFK-9/11,* I have proposed a plausible scenario of how Israel had in fact hijacked a smaller false flag attack on the Pentagon fabricated by the American Deep State, for the limited purpose of justifying the overthrow of the Talibans in Afghanistan, a goal fully supported by such "Great Gamers" as Zbigniew Brzezinski, but which didn't in itself interest the neocons.

What the neocons wanted was a new war against Iraq and then a general conflagration in the Middle East leading to the crumbling of all the enemies of Israel, with Syria and Iran high on the list. So they outbid everyone and gave the operation the scale they wanted with the help of their New York super-*sayan* Silvertein. George W. Bush, Colin Powell, Condoleezza Rice, and other goyim who had been kept out of the loop, finding themselves embroiled in geopolitical machinations of



global scope, could merely try to save face. On September 19 and 20, Richard Perle's Defense Policy Board met in the company of Paul Wolfowitz and Bernard Lewis (inventor of the self-fulfilling prophecy of the "clash of civilizations") but in the absence of Powell and Rice. They prepared a letter to Bush, written on PNAC letterhead, to remind him of his historic mission: "Even if evidence does not link Iraq directly to the attack, any strategy aiming at the eradication of terrorism and its sponsors must include a determined effort to remove Saddam Hussein from power in Iraq. Failure to undertake such an effort will constitute an early and perhaps decisive surrender in the war on international terrorism."[12] This was an ultimatum. Bush was certainly aware of the leverage that the neocons had acquired over the major print and television media. He was obliged, under penalty of ending in the proverbial trash bin of history, to endorse the invasion of Iraq that his father had refused the Zionists ten years earlier.

As for Brzezinski and other genuine U.S. imperialists, their support for the invasion of Afghanistan made their timid protests against the Iraq war ineffective. It was a little late in February 2007 when Brzezinski denounced before the Senate "a historical, strategic and moral calamity […] driven by Manichaean impulses and imperial hubris." In 2012 he declared, regarding the risk of conflagration with Iran, that Obama should stop following Israel like a "stupid mule." He soon disappeared from the MSM, as a useful idiot no longer useful.

The "half truth" of the exclusively "inside job" theory, which denounces 9/11 as a false flag operation perpetrated by the American state on its own citizens, functions like a secondary false flag hiding the real masters of the operation, who are in fact agents in the service of a foreign nation. One of the aims of this inside-jobish controlled opposition is to force American officials to maintain the "bin Laden did it" masquerade, knowing that tearing apart the fake Islamic flag would only reveal the U.S. flag, not the Israeli flag. No longer controlling the media, they would not have the means to raise this second veil to expose Israel. Any effort to get at the truth would be political suicide. Everyone understands what is at stake: if one day, under mounting pressure from public opinion or for some other strategic reason, the mainstream media abandons the official bin Laden story, the well-rehearsed slogan "9/11 was an inside job" will have prepared Americans to turn against their own government, while the neocon Zionists will remain untouchable (Machiavelli's method: make another accomplish your dirty ends, then turn popular vengeance against him). And God knows what will happen, if the government has not by then succeeded in disarming its citizens through Sandy Hook-type psy-ops. Government officials have little choice but to stick to the Al-Qaeda story, at least for the next fifty years.

Subscribe to New Columns

After reaching this conclusion in *JFK-9/11*, I had the satisfaction of finding that Victor Thorn, in a book that had eluded me (*Made in Israel: 9-11 and the Jewish Plot Against America,* Sisyphus Press, 2011), had already expressed it in harsher terms: “In essence, the ‘9-11 truth movement’ was created *prior* to Sept. 11, 2001 as a means of suppressing news relating to Israeli complicity. By 2002–2003, ‘truthers’ began appearing at rallies holding placards that read ‘9-11 was an inside job.’ Initially, these signs provided hope for those who didn’t believe the government and mainstream media’s absurd cover stories. But then an awful realization emerged: The slogan ‘9-11 was an inside job’ was quite possibly the greatest example of Israeli propaganda ever devised. […] The mantra, ‘9-11 was an inside job’ is only partially true and is inherently damaging to the ‘truth movement’ because it shifts all attention away from Israel’s traitorous assault against America. […] Leaders of these fake 9-11 groups know the truth about Israel’s 9-11 barbarity. Their willingness to perpetuate or cover it up ultimately makes them as guilty and vile as those who launched the attacks. There are no degrees of separation in this matter. It’s a black-and-white issue. Tell the entire truth about Israel’s Murder, Inc. cabal, or sleep in the same infected bed as these murdering dogs lie in. […] Faux conspiratologists complain about the government and news sources not telling the truth, yet they’ve erected an utter blackout on data regarding Israel and 9-11.”

The missing .3 trillion

9-11
BRAND TERRORISM
MADE IN ISRAEL
VICTOR THORN

Some readers will complain that I am making a very complex operation appear too simple. I plead guilty: I have merely tried here to outline the case against Israel in the short scope of an article. But I am fully aware that creating Greater Israel through a world war fought by the U.S. might not have been the only consideration in the preparation of 9/11. Many private interests had to be involved. Yet I believe none of them interfered with Israel’s plan, and most of them supported it.
There is, for example, the missing gold in the WTC basement : $200 million were recovered from the estimated $1 billion stored: who took the rest? But that is nothing compared to the $2.3 trillion that were missing from the accounts of the Department of Defense for the year 2000, in addition to $1.1 trillion missing for 1999, according to a televised declaration made on September 10th, 2001, the day before the attacks, by Donald Rumsfeld. Just for comparison, this is more than one thousand times the colossal losses of Enron, which triggered a chain of bankruptcies that same year. All this money evaporated into thin air under the watch of William Cohen, Defense Secretary during Bill Clinton’s second term. In 2001, the man who was tasked to help track down the missing trillions was Under Secretary of Defense (Comptroller) Dov Zakheim, a member of PNAC and an ordained rabbi. Practically, the mystery had to be resolved by financial analysts at Resource Services Washington (RSW). Unfortunately, their offices were destroyed by “al-Qaeda” the following morning. The “hijackers” or Flight

AA77, rather than hitting the command center on the eastern side of the Pentagon, chose to attempt a theoretically impossible downward spiral at 180 degrees in order to hit the west side of the building precisely at the location of the accounting offices. The 34 experts at RSW perished in their offices, together with 12 other financial analysts, as is noted in the biography of the team leader Robert Russell for the National 9/11 Pentagon Memorial: "The weekend before his death, his entire office attended a crab feast at the Russell home. They were celebrating the end of the fiscal-year budget completion. Tragically, every person that attended that party was involved in the Pentagon explosion, and are currently missing".

By an incredible coincidence, one of the financial experts trying to make sense of the Pentagon financial loss, Bryan Jack, was reported to have died at the precise location of his office, not because he was working there that day, but because he was on a business trip on Flight AA77. In the words of the *Washington Post* database: "Bryan C. Jack was responsible for crunching America's defense budget. He was a passenger on American Airlines Flight 77, bound for official business in California when his plane struck the Pentagon, where, on any other day, Jack would have been at work at his computer".

Yahweh must have a sense of chutzpah!

Laurent Guyénot is the author of *JFK-9/11: 50 years of Deep State*, Progressive Press, 2014, and *From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations*, 2018. (or $30 shipping included from Sifting and Winnowing, POB 221, Lone Rock, WI 53556).

Footnotes

---

[1] Philippe Broussard, "En dépit des déclarations américaines, les indices menant à Ben Laden restent minces," *Le Monde,* September 25, 2001.

[2] Gilad Atzmon, *Being in Time: a Post-Political Manifesto,* Interlink Publishing, 2017 *,* p. 142.

[3] David Ray Griffin, *9/11 Contradictions,* Arris Books, 2008, pp. 170-182; Webster Griffin Tarpley, *9/11 Synthetic Terror Made in USA,* Progressive Press, 2008, pp. 321-324.

[4] Christopher Bollyn, *Solving 9-11: The Deception That Changed the World,* C. Bollyn, 2012, pp. 278–280.

[5] It is quoted here from Bollyn's book and from Justin Raimondo, *The Terror Enigma: 9/11 and the Israeli Connection*, iUniverse, 2003.

[6] Christopher Bollyn, *Solving 9-11: The Deception That Changed the World,* C. Bollyn, 2012, p. 159.

[7] Justin Raimondo, *The Terror Enigma: 9/11 and the Israeli Connection*, iUniverse, 2003, p. 3.

[8] Christopher Bollyn, *Solving 9-11: The Deception that Changed the World,* 2012 *,* pp. 278-280.

[9] Quoted by Andrew Cockburn, who claims to have heard the anecdote from "friends of the family", in *Rumsfeld: His Rise, His fall, and Catastrophic Legacy,* Scribner, 2011, p. 219.

[10] Michael Evans told of this prophecy in an interview with Deborath Calwell and in his book *The American Prophecies, Terrorism and Mid-East Conflict Reveal a Nation's Destiny*), quoted in Christopher Bollyn, *Solving 9-11: The Deception That Changed the World,* C. Bollyn, 2012, p. 71.

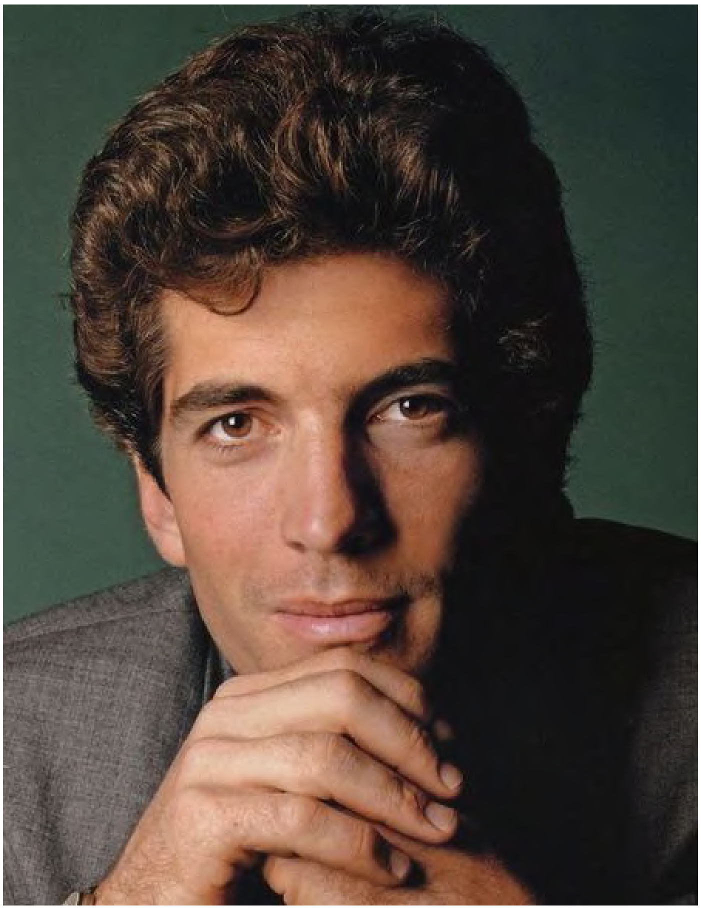
[11] Stephen Sniegoski, *The Transparent Cabal: The Neoconservative Agenda, War in the Middle East, and the National Interest of Israel,* Enigma Edition, 2008, p. 193.

[12] Stephen Sniegoski, *The Transparent Cabal: The Neoconservative Agenda, War in the Middle East, and the National Interest of Israel,* Enigma Edition, 2008, p. 144.

The Broken Presidential Destiny of JFK, Jr., by Laurent Guyénot

unz.com/article/the-broken-presidential-destiny-of-jfk-jr

Laurent Guyénot February 11, 2019



On July 16, 1999, John Fitzgerald Kennedy Junior was flying his private Piper Saratoga II, with his wife Carolyn Bessette and his sister-in-law Lauren Bessette. He was to drop Lauren off at Martha's Vineyard, then fly on with Carolyn to Hyannis Port for the wedding of his cousin, Rory Kennedy, the following day. At 9:39, as he was approaching Martha's Vineyard airport, John radioed the control tower for landing instructions, giving no sign of difficulty. At 9:41 p.m., witnesses heard and saw an explosion in the sky, at the precise moment when John's plane suddenly plummeted into the ocean at the radar-recorded speed of 4,700 feet per minute. The next day, pieces of luggage from the plane were found floating nearly two miles away from the point of last radar contact.

The search and recovery operations were conducted by the Air Force and the Navy under national security conditions, with news reporting controlled from the Pentagon. The National Transportation Safety Board (NTSB) concluded its investigation eleven months later, and announced as "probable cause" of the plane crash "the pilot's failure to maintain control of the airplane", with "haze and the dark night" being possible factors.[1] The corporate media amplified the implication that John was an inexperienced and reckless pilot who ignored the dangerous weather conditions and who is to blame for his own death and the death of his wife and sister-in-law.

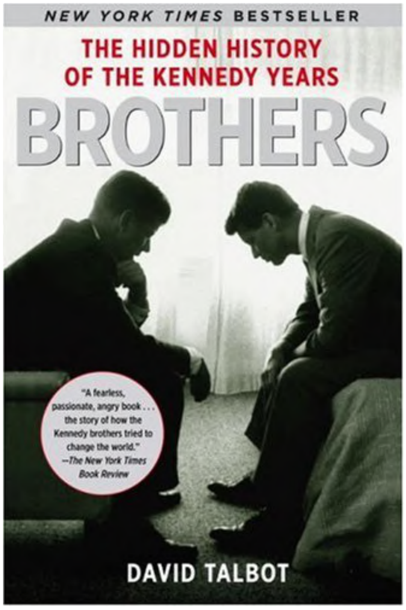
But many facts and testimonies inconsistent with that story have been concealed, while some convenient ones seem to have been fabricated. Independent investigators have found enough omissions and contradictions in the official and mainstream narrative to ask the questions: Was JFK Jr., in fact, assassinated? Was he killed by the same cabal that had killed his father 36 years earlier, and for the same motive as his uncle Bobby 5 years later: his plans to conquer the White House and bring his father's murderers to justice? (On JFK's and RFK's assassinations, read my article "Did Israel kill the Kennedys?" on unz.com). I will examine the evidence of foul play and cover-up in JFK Jr.'s death in the second part of this two-part article. In this first part, let's see if we can establish the following two things:

1) At age 39, John had made up his mind to launch his political career by seeking an electoral mandate in New York State, and he was about to announce it publicly. He had also expressed to his friends his ambition to ultimately reach for the presidency. Given his personality and his popularity, he had high chances to make it in less than 20 years. He might realistically have become U.S. president in 2008 or 2016.

2) Brought up in the worship of his father, John had taken a keen interest in "conspiracy theories" about his death at least since his late teens. His knowledge deepened in his thirties, made him aware of State and media cover-ups in other affairs, and motivated him to publish, eight months before his death, a cover article by Oliver Stone, director of the groundbreaking film *JFK,* titled "Our Counterfeit History".

If those two things can be proven — and they will — they must be connected. John's quest for the truth about President Kennedy's assassination cannot be separated from his political ambition to reclaim the White House, anymore than it could be in the case of his uncle Bobby, who, as David Talbot has shown (*Brothers: The Hidden History of the Kennedy Years,* Simon & Schuster, 2007), was planning to reopen the investigation on the Dallas coup as he was campaigning for the presidency in 1968. These are two sides of the same destiny. The heir and the avenger are one and the same person. Therefore, the deep power network that had decided to eliminate Bobby on the threshold of the White House had every reason to make the same decision about John Junior.

True, John Junior was probably not yet ready for the presidency — although some, like Pierre Salinger, believed he would have run for president in 2000. But on the other hand, for many reasons, he was a more natural candidate than RFK, with more potential. If he had to be stopped, didn't it make sense to stop him before he made his political ambitions public? July 1999 was the right time; after that, the motive would be harder to conceal. Even for media-brainwashed Americans, a second heir to JFK killed on the road to the White House would be hard to swallow. Not to mention the fact that to let JFK Jr. live longer would be taking the risk of having a JFK III coming into this world: more trouble in perspective. Indeed, Carolyn may have been pregnant when she died with her husband.


NEW YORK TIMES BESTSELLER
THE HIDDEN HISTORY OF THE KENNEDY YEARS
BROTHERS
"A fearless, passionate, angry book . . . the story of how the Kennedy brothers tried to change the world." —The New York Times Book Review
DAVID TALBOT

PART I: THE HEIR AND WOULD-BE AVENGER

JFK Jr. and the Camelot legacy

I AM
JFK Jr.
A Tribute to a Good Man

John's life and personality are movingly presented in the film *I am JFK Jr.* (2016) John Junior was literally born with the Kennedy presidency, precisely 17 days after his dad won the election. From the minute he came into this world, he had been in the national spotlight. As Americans watched him grow up in the White House, they developed a strong affection for him, which did not displease his father. While Jackie was trying to keep the photographers away from her children, "JFK had another view," recalls Pierre Salinger, President Kennedy's Press Secretary. Whenever Jackie was away, "he was in touch with me and told me that now it was time for the media to get some wonderful pictures of John Jr. and Caroline in his office in the White House. I arranged for Jacques Lowe, who had been hired as the photographer of the Kennedys, to do those photos."[2]

Little "John John" turned three the day of his father's funeral, and he broke the world's heart when he solemnly saluted his father's coffin. That iconic image encapsulated a nation's grief, and impressed on millions of Americans the dream of seeing him reclaim the Oval Office one day. For in the American collective psyche, the Kennedys represented royalty, and JFK Jr. was the legitimate heir to the throne. He was, wrote *the New York Daily News* the day after his death, the "charismatic crown prince of America's royal family." "He was the closest thing we had to a crown prince," says Chris Cuomo in *I am JFK Jr.*

Little “John John” saluting his father’s coffin, on his third birthday

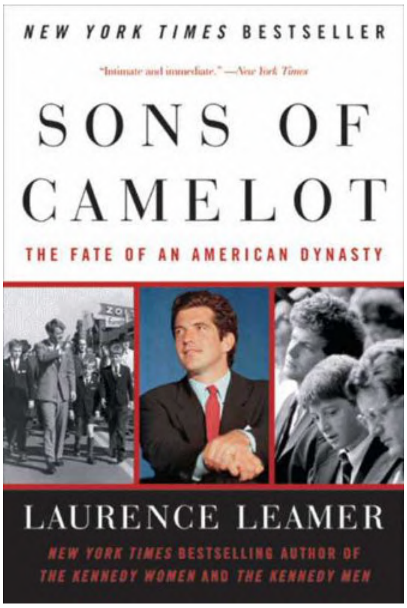
The Kennedys didn’t attain that royal status by just buying media coverage. It was conquered by the patriarch Joe Kennedy, whose philosophy Laurence Leamer has well captured in his great book *Sons of Camelot: The Fate of an American Dynasty* (2005). Joe Kennedy, he writes

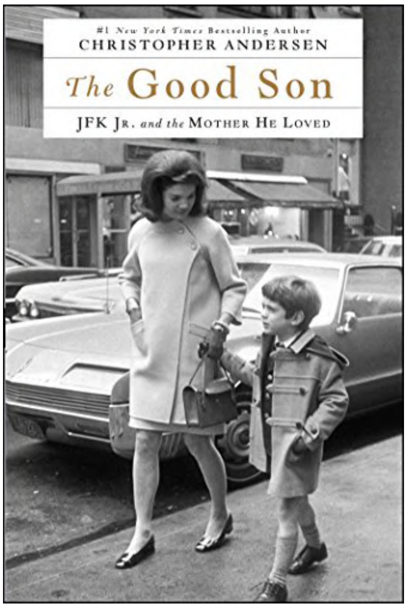
> “believed that in each generation a few powerful men were the rightful leaders of their generation. He thought that he and his sons were part of this natural aristocracy. … Joseph P. Kennedy created one great thing in his life, and that was his family. With acumen as great as his wealth, and limitless purpose, he built a family of sons who sought to reach the peak of American political life. … Joe knew that he had achieved so much in America because of the liberty and opportunities. He believed that sons of privilege and wealth had an obligation to serve their country and to return something of the bounty that they had inherited. Joe taught that blood ruled and that they must trust each other and venture out into a dangerous world full of betrayals and uncertainty, always returning to the sanctuary of family. His sons took on part of Joe’s psychological makeup, the sense of lives without boundaries and ambitions without restrictions.”[4]

After their father’s death, their uncle Bobby played the role of surrogate father for John Jr. and his sister Caroline. When Bobby was assassinated in his turn in June 1968, Jackie said: “If they are killing Kennedys, my kids are the number one targets. I want to get out of this country.”[5] She married shipping magnate Aristotle Onassis, whose assets included a seventy-five-member, machine-gun-equipped security force.

Jackie wanted her son to grow up knowing who his father was. As early as 1967, writes biographer Christopher Andersen in *The Good Son,*

> "Jackie made sure that John was constantly exposed to the people who knew John [President Kennedy] best — from longtime pals like Red Fay, Chuck Spalding, Oleg Cassini, Bill Walton, and his ubiquitous sidekick Dave Powers to such New Frontier stalwarts as Pierre Salinger, Theodore Sorensen, and Arthur Schlesinger Jr. These were the folks 'who knew Jack well and the things Jack liked to do.' As long as they were around, she reasoned, 'each day John will be getting to know his father.'"[6]


NEW YORK TIMES BESTSELLER
"Intimate and immediate." —New York Times
SONS OF CAMELOT
THE FATE OF AN AMERICAN DYNASTY
LAURENCE LEAMER
NEW YORK TIMES BESTSELLING AUTHOR OF THE KENNEDY WOMEN AND THE KENNEDY MEN


#1 New York Times Bestselling Author
CHRISTOPHER ANDERSEN
The Good Son
JFK Jr. and the Mother He Loved

And so, although John could hardly have kept real personal memories of his father, he was constantly, so to speak, steeped in the memory of him: "Whenever another child was visiting," writes Andersen, "he would inevitably ask, 'Would you like to hear my father?' Then he turned to a small stack of records and selected one to play."[7] In 1972, Jackie asked Pierre Salinger to join her and her children for a month: "I want you to spend an hour or an hour and a half a day with John Jr. and Caroline and explain everything about what their father did." And so Salinger did.[8] John's craving for information about his father was never quenched. His friend and French biographer Olivier Royant reports that, when running his magazine *George,* John hired Jacques Lowe, JFK's official photographer, and kept questioning him about his father for hours.[9]
John John awaiting his father's return to the White House

Even John's irresistible yearning for flying, despite his mother's plea not to do so, can possibly be traced back to his childhood, "when he and his mother watched as Daddy's helicopter took off from the South Lawn in 1962," or watched him reappear from the sky. When Nanny Shaw announced to little John in the morning of November 23, 1963, "John, your father has gone to heaven to take care of Patrick [JFK and Jackie's third child, who did not survive his first month]," John asked, "Did Daddy take his big plane with him?" "Yes," she answered. "I wonder," John said, "when he's coming back."[10] Significantly, John gave his first private plane the registration number N529JK, a reference to his father's May 29 birthday.

Did John intend to follow his father's footsteps in politics? John Quinn, a pioneer researcher on his mysterious death, writes:

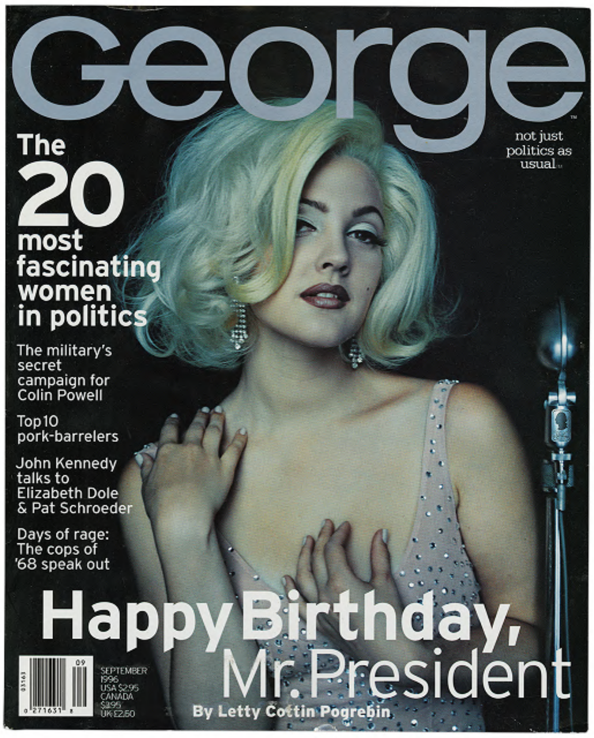
> "Committed to the legacy of his compelling father, there was never any question about where John F. Kennedy Jr. was heading. Is there any doubt about the fact that it was only a matter of time before he claimed his father's legacy? Anybody who claims that we will never really know, does not know anything about John F. Kennedy Jr."[11]

We don't know at what stage in his life John fully endorsed that responsibility. But the thought had certainly been in his mind for many years already when he introduced his uncle Teddy at the 1988 Democratic convention. Like millions of Americans, Salinger was "very excited about that speech":

> "I took John Jr. to meet alone with me for several hours. I was telling him that this speech showed strongly that he should start thinking about going into politics. He said he was interested, but he was still too young. He told me that he had an idea that he should go into politics in the next century."[12]

Jackie, the guiding spirit in John's life, definitely saw her son as Camelot's standard-bearer. In her last letter to him before dying to lymphoma in 1994, she wrote: "You, especially, have a place in history."[13] According to presidential historian Doug Wead, interviewed in the film *I am JFK Jr.,* Jackie "knew in her heart that, some day, the stars are gonna line up, and he's gonna be president." "My mom sort of pressured me to get into politics," John told Lloyd Howard in 1997. "She expected me to follow in my father's footsteps, and of course I will. But I don't think the time is right just yet."[14]

In 1995, John launched his political magazine *George.* Under the appearance of superficiality, it engaged in controversial issues of deep politics that reflected John's interests. His longtime friend Robert Littell wrote, in *The Men We Became: My Friendship with John F. Kennedy Jr.* (St. Martin's Press, 2004): "*George* was also an opportunity for John to build a platform from which he might possibly move into political life." After all, his father had also pursued a career in journalism before entering politics. *George* was also a means for John to interact with political actors and thinkers.


George
not just politics as usual
The 20 most fascinating women in politics
The military's secret campaign for Colin Powell
Top 10 pork-barrelers
John Kennedy talks to Elizabeth Dole & Pat Schroeder
Days of rage: The cops of '68 speak out
Happy Birthday, Mr. President
By Letty Cottin Pogrebin
SEPTEMBER 1996 USA $2.95 CANADA $3.95 UK £2.50

John didn't avoid letting people know his interest for his father's legacy. The September 1996 cover of *George* features Drew Barrymore grimed as Marilyn Monroe with the caption: "Happy Birthday, Mister President," an obvious — and, to some, indecent — reference to Marilyn' serenade in front of JFK at the Madison Square Garden in 1962. In October 1997, for the 35th anniversary of the Cuban Missile Crisis, John travelled to Cuba to meet Fidel Castro (the interview he had wished didn't materialize, but Castro invited him for dinner and for a swim in the Bay of Pigs, and rumor has that Castro gave him his view on his father's death).[15]

John's interest for the presidency also transpired heavily in *George*, particularly in the recurrent section "If I were president," in which various personalities were asked for suggestions. For the October 1998 issue, for example, Tony Brown, author of *Empower the People: A 7-Step Plan to Overthrow the Conspiracy That Is Stealing Your Money and Freedom,* declared that, if he were president, he would repeal the Federal Reserve Act of 1913.

John's plans in 1999

In 1999, at age 39, John was trying to sell his magazine. He had new plans. According to Gary Ginsberg, a close collaborator who was with John the night before he died, "That last night he was very focused on two things: finding a buyer for *George* and his political future."[16] Christopher Andersen writes in his biography *The Good Son*:

> "There seemed little doubt in the minds of those who knew him that John was on the brink of a bright political future. 'He was probably a more natural politician than any of the other Kennedys,' David Halberstam said, 'and that includes his father. John had all the makings of a political superstar — once he decided that's what he wanted.'"

In July 1999, his decision was made. His closest friends have testified that he was preparing to enter an election contest. Pierre Salinger, who knew him well, declared on French radio Europe 1, on July 19, 1999:

> “I felt that in the coming year John Junior would also become a politician. It’s my point of view. And with other people, we thought he was going to be a Democratic candidate for the next presidential election.”[17]

John Junior and Pierre Salinger in 1997

More plausibly, John Jr. would have started by seeking a political office in New York State, where he had lived since 1963. He loved New York, and New York loved him. A 1997 private poll ranked JFK Jr. as New York’s “most popular Democrat,” giving him 65 percent approval rating among fellow Democrats.[18] John had several options. One he excluded was mayor of New York City. His assistant at *George*, RoseMarie Terenzio, recounts that when New York Senator Al D’Amato suggested he should run for mayor, John laughed it off. When Terenzio asked him afterward if he would ever consider it,

> “He said ‘Well, Rosie, how many mayors do you know that became President?’ I was so shocked I didn’t say anything. Then he smirked as if to say ‘That’s not the road you go down — we’ll see what happens.’”[19]

Terenzio also made the following comment to the news website *TheWrap*:

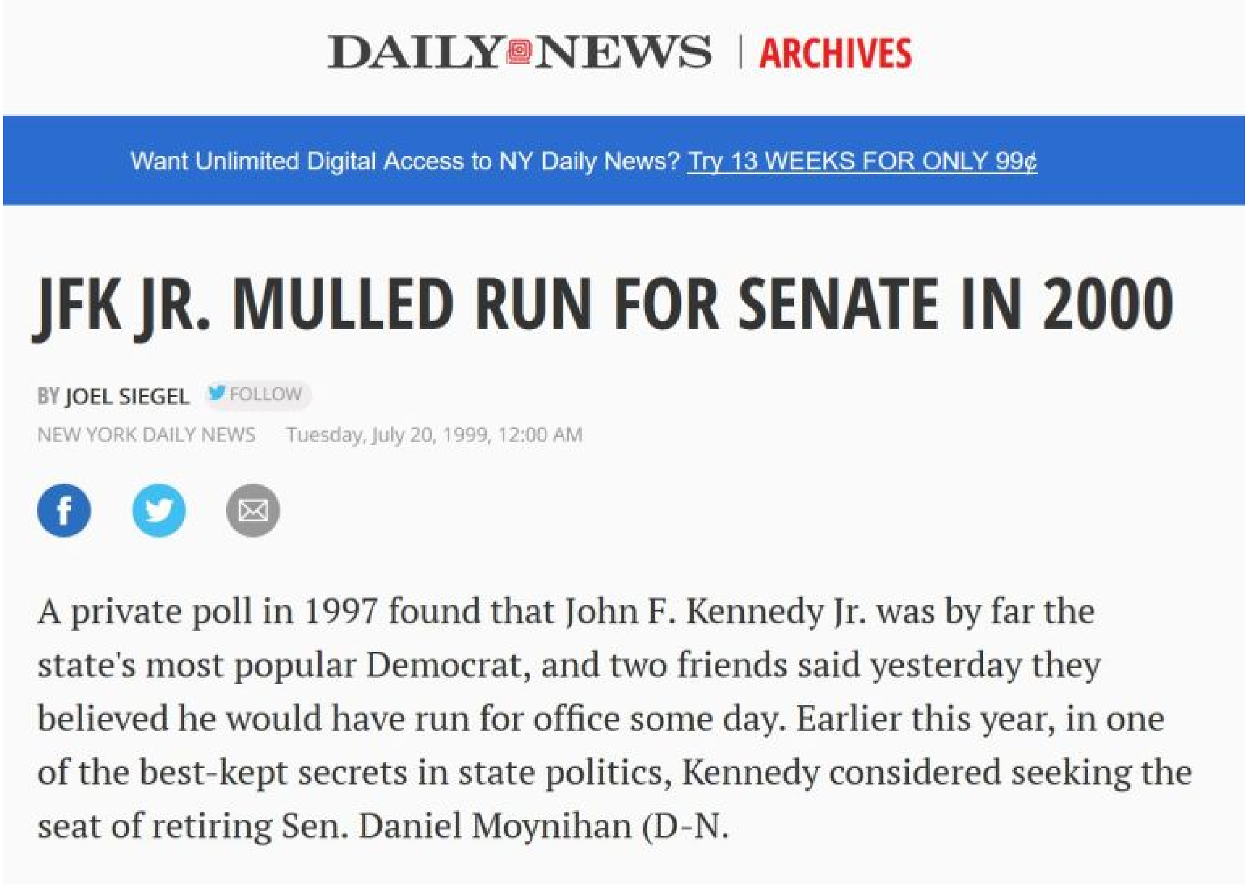
> “I think he would’ve run for president. I thought he would’ve run in 2008. I had dinner with a friend from *George* last night who thought for some reason he would’ve waited for 2016. He would be 56.”[20]

Donald Trump and John Kennedy Jr. in 1999: Were they up to something?

According to Gary Ginsberg, JFK Jr.'s close collaborator at *George*,

> "He had been thinking about running for the N.Y. Senate seat — he even had meetings about it that spring — but by July had concluded he would focus his attention on running for governor of N.Y. in 2003. By temperament and interest, John, I think, realized he was far more suited to being a governor than a legislator. He knew from running *George* that he could be an inspiring, strong chief executive of a state, setting the tone for government and successfully running a complex operation. That idea became very appealing to him at some point that summer. Had the stars aligned over the next couple of years, I'm pretty convinced that's what he would have pursued."[21]

Others around John believed he *was* about to enter the race for the Senate seat that Daniel Moynihan, a former assistant to President Kennedy, was going leave vacant in 2000. This is the seat that Bobby Kennedy had occupied from 1964 to 1968. On July 19, 1999, *New York Daily News* reporter Joel Siegel interviewed two unnamed friends of JFK Jr., who said "they believed he would have run for office some day. Earlier this year, in one of the best-kept secrets in state politics, Kennedy considered seeking the seat of retiring Sen. Daniel Moynihan (D-N.Y.) in 2000, friends confirmed yesterday." Democratic Chairman John Marino, also quoted in Siegel's article, did not believe he would have run for the Senate seat, but had little doubt that, if he did, "It would have been 'Goodbye, anyone else. This is a guy who everybody recognized who would have had any nomination for the asking.'"[22]



DAILY NEWS | ARCHIVES

Want Unlimited Digital Access to NY Daily News? Try 13 WEEKS FOR ONLY 99¢

JFK JR. MULLED RUN FOR SENATE IN 2000

BY JOEL SIEGEL FOLLOW

NEW YORK DAILY NEWS Tuesday, July 20, 1999, 12:00 AM

A private poll in 1997 found that John F. Kennedy Jr. was by far the state's most popular Democrat, and two friends said yesterday they believed he would have run for office some day. Earlier this year, in one of the best-kept secrets in state politics, Kennedy considered seeking the seat of retiring Sen. Daniel Moynihan (D-N.

Christopher Andersen supports the view that, after consulting with Democratic leaders, John had made up his mind for the Senate. It clashed with Hillary Clinton's plan. The Clintons, who were to leave the White House in January 2001, were about to purchase a home in Chappaqua, N.Y., and Hillary was gearing up to run for the Senate as a stepping-stone to the presidency.

> “In the end, John was still convinced his best shot was at running for Moynihan’s Senate seat. Hillary Clinton had hesitated to enter the race largely because she feared John, who was being touted behind the scenes as her principal rival for the nomination, would be a formidable foe. John was both heir to the Kennedy magic and *People’*s ‘Sexiest Man Alive,’ as well as the consummate New Yorker, a resident of the city since the age of three. Although New York had no residency requirements, Hillary, who had never spent more than a few days at a time in New York, would almost certainly be branded a carpetbagger. … As late as the summer of 1999, Hillary actively worried about JFK Jr. and sought assurances from state party officials that he would not be a last-minute entry into the race. … In early July, Hillary finally made her move and formally announced her candidacy. But she was still concerned about the possibility that John might decide to toss his hat into the ring. As it turned out, she was right. John was now more confident than ever that he could easily beat her at the polls. He believed Hillary was vulnerable not only because of the Monica Lewinsky affair, her husband’s subsequent impeachment, and a slew of brewing scandals in the Clinton White House, but mainly because she simply had no connection to the state he loved. As Hillary had feared, young Kennedy planned on making much of Hillary’s carpetbagger status. ‘Wait until she gets here,’ John told his friend Billy Noonan. ‘She’s gonna get her head handed to her.’ He was going to fill Noonan in on the details of his upcoming campaign for the U.S. Senate — how and when he intended to make the announcement, what advice he was getting from Uncle Teddy, the endorsements and backing he was already lining up — when they all got together on Nantucket to celebrate Noonan’s fifth wedding anniversary on July 16. Then they’d be off to attend his cousin Rory’s wedding in Hyannis Port. If, of course, all went according to plan.”[23]

LIVE
Eyewitness
News KBFX
HIGH DEFINITION

Watch Video At: https://youtu.be/rX8wNXlkgwM

Video Link

Christopher Andersen's interview on Eyewitness News

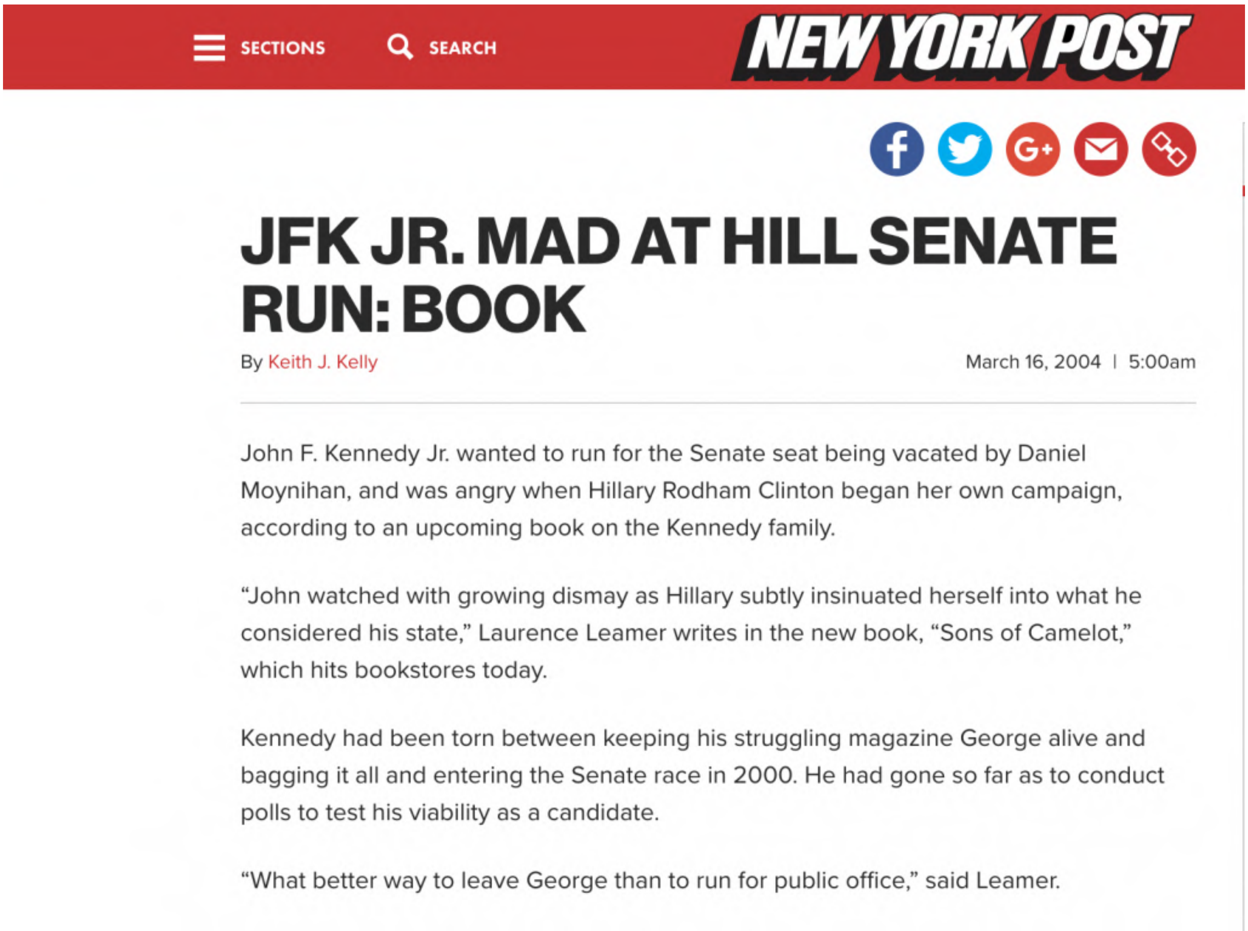
Andersen relies on the testimony of John's longtime friend Billy Noonan, who authored in 2006 *Forever Young: My Friendship with John F. Kennedy, Jr.* (Viking Press). Here is what Noonan writes precisely, referring to the last phone conversation he had with John, whom he was supposed to meet on July 16:

> "He had been making vague references on the phone about shutting things down, and starting things up. During the week before our anniversary dinner, he told me that he had something pressing to talk about, but with curious ears in the office, John was cautious. 'We'll talk about it this weekend.' … I asked him now what was up with that [1997] poll, to rib him about how the press was pushing for Hillary Clinton to replace Moynihan. 'Wait until she gets here,' John said. 'She's gonna get her head handed to her.' He was in."[24]

This is the only mention by Noonan of John's intention to run for the Senate. On one hand, it is not much. On the other, it should be taken very seriously, coming from one of John's most intimate friends. Given the importance of the issue, there can be no doubt that Noonan weighed every word he wrote. One gets the impression that he wanted to say what he knew for the record, yet felt restrained from saying it too clearly, even when hinting at John's awareness that his telephone conversations were tapped the day before he died. In his 2009 article, Wayne Madsen quotes an unnamed "close friend of the late John F. Kennedy, Jr." (who may be Billy Noonan), who said JFK Jr. "was about ready to announce his run for the U.S. Senate from New York. Kennedy was acutely aware of his vulnerability and hired on a personal security team just prior to his announcing for the Senate."[25]

Noonan and Andersen are not the only ones to think that John was upsetting Hillary's plans. Andrew Collins writes:

> "Approaching the end of two terms in the White House, the Clintons began preparing for their political future. They focused their attention on developing Hillary as a politician (even though she had no actual experience), and selling influence while they had it — buy now, pay later — payable to what would become 'The Clinton Foundation'. Hillary refused to return to Arkansas, and suggested the purchase of a home in New York which would allow her to run for the Senate in the upcoming election. There was just one obstacle…. JFK Jr. had entered the political scene. New York was electric with word of JFK Jr. reclaiming his father's legacy! A piece of Camelot was still alive in America, and donors began to line up. She knew she could never defeat the son of JFK in New England."[26]



SECTIONS
SEARCH
NEW YORK POST

JFK JR. MAD AT HILL SENATE RUN: BOOK

By Keith J. Kelly

March 16, 2004 | 5:00am

John F. Kennedy Jr. wanted to run for the Senate seat being vacated by Daniel Moynihan, and was angry when Hillary Rodham Clinton began her own campaign, according to an upcoming book on the Kennedy family.

"John watched with growing dismay as Hillary subtly insinuated herself into what he considered his state," Laurence Leamer writes in the new book, "Sons of Camelot," which hits bookstores today.

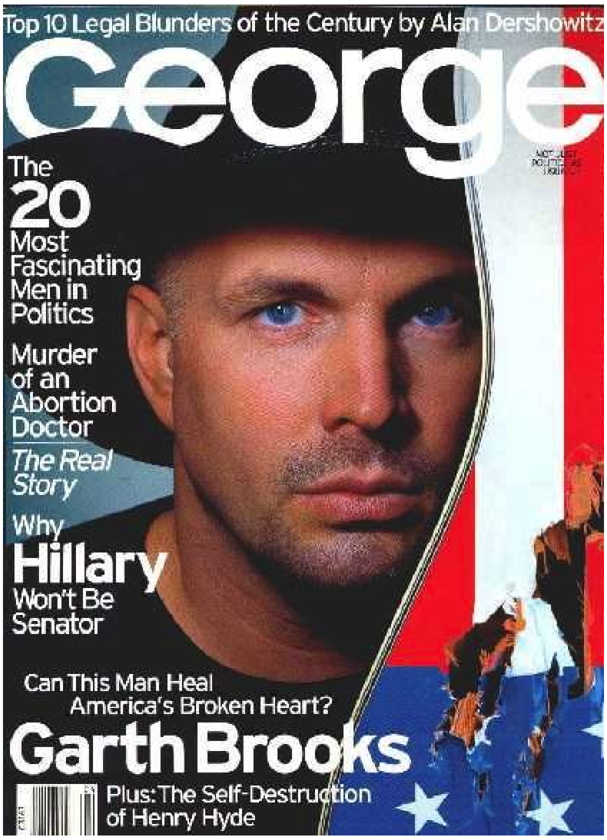
Kennedy had been torn between keeping his struggling magazine George alive and bagging it all and entering the Senate race in 2000. He had gone so far as to conduct polls to test his viability as a candidate.

"What better way to leave George than to run for public office," said Leamer.

April 1999: "Why Hillary won't be senator"

November 1999: "Hillary Comes Clean"

After reviewing all those testimonies, I feel that no certainty can be reached about John's immediate plan, other that he was at the dawn of a bright political future and that he had several options in New York State. If we believe Noonan — and why shouldn't we — then Laurence Leamer, author of *Sons of Camelot: The Fate of an American Dynasty* (HarperCollins, 2011) is right when writing that "John watched with growing dismay as Hillary subtly insinuated herself into what he considered his state." It is easy to guess that, in return, Hillary saw John as a serious rival, on the state level in the short term, and on the national level in the long term. She stood no chance if John ever stepped across her way, and that was sure to happen sooner or later.



Top 10 Legal Blunders of the Century by Alan Dershowitz
George
The 20 Most Fascinating Men in Politics
Murder of an Abortion Doctor
The Real Story
Why Hillary Won't Be Senator
Can This Man Heal America's Broken Heart?
Garth Brooks
Plus: The Self-Destruction of Henry Hyde

It is true, as some authors object, that John never frontally attacked the Clintons in his magazine *George,* perhaps out of Democratic loyalty. But one of the very last issues of *George* that he oversaw himself (April 1999) was hostile to Hillary's bid on the Senate seat, posting on the front-page: "Why Hillary won't be senator." In April 1996, the cover had: "Why Women Will Dump Hillary." But with John out of the way, Hillary did win the seat and, disturbingly, the November 1999 issue of *George* contained an exclusive interview of her, together with — in tragic irony — an article on "How Bobby Kennedy Seduced New York."

Political Hunks: Warren Beatty · Chris O'Donnell · Tobey Maguire
George
NOT JUST POLITICS AS USUAL
Hillary Comes Clean
An Exclusive Interview
Plus: How Bobby Kennedy Seduced New York
Rage Against the Machine
The Revolutionaries of Rock
The Race Is On!
A User's Guide to Choosing the Next President
NOVEMBER 1999 USA $2.95 CANADA $3.95 UK £2.95
Terminator2000
Arnold's Plan to Fix America

JFK Jr. as conspiracy theorist

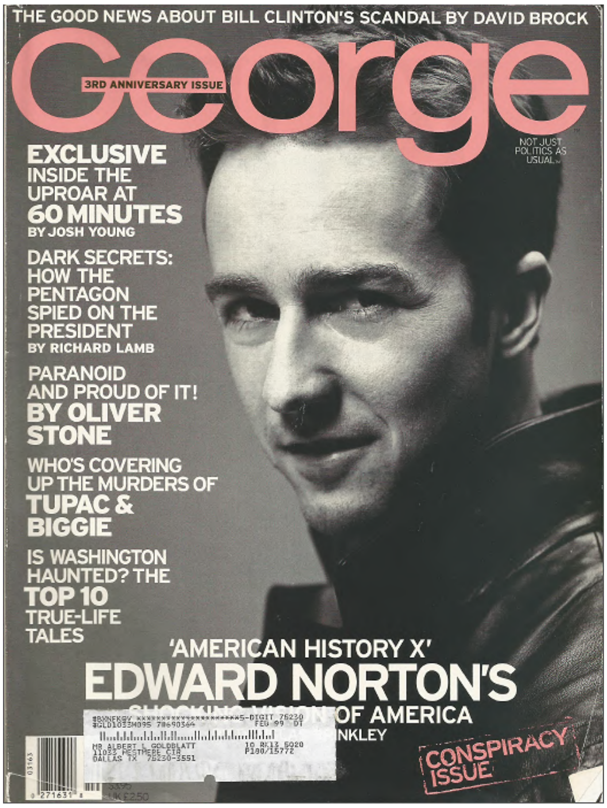
Let's move on to the next question: how dedicated was John to getting to the bottom of his father's assassination?

According to testimonies from his friends, John Junior was haunted by the death of his father and quite knowledgeable about independant investigations contradicting the Warren Report. In 1999, he was not a newcomer to JFK conspiracy theories; his quest for truth had started as early as the late 1970s. His old high school girlfriend Meg Azzoni, in her self-published book, *11 Letters and a Poem: John F. Kennedy, Jr., and Meg Azzoni* (2007), writes that as a teenager, JFK, Jr. was questioning the official version of his father's death: "His heartfelt quest was to expose and bring to trial who killed his father, and covered it up."[28] Don Jeffries, author of *Hidden History,* claimed that "another friend of JFK, Jr.'s adult inner circle, who very adamantly requested to remain anonymous, verified that he was indeed quite knowledgeable about the assassination and often spoke of it in private."[29] JFK Jr., said Jeffries in a radio interview, was on "a Shakespearian quest," "to avenge his father's death," like young Hamlet.[30]

October 1998 "Conspiracy Issue" with an article by Oliver Stone

John is the only Kennedy to have shown a serious determination to pursue this truth, besides his uncle Bobby. And he took the risk of making his interest public in October 1998, when he released a special "Conspiracy Issue" of *George* magazine , which included an article by Oliver Stone titled "Our Counterfeit History," introduced on the cover as "Paranoid and Proud of It!"

In an article published in 2009, journalist Wayne Madsen claimed that, two weeks after John's death, "I was scheduled to meet with Kennedy at his magazine's offices in Washington, DC to discuss hiring on as one of a few investigative journalists Kennedy wanted to dig deep into a number of cases, but most importantly that of his father's assassination."[31] (There is no confirmation of Madsen's claim.)


THE GOOD NEWS ABOUT BILL CLINTON'S SCANDAL BY DAVID BROCK
George
3RD ANNIVERSARY ISSUE
NOT JUST POLITICS AS USUAL
EXCLUSIVE INSIDE THE UPROAR AT 60 MINUTES BY JOSH YOUNG
DARK SECRETS: HOW THE PENTAGON SPIED ON THE PRESIDENT BY RICHARD LAMB
PARANOID AND PROUD OF IT! BY OLIVER STONE
WHO'S COVERING UP THE MURDERS OF TUPAC & BIGGIE
IS WASHINGTON HAUNTED? THE TOP 10 TRUE-LIFE TALES
'AMERICAN HISTORY X'
EDWARD NORTON'S
OF AMERICA
CONSPIRACY ISSUE

As many truth seekers who had started with the Kennedy assassination, John had developed an awareness that other events of great historical consequence were the subject of State-orchestrated lies and cover-ups, with corporate media complicity. And so the JFK assassination was not the only "conspiracy issue" explored by *George.* It is worth taking a look at two others, for they may inform us on the direction John Jr. was taking in his quest for truth.

In December 1996, *George* delved into the theory claiming that TWA Flight 800, which had exploded on July 17, 1996, soon after leaving JFK International, had been downed by a missile, rather than as the result of an short-circuit near the central fuel tank, as the National Transportation Safety Board concluded. The claim was based on the testimonies of 375 witnesses who saw one or two bright flare objects hit the plane, many of them believing it was a missile (read Ron Unz's 2016 article on the subject, or watch on YouTube the 2001 documentary *Silenced: TWA 800 and the Subversion of Justice*). Although I have not been able to read the *George* article on TWA 800 (I will appreciate a comment from anyone who has), I assume it supported Pierre Salinger, who had been the most prominent journalist arguing that TWA 800 was shot down by a missile fired from a US Navy ship. Salinger was severely attacked by his peers, and his notoriety suffered permanent damage. But in May 27, 1999, he reaffirmed his belief and asked to be vindicated in a *Georgetowner* column, based on new research confirming his views. In this piece, Salinger mentions that "retired Navy commander William Donaldson has also come out with a new view: TWA 800 was shot down by a missile — fired not from a Navy ship but a terrorist group."[32] That could explain the presence of a mysterious ship caught on radar while speeding away near where the plane exploded. Details can be read in a piece written by Philip Weiss for the *New York Observer* in July 1999 (days before JFK Jr.'s death), titled "Radar Shows 'Getaway Boat' Fleeing Flight 800 Crash":

> "'Radar data collected during the last minute of the T.W.A. flight revealed the two closest objects to the plane, both between three and four miles away, as a Navy P-3 airplane and what the exhibit called simply a '30-knot target.' Radar data for the next 20 minutes showed the mystery boat heading on a beeline out to sea, on a south-southwest course, even as other boats rushed to the crash to try to help out. It was nearly 9 o'clock at night, not the usual time for an excursion. … [FBI officer] Lewis Schiliro acknowledged the presence of the mystery boat, which he said was at least 25 to 30 feet long and reached speeds of 35 knots, close to 40 miles per hour. 'Despite extensive efforts, the F.B.I. has been unable to identify this vessel,' he said. / The response is somewhat alarming given the F.B.I.'s assurances that it had turned over every stone."[33]

Alarming, but understandable if the mystery boat was in fact Israeli. Israel's LAP (*LohammaPsichologit*, the Mossad's department of psychological warfare) had been busy blaming Iran from the day of the crash, and "thousands of media stories perpetuated the fiction," recounts Gordon Thomas in *Gideon's Spies: The Secret History of the Mossad* (2009), with the London *Times* claiming that land-air Stinger missile systems had been smuggled across the Canadian border into the United States by Islamic terrorists. A year later, the FBI's chief investigator, James K. Kallstrom, would tell his colleagues: "If there was a way to nail those bastards in Tel Aviv for time wasting, I sure would like to see it happen. We had to check every item they slipped into the media."[34]
Some researchers into JFK Jr.'s plane crash have suggested a connection to the TWA 800 crash, which happened three years earlier almost to the day, and in the same vicinity. Jackie Jura, author of Orwell Today website, wrote:

> "I remember when TWA 800 exploded and Salinger was going to give a press conference in Paris to expose the truth. But then he cancelled it. The rumour on the net at the time was that the powers-that-be told him that if he gave the press conference they'd kill John-John, and so he backed down."

"TWA Conspiracy Theories" (December 1996)

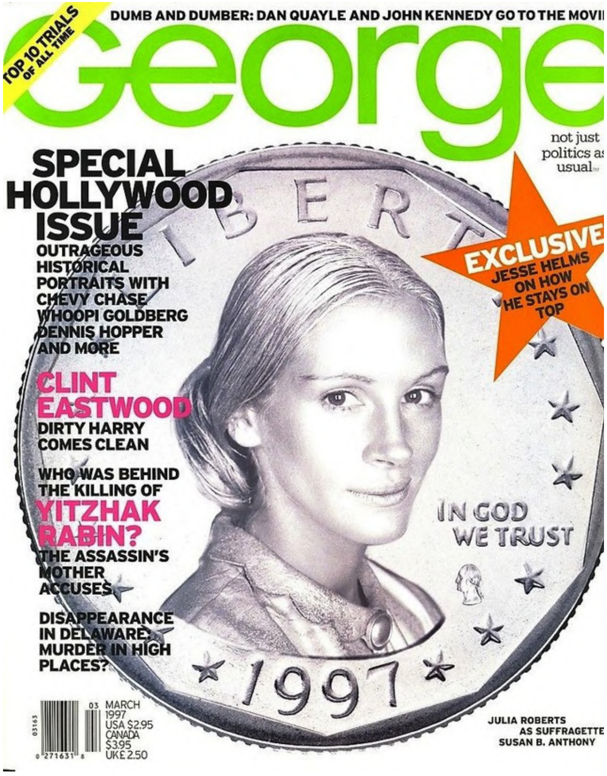
"Who was behind the killing of Yitzhak Rabin?" (March 1997)

Back down he did, but in May 27, 1999, he reiterated his claim, and John Jr. would die 50 days later. I don't subscribe to that theory, but it is worth mentioning.
In March 1997, three months after the issue featuring the "TWA Conspiracy Theories" cover article, *George* magazine published a 13-page article by the mother of Yigal Amir, the man convicted of assassinating Israeli Prime Minister Yitzhak Rabin. Rabin had offended the Israeli far-right by wanting to trade land for peace. Amir's mother revealed that her son had operated under the tutelage and training of a Shin Bet agent, Avishai Raviv, working for forces seeking to halt the peace process.[35] Canadian-Israeli journalist Barry Chamish, who investigated the Rabin assassination in his book *Who Murdered Yitzhak Rabin?* (1988), agrees. He also believes that JFK Jr. was determined to "get the full story on the Rabin assassination," and finds support in several news release following JFK Jr.'s death:

> "Catherine Crier of Fox TV's *The Crier Report*, announcing that JFK Jr. was about to meet high ranking Mossad officers. Then the German newspaper, *Frankfurter Allgemeine Zeitung*, reported that Kennedy had met with the deputy chief of the Mossad, Amiram Levine, to get the full story on the Rabin assassination two days before his plane went down. Then *Maariv* ran an interview with JFK's chauffeur, who happens to be Israeli. Then people started noting that Ehud Barak was in Washington at the time of Kennedy's finale in life."[36]

George
not just politics as usual
Exclusive Interview with Bill Clinton on God and Country
TWA Conspiracy Theories
Billy Graham an Interview with John Kennedy
Hoffa Lives! The Battle for the Future of Labor
10 Top Jobs in the Next Administration
Sins of Political Consultants
WHAT DOES AMERICA BELIEVE?
DECEMBER 1996 USA $2.95 CANADA $3.95 UK£2.50
Woody Harrelson on Redemption

Barak's visit to the U.S. around July 16, 1999 — with a battalion of Intelligence and security agents — is a fact, but I have not been able to verify Chamish' sources in the *Crier Report*, the *Frankfurter Allgemeine* or the *Maariv*. Chamish concluded:


DUMB AND DUMBER: DAN QUAYLE AND JOHN KENNEDY GO TO THE MOVI
TOP 10 TRIALS OF ALL TIME
George
not just politics as usual
SPECIAL HOLLYWOOD ISSUE
OUTRAGEOUS HISTORICAL PORTRAITS WITH CHEVY CHASE WHOOPI GOLDBERG DENNIS HOPPER AND MORE
CLINT EASTWOOD DIRTY HARRY COMES CLEAN
WHO WAS BEHIND THE KILLING OF YITZHAK RABIN? THE ASSASSIN'S MOTHER ACCUSES
DISAPPEARANCE IN DELAWARE: MURDER IN HIGH PLACES?
EXCLUSIVE JESSE HELMS ON HOW HE STAYS ON TOP
IBERT
IN GOD WE TRUST
1997
MARCH 1997 USA $2.95 CANADA $3.95 UK£2.50
JULIA ROBERTS AS SUFFRAGETTE SUSAN B. ANTHONY

> "Yes, I'm sure he [John] was murdered. And yes, the Israeli political establishment had a motive for involvement. The latest Kennedy to die violently was the only American editor to expose (in the March 1997 issue of his magazine *George*) the conspiracy behind Rabin's assassination. And he had every intention of continuing his exposes until he got to the bottom of the matter. We don't know what drove him to stand alone in seeking the truth, but it may have had much to do with the information contained within *Final Judgment*."[37]

There is no confirmation that John Junior read Michael Piper's book *Final Judgment* blaming Israel for the Kennedy assassination, and released in 1993. But it is in the realm of possibility, given his personal quest for the truth on his father's death, and his consideration for the theory that Rabin was assassinated by the Israeli Deep State, rather than by a lone nut.

So, was JFK Jr. himself assassinated? Here is man whose road to the presidency seemed traced. No other man of his age had better chances to reach the White House one day. And no other man in the world had more reasons to want the 1963 Kennedy assassination reinvestigated. He was already trying to educate the public through his magazine, at the risk of exposing his own beliefs, something no other Kennedy had ever done (even RFK had kept his doubt on the Warren report private, and his plan to reopen the case secret). And this man, his best friend Noonan believes, was just about to announce his candidacy for a New York Senate seat, which everyone would have understood as the first step toward the White House. Pierre Salinger and others even believe he would have run for president in 2000. What are the odds that he would die at this precise moment by accident? How lucky for his enemies to be spared the trouble of eliminating him, as they had his uncle in 1968! If that was an accident, then that alone deserves to be called a “Kennedy curse,” doesn’t it! If it was an accident, then the Devil caused it. Or was it Yahweh?

As I have argued in “Did Israel kill the Kennedys?”, John’s uncle Bobby had been assassinated because he was, in his own eyes and in the eyes of most Americans—and therefore also in the eyes of his brother’s killers —, the continuation of his brother, his heir and avenger. Even before David Talbot, Laurence Leamer has shown how close Jack and Bobby had been. He writes in *Sons of Camelot*:

> “Bobby had been the president’s alter ego and protector. He could finish his brother’s sentences and complete a task that Jack signaled with no more than a nod or a gesture. He had loved his brother so intensely and served him so well that within the administration it was hard to tell where one man ended and the other began.”[38]

A bond of blood and spirit of a comparable nature existed between John F. Kennedy and the son that bore his name. Although John Junior could not speak with his father, nor even remember speaking with him, his love and loyalty to his father, nurtured by his mother, was the driving force in his life. From the point of view of JFK’s murderers, JFK Jr. was JFK *redivivus,* and RFK *redivivus* at the same time. All three were like one man who had to be killed three times.

PART II: EVIDENCE OF ASSASSINATION AND COVER-UP

Was JFK Jr. assassinated? As we are going to see, the evidence may not be absolutely compelling, but what can be proven beyond a reasonable doubt is that federal authorities and corporate media engaged in a massive cover-up of any facts that contradicted the theory of the accident due to the pilot's error. And that is enough, I think, to decide between accident and assassination. The transgenerational cabal who had the motive, means and opportunity to murder JFK and RFK (and the power to get away with it) had the same motive, means and opportunity to murder JFK Jr. (and the power to get away with it). We know for sure that, in 1968, RFK had both the ambition to win the White House and the determination to reopen the investigation on the death of his brother (read my article "Did Israel Kill the Kennedys?"). I have now shown that the same can be ascertained about JFK Jr. in 1999. Obviously, that made him a target, the next Kennedy on the list.

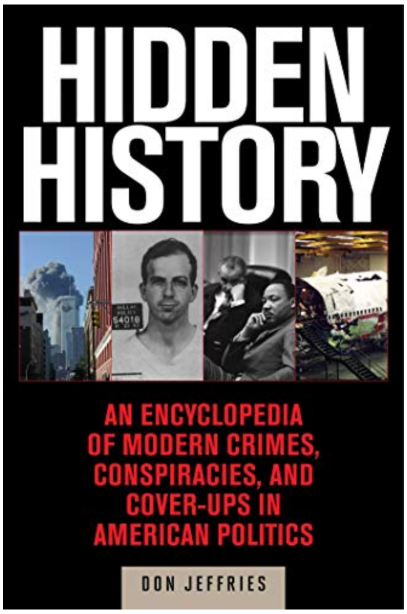
The 9:39 call and the explosion

According to Wayne Madsen, "JFK Jr.'s Plane Crash Was Originally Treated As Murder Investigation" (the title of his 2009 article):

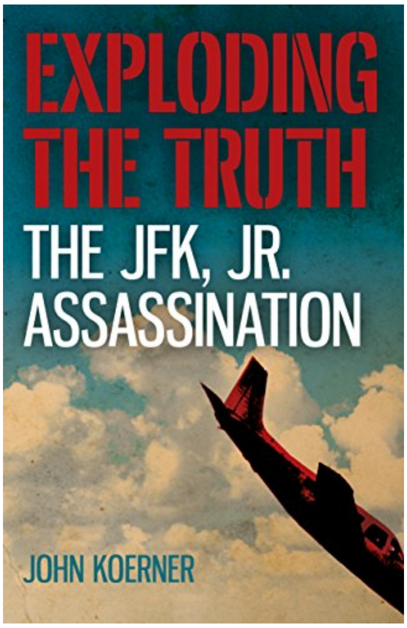
Subscribe to New Columns

> "The FBI had discovered that there was 'suspicious boating activity' in an area of Martha's Vineyard where Kennedy's plane was descending to 2000 feet for its final approach to the airport. The 'suspicious' boaters claimed to be fishing for striped bass. … after the plane's wreckage was discovered, investigators found, according to Kennedy's friend, that every light bulb, including that in the emergency flashlight, had been blown out on the plane and every circuit board, including those in the engine sensors and other electronic equipment, had been literally 'melted.' FBI agents on the scene preliminarily concluded that a 'massive electromagnetic event' caused Kennedy's plane to crash. … Before the FBI could begin examining the ocean floor for any 'special equipment' that may have been thrown overboard from the fishing boat, their 'murder' investigation was abruptly called off by FBI headquarters in Washington."[39]

Unfortunately, I have found no source supporting Madsen's claim about an aborted FBI investigation (that's always the problem with Madsen). But the fact that no news of a criminal investigation ever reached the public is in itself very puzzling, given the history of Kennedy assassinations and the natural assumption that JFK Jr. could be a target. That JFK Jr. had powerful enemies was well-known to the whole world, and the lack of a criminal investigation may be taken as confirmation of their power.


HIDDEN HISTORY
AN ENCYCLOPEDIA OF MODERN CRIMES, CONSPIRACIES, AND COVER-UPS IN AMERICAN POLITICS
DON JEFFRIES

Independent investigators have gathered a fair amount of evidence that JFK Jr.'s death was a criminal act. I will summarize what I hold to be the most solid evidence, based on my reading of all the relevant articles I could find on the Net (including those by early researchers such as John Quinn), and of the following two books: first, chapter 7 of Donald Jeffries's book *Hidden History: An Expose of Modern Crimes, Conspiracies, and Cover-Ups in American Politics* (Skyhorse publishing, 2016), which I recommend (you may also want to listen to Jeffries's one-hour interview); second, John Koerner, *Exploding the Truth: The JFK Jr., Assassination* (Chronos Books, 2018), which adds little. In addition, John Hankey's video "Dark Legacy II: the Assassination of JFK Jr" is very useful. However, I advise to skip Koerner's Part I, meant to exonerate the Clintons and blame the Bushs; for the same reason, I recommend to start Hankey's video at 15 minutes.


EXPLODING THE TRUTH
THE JFK, JR. ASSASSINATION
JOHN KOERNER

ROU
6
ge
George

Watch Video At: https://youtu.be/eL6Gn9IkVzU

Video Link
The basic fact that seems firmly established by radar data is that JFK Jr.'s plane suddenly nose-dived into the Ocean at 9:41. That cannot be explained simply by an engine failure, as the *Boston Globe* correctly asserted:

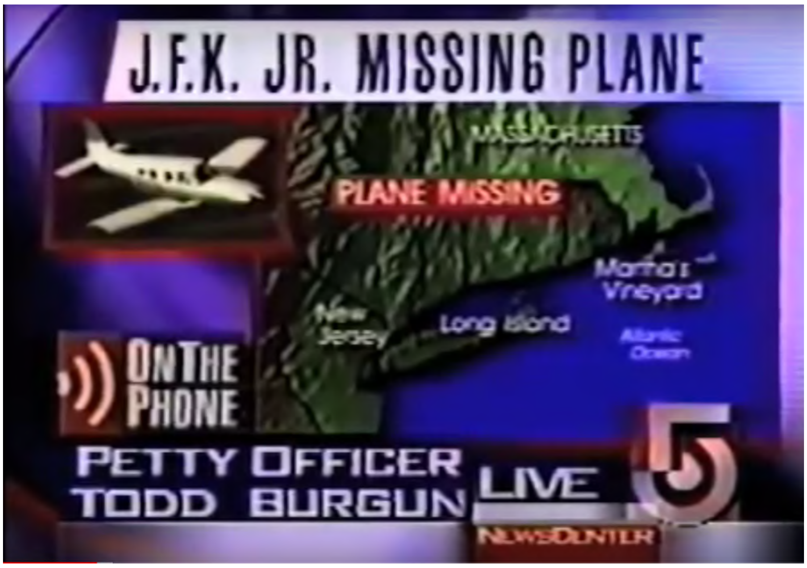
> "Even if the engine died, a federal aviation source said, it is unlikely that the plane would reach such a high rate of descent, because the plane is designed to glide without power at a much slower rate for several miles. And if Kennedy had run out of fuel, it is likely he would have made a distress call."[40]

The most likely explanation, apart from suicide, is that the plane suffered a structural damage, possibly by explosive, making it impossible to maintain in the air; blowing off a part of a wing or the tail would have been enough, and would have required only a very small device fixed to the plane.
The next element to consider is that, from the early hours of July 17, it was reported that JFK Jr. had made a call to Martha's Vineyard airport at 9:39 pm, asking for landing instructions in a perfectly calm tone, less than two minutes before his plane suddenly dropped and disappeared from radar. That information was broadcast on Boston WCVB-TV and was relayed by ABC News. A United Press International article dated July 17 said:

> "At 9:39 p.m. Friday, Kennedy radioed the airport and said he was 13 miles from the airport and 10 miles from the coast, according to WCVB-TV news in Boston. He reportedly said he was making his final approach. … In his final approach message, WCVB-TV said Kennedy told controllers at the airport that he planned to drop off his wife's sister and then take off again between 11 p.m. and 11:30 p.m. for Hyannis Airport."[41]

WCVB-TV repeated that information continuously during their first two days of reporting on the story. They broadcast, at 12:35 p.m. on July 17, a phone interview by anchor Susan Wornick of U.S. Coast Guard Petty Officer Todd Burgun, who confirmed the information. Here is a transcript of the footage, which Hankey has included in his valuable film (19:40):

> Wornick: “We have been told by the Coast Guard that in fact there is now evidence of a last communication last night with JFK Jr.’s plane as he was making an approach to Martha’s Vineyard airport. Petty officer Todd Burgun joins us from the Coast Guard Base in Boston. He is a Petty officer, and a public information officer. Thank you for being with us, sir. What can you tell us about this last communication with JFK Jr.’s plane?”
> Burgun: “All I really know at this time is that it was at 9:39 p.m. and it was with the FAA. And he was on his final approach to Martha’s Vineyard.”
> Wornick: “So at 9:39, to the best of your information, JFK Jr. made a contact with the airport, with the flight controllers that he was on his final descent.”
> Burgun: “That is correct.”



Todd Burgun’s interview on WCVB-TV Boston, from Hankey’s *Dark Legacy* (19:40)

That is all that remained of WCVB-TV’s report on the subject, when researchers later obtained archive copies; “hours of time on the tape archive of WCVB’s July 17 broadcast, during which information on Kennedy’s radio contact was continually reported, have been intentionally cut,” complained John Quinn.[42] According to Jeffries, the original interview of Burgun was much longer:

> “On the uncut tape, Burgun went on to delineate all the points from the UPI’s article: Kennedy was calm, on approach to the airport, had provided his position and trajectory, and had even made a comment about dropping Lauren Bessette off at the airport. Some five hours of coverage was edited out.”[43]

This crucial information was reported by news services on Saturday July 17 and early Sunday, July 18. By Monday morning, the FAA claimed that there was never a communication from Kennedy to the tower. Todd Burgun became utterly unreachable. According to the *Boston Globe*, Martin Wyatt, a controller at the Martha's Vineyard Airport tower the night of Kennedy's flight "declined comment on whether he had radio contact with Kennedy's plane."[44] Simultaneously, on July 18, FAA and NTSB officials produced some "newly found" radar "evidence" which supposedly showed Kennedy's flight exhibiting signs of difficulties and irregularities long before 9:39; obviously, Kennedy's perfectly normal call at 9:39 did not fit with that new version of events.
Of course, it is not inconceivable that the crucial piece of information of JFK Jr.'s 9:39 radio call was mistaken, false, or fake. Yet it seems highly implausible that the Coast Guard would charge their spokesman Todd Burgun — whose identity is not in question — to release it to the public without double-checking it. The fact that the news was originally broadcast by a Boston TV station is perhaps significant, as is the fact that, among major newspapers, the *Boston Globe* was the most critical of the official story (I'll mention other cases along the way). Since Boston is the Kennedys' historical stronghold, we can conjecture that an information war of some sort was going on between Boston and Washington, Boston trying to resist the disinformation assault from federal agencies.

The only available photo believed to be of the wreckage of JFK Jr.'s plane

The second element to consider is the testimony of Victor Pribanic, a trial lawyer from White Oak, Pennsylvania, who was fishing for striped bass off Squibnocket Point that night. He gave an interview to *The Martha's Vineyard Times,* cited in the *New York Daily News*, July 21, 1999: "I heard an explosion over my right shoulder. It sounded like an explosion. There was no shock wave, but it was a large bang." He also said, according to the *Daily News,* "that just before hearing the noise, he noticed a small aircraft flying low over the water toward the island."[45] Pribanic repeated his story to filmmaker Anthony Hilder of the Free World Alliance: "I heard a loud impact like a bomb." The next day, when Pribanic heard the news of the Kennedy crash, he gave his information to Hank Myer of the West Tilsbury Police Department. Myer accompanied Pribanic to the site where he'd heard the explosion, which would turn out exactly where the plane went missing. Police, he was told, forwarded his information to the investigators.[46] Pribanic was apparently not the only witness of the explosion. The July 17 UPI article mentions:

> "A reporter for the *Vineyard Gazette* newspaper told WCVB-TV in Boston that he was out walking Friday night about the time of the crash and saw 'big white flash in the sky' off Philbin Beach."

When John DiNardo contacted the *Vineyard Gazette* in an attempt to talk with this reporter, a few days later, he was told that the "whole thing" was a mix-up due to some fireworks having been set off at "Falmouth", and, when he insisted, he was told that the reporter was no longer employed by the paper.[47]

Like the 9:39 radio call, the ear- and eye-witnesses disappeared from news reports from July 18 on. The National Transportation Safety Board initial report, released on July 30, 1999 makes no mention of them. It states that there was no "in-flight break-up or fire, and no indication of pre-impact failure to the airframe," which excludes an explosion damaging the plane. On June 7, 2000, eleven months after the plane crash, the NTSB released its final report. That report was announced to the press by a short official NTSB news release which included the following statement: "The probable cause of the accident, as stated in the accident report, is: 'The pilot's failure to maintain control of the airplane during a descent over water at night, which was a result of spatial disorientation. Factors in the accident were haze and the dark night.'" A first problem must be pointed out: that statement from the NTSB news release which is supposedly taken from the final report does not appear in the final report. In fact, as I will show, it is hard to see how the full report supports the conclusion of that news release. One gets the impression that the person who wrote the news release didn't even read the full report.

For example, the sudden drop of altitude from 2,200 feet to 1,100 feet in 14 seconds, stated in the full report, is hard to reconcile with the news release statement. Disorientation implies that the pilot was not aware that he was flying straight into the ocean. But that is impossible, as the NTSB Investigator-in-Charge, Robert Pearce, had admitted as early as July 20, 1999: "They were aware they were going down. With that kind of descent rate, it is going to be noisier than hell in the cockpit."[48]

Jeb Burnside, commercial pilot and editor-in-chief of Aviation Safety Magazine, did a careful analysis of the NTSB report and radar data and confirms that weather conditions and pilot experience (or lack of) fail to explain the crash:

> "On paper, this accident shouldn't have happened. Despite most of his time being in a training environment, a typical 310-hour instrument-rating student in a well-equipped airplane should have had no problem with this flight."[49]

The mainstream media hardly paid attention to the full report, and focused on the short news release. But they even distorted it to make its hesitant conclusion ("probable cause") more assertive and dramatic. "Haze and the dark night," which are mentioned as "factors in the accident," were exaggerated and declared totally unsafe for flying. "The pilot's failure to maintain control … as a result of spatial disorientation," became proof that JFK Jr. was incompetent to fly in such terrible weather at night. And the implication was that JFK Jr. was reckless and irresponsible to fly that night, especially with his wife and sister-in-law on board.

So, after the first step of crucial omissions in the NTSB report (JFK Jr.'s 9:39 call to the airport and Pribanic's report of an explosion), the disinformation process continued in two more steps: first, a NTSB news release about the "probable cause" of the "accident" is falsely presented as "stated" in the NTSB final report, whereas it is in reality a far cry from the picture presented in the report; second, that relatively prudent statement is exaggerated and dramatized in mainstream news, while all contradictory details in the full report are ignored. Let's see out that works for the two following crucial points: 1) weather conditions and visibility, 2) the pilot's experience and cautiousness. My point is not so much to determine exactly the visibility and the level of JFK Jr.'s skill, but rather to demonstrate a concerted effort to distort credible reports on these matters, with the obvious intention to convince the public that the lack of visibility and John's inexperience are sufficient explanations for his plane crash, although in fact, they are not.

Fake news on visibility

Even the NTSB initial report (July 20, 1999) noted that there was no report of "significant meteorological conditions" along the flight. We also read

> "At about 6:30 on the night of the accident, the pilot received an Internet weather forecast for flight from Teterboro, New Jersey, to Hyannis, Massachusetts. The report was for VFR (visual flight rules) weather, visibility 6 to 8 miles."

So two hours before taking off, JFK Jr. received a forecast of very good flying conditions. The NTSB final report also quotes the Martha's Vineyard tower manager as stating:

> "The visibility, present weather, and sky condition at the approximate time of the accident was probably a little better than what was being reported. I say this because I remember aircraft on visual approaches saying they had the airport in sight between 10 and 12 miles out. I do recall being able to see those aircraft and I do remember seeing the stars out that night."

This tower manager must be Marvin Wyatt, interviewed for the *Boston Globe*: "Marvin Wyatt, a controller at the Martha's Vineyard Airport tower the night of Kennedy's flight, said visibility was good at the airport at Kennedy's expected arrival time."[50] Wayne Madsen quotes an unnamed close friend of JFK Jr. (probably Billy Noonan, who was supposed to meet him that night) who said "that visibility around the Vineyard was clear at 9:41 p.m. when the plane disappeared from the sky."[51]

Mainstream news outlet, however, repeated over and over again, in contradiction even to the NTSB report, that the weather was so bad, the fog so thick, that John should have cancelled his plan to fly, had he been a responsible man. FAA Flight Specialist Edward Meyer, who had prepared for the NTSB the FAA's official report of weather conditions over Martha's Vineyard on July 16, 1999, and had determined that they were "at least very good," was disturbed by the way his conclusions were distorted, and released a public statement:

> "Nothing of what I have heard on mainstream media makes any sense to me… The weather along his flight was just fine. A little haze over eastern Connecticut. … I don't know why the airplane crashed, but what I heard on the media was nothing but garbage."[52]

One of the most dubious witnesses brought forward by the corporate media to support their claim of fatal visibility was Kyle Bailey. Here is how the *Washington Post* introduced him on July 21st:

> "Kyle Bailey, 25, a pilot with more than a decade of flying experience who also keeps his plane at Essex County Airport and who frequently flies the same route as Kennedy — Fairfield to the Vineyard — took special note of Kennedy that night because Bailey had just decided against making the flight. / Bailey said he feared the combination of darkness and haze could be treacherous, causing him to lose sight of the horizon, lose his bearings, maybe even lose control of his plane. Visibility was four to five miles in Fairfield due to haze, near the margin for flying by visual rules, as opposed to instruments."[53]

According to the *NY Daily News* of the same day, Bailey said:

> "I saw him taxi [drive the plane on ground to prepare for take off], and I saw him take off. I [later] told my family, 'I can't believe he's going up in this weather.' At night, you don't know where the sky ends and the ocean begins. You have no sight of the horizon. It can give you a false sense of flying level."

"Bailey," commented the *Daily News,* "was staggered by what he feared was another ghastly Kennedy tragedy. 'It never seems to end for this family,' he said. 'He's so young, with a life full of promise.'"[54]
How moving! But who is Kyle Bailey, "the last man to see Kennedy alive at the Fairfield airport"? I had no difficulty to find the answer to that question: it happens that Kyle Bailey later became an aviation analyst regularly working for major network and cable televisions such as Fox News, CBS, ABC, NBC, BBC. Bailey even appeared in the documentary *Curse on the Kennedys?* and very recently in the ABC documentary *The Last Days of JFK Jr.*, aired in January 2019, in which he repeats his story. Can you swallow that blue pill?

FOXNEWS
FOXNEWS.
FOX NEWS .com
KYLE BAILEY
AVIATION ANALYST
ALERT

Kyle Bailey at work

In the same documentary *The Last Days of JFK Jr*. appears another private pilot by the name of Bob Arnot, who claims to have flown the same night along the same route as John. He declares there was no visibility, to the point that, when approaching Martha's Vineyard, he could not see any lights at all. Unlike Bailey, who somehow escapted the attention of NTSB investigators, this Bob Arnot is most probably the unnamed pilot mentioned in the NTSB report as follows: "when his global positioning system (GPS) receiver indicated that he was over Martha's Vineyard, he looked down and '…there was nothing to see. There was no horizon and no light. … I turned left toward Martha's Vineyard to see if it was visible but could see no lights of any kind nor any evidence of the island. … I thought the island might [have] suffered a power failure.'" That testimony completely contradicts Martha's Vineyard tower manager (Marvin Wyatt), who is quoted in the NTSB report as saying visibility was great. Which shows that the NTSB report is self-contradictory in some areas.
Now, it is a very small world. You can find on Wikipedia that "Dr. Bob Arnot is a journalist, author, former host of the *Dr. Danger* reality TV series, and previously medical and foreign correspondent for NBC and CBS." Can you swallow that too? Or do you start to smell a media conspiracy?

Was JFK Jr. inexperienced and reckless?

Let's now talk about JFK Jr.'s flying experience and skill. Kyle Bailey's testimony implies that JFK Jr.'s is solely to blame for his own death and for the deaths of his wife and her sister. That view was reinforced by hundreds of comments on air about how inexperienced JFK Jr. was. Just like on weather conditions, the mainstream media gave a grossly negative view of JFK Jr.'s flying experience and skill, unrelated to the NTSB report and to the real testimonies of flight instructors who knew him. The NTSB report reckoned that JFK Jr. had a flight experience of "about 310 hours, of which 55 hours were at night."

During the last fifteen months, he had made 35 flights between Fairfield airport, N.J., and Martha's Vineyard, including five at night. Three certified flight instructors (CFI) quoted in the report describe John as an "excellent", "methodical" and "very cautious" pilot. In the early days, some newspapers echoed that view with their own research. John McColgan, JFK Jr.'s federal licensing instructor from Vero Beach, Florida, was interviewed for the *Orlando Sentinel*, July 18, 1999, and said: "He was an excellent pilot. … In fact, by now he probably has enough hours to be a commercial pilot."[55] One the same day, the *New York Daily News* quoted flight instructors Ralph and Chris describing John as a careful pilot, always checking meticulously "every nut and bolt on the airplane. … He was very safety oriented. … John was a natural in flying."[56] On July 21, *USA Today* published an article titled "Pilot Kennedy was 'conscientious guy,'" whose lead paragraph said: "John F. Kennedy Jr. attended the Harvard of flight schools, may have had far more flight experience than has been reported and was known at his New Jersey airport for prudence in the cockpit." The article quoted other people who knew Kennedy as a good pilot.[57]

But as days passed, major TV channels and newspapers gave a more and more negative assessment of John's flying skills and of the weather conditions. They emphasized that he didn't have the proper license to fly with instruments only, as the absence of visibility would have required. It is true that John's license was for visual flight only, meaning visibility of at least 4 miles. But although John had not yet obtained the license allowing him to fly by instruments only, he had passed the written test and completed the training for the inflight test. According to the flight instructor who trained him, as quoted in the NTSB report, "the pilot's basic instrument flying skills and simulator work were excellent." So even if the visibility had been very bad — which it was not — John could have guided his plane safety to the airport, using his autopilot if necessary. According to Scott Meyers, a foremost expert on the death of JFK Jr. who was interviewed for the program "Encounters with the Unexplained: The Kennedy Curse, JFK, Jr.'s, Death – Accident or Assassination?" aired February 15, 2002:

> "The fact that Kennedy knew how to use his plane's navigational instruments casts serious doubt on the official explanation for the crash, because even if he had gotten lost, his knowledge of the plane's instruments would have allowed him to flip a switch and allow the autopilot to guide him to a short distance from his runway destination. A little haze should have never stopped him from landing safely."[58]

One question has been the focus of much attention from independent researchers: was there a flight instructor as co-pilot in the plane? Officially, there wasn't. No fourth body was recovered in the wreckage. But strangely enough, one seat was also missing, and conspiracy theorists such as John Hankey have speculated that it might have had a flight instructor's body seat-belted on it, which might have been spirited away for the sake of building up the story of an incompetent and reckless John. For if John had flown with a flight instructor, then the whole argument of his recklessness falls. Again, I am mentioning this issue here, not to make any definite conclusion, but mainly to point out evidence of a concerted effort to close the case and satisfy the public that JFK Jr. died—and killed his wife and sister-in-law—by his own recklessness.

JFK Jr. had owned his Piper Saratoga for a little more than two months, and he had never flown it without a flight instructor. He had flown to Martha's Vineyard 8 times in the previous month with that plane, always with a flight instructor. Since he had his wife and her sister on board, it doesn't seem like him to fly without an instructor, especially at night. According to Donald Jeffries, "Early reports, such as the one that appeared in the *New York Times* on July 17, 1999, indicated that a flight instructor was on the plane. JFK Jr.'s *George* magazine coeditor Richard Blow recounted that Kennedy had told him he was taking a flight instructor with him during their last lunch together."[59] Then, from the next day on, any mention of a flight instructor on board disappeared. Different explanations were offered for the fact that John flew without a flight instructor that particular night, for the first time on his new plane. His biographer Christopher Andersen writes:

> "On today's trip up from New Jersey, Jay Biederman, the flight instructor who had recently helped John pass his written instrument test and was preparing him for his instrument flight test, was scheduled to go along as he had several times before. But when Biederman canceled to join his parents on a hiking trip in Switzerland, John made the fateful decision not to find a replacement."[60]

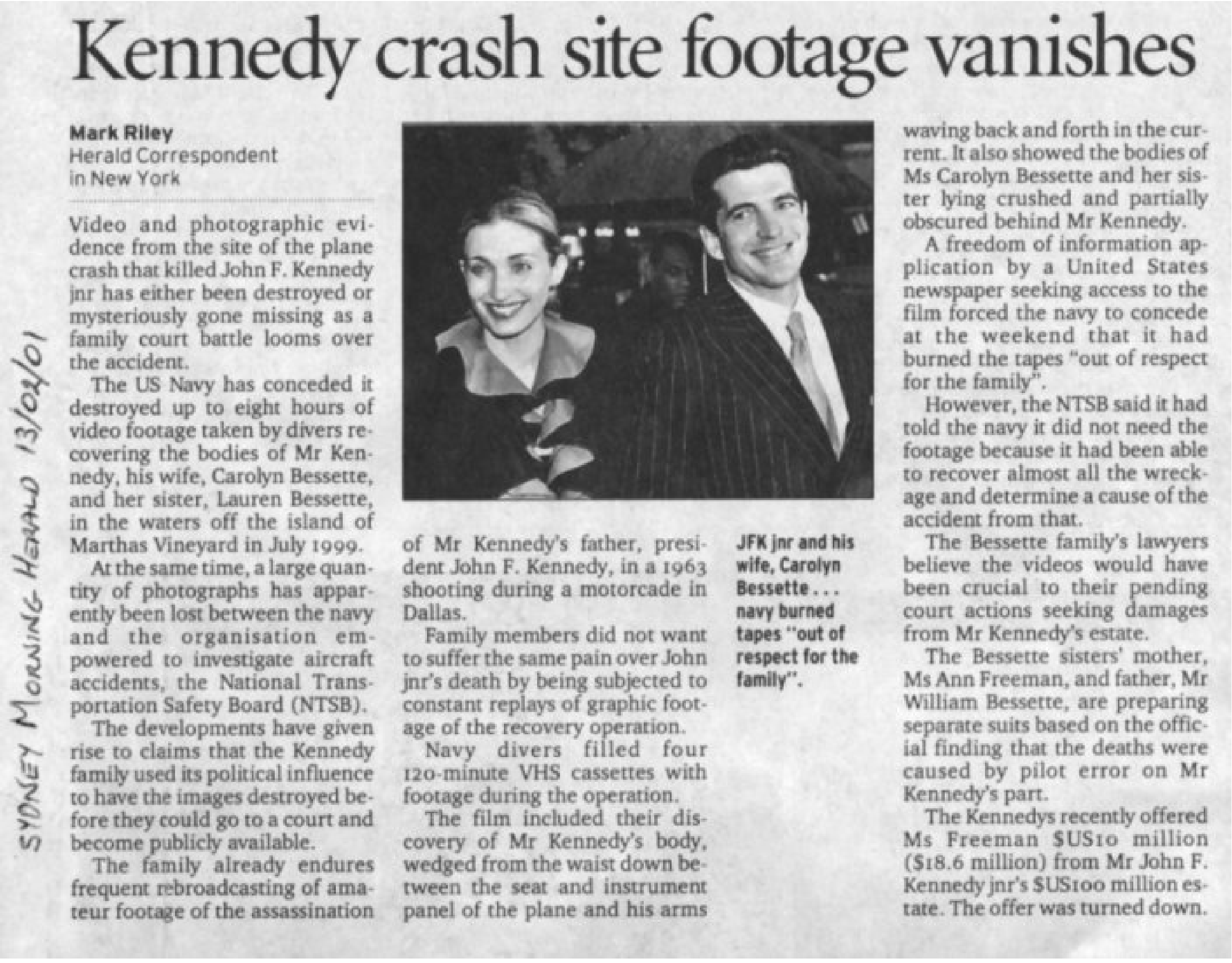
Curiously, that explanation contradicts a key testimony included in the NTSB final report, of which John Hankey provides a good critical analysis at the end of his film. I quote here the shorter presentation from Donald Jeffries:

> "one of Kennedy's flight instructors, Robert Merena, told the NTSB, some six months after the crash, that JFK Jr. had turned down his request to fly with him by saying he wanted to "do it alone." These dramatic, ironic words were reported widely in the establishment press and solidified the image of JFK Jr. as an irresponsible daredevil. Merena's own lawyer would deny he'd ever made such a statement, and the memorandum produced by the NTSB regarding it was suspiciously irregular, with no date, location, or signature on it. Most crucially, Merena had been interviewed five days after the crash by the NTSB, and he never mentioned anything about this, which would certainly seem to have been a pertinent fact. Merena did tell the NTSB in this early interview, however, that he'd never seen JFK Jr. fly without an instructor."

The damning story of John rejecting the offer of a flight instructor and stubbornly insisting to pilot alone was included in the NTSB's final report and became widely quoted.[61] Here it is from ABC News on July 7, 2000: "John F. Kennedy Jr. turned down an offer by one of his flying instructors to accompany him the night of his fatal flight to Martha's Vineyard, saying he 'wanted to do it alone,' federal investigators say." The same could be read in the *Los Angeles Times* on the same day, and in *The New York Times*.[62]

I personally feel that the question of whether there was a co-pilot in the plane or not cannot be conclusively answered either way. But the important thing here is the strong probability that Robert Merena's testimony was fabricated or forced, to hammer in the point that there was no co-pilot and that JFK Jr. acted irresponsibly.

In this whole affair, we cannot prove directly that JFK Jr. was murdered. What we can prove, however, is that federal agencies and mainstream media conspired in a massive fraud, including the concealment of key evidence (the 9:39 call and reports of an explosion), the distortion of facts (visibility and pilot's ability) and false testimonies (Kyle Bailey and Bob Arnot being the most likely). That can be taken as indirect proof that JFK Jr. was murdered.



Kennedy crash site footage vanishes

Mark Riley
Herald Correspondent
in New York

SYDNEY MORNING HERALD 13/02/01

Video and photographic evidence from the site of the plane crash that killed John F. Kennedy jnr has either been destroyed or mysteriously gone missing as a family court battle looms over the accident.

The US Navy has conceded it destroyed up to eight hours of video footage taken by divers recovering the bodies of Mr Kennedy, his wife, Carolyn Bessette, and her sister, Lauren Bessette, in the waters off the island of Marthas Vineyard in July 1999.

At the same time, a large quantity of photographs has apparently been lost between the navy and the organisation empowered to investigate aircraft accidents, the National Transportation Safety Board (NTSB).

The developments have given rise to claims that the Kennedy family used its political influence to have the images destroyed before they could go to a court and become publicly available.

The family already endures frequent rebroadcasting of amateur footage of the assassination of Mr Kennedy's father, president John F. Kennedy, in a 1963 shooting during a motorcade in Dallas.

Family members did not want to suffer the same pain over John jnr's death by being subjected to constant replays of graphic footage of the recovery operation.

Navy divers filled four 120-minute VHS cassettes with footage during the operation.

The film included their discovery of Mr Kennedy's body, wedged from the waist down between the seat and instrument panel of the plane and his arms waving back and forth in the current. It also showed the bodies of Ms Carolyn Bessette and her sister lying crushed and partially obscured behind Mr Kennedy.

A freedom of information application by a United States newspaper seeking access to the film forced the navy to concede at the weekend that it had burned the tapes "out of respect for the family".

However, the NTSB said it had told the navy it did not need the footage because it had been able to recover almost all the wreckage and determine a cause of the accident from that.

The Bessette family's lawyers believe the videos would have been crucial to their pending court actions seeking damages from Mr Kennedy's estate.

The Bessette sisters' mother, Ms Ann Freeman, and father, Mr William Bessette, are preparing separate suits based on the official finding that the deaths were caused by pilot error on Mr Kennedy's part.

The Kennedys recently offered Ms Freeman $US10 million ($18.6 million) from Mr John F. Kennedy jnr's $US100 million estate. The offer was turned down.

JFK jnr and his wife, Carolyn Bessette . . . navy burned tapes "out of respect for the family".

Eight hours of video footage taken by recovery divers might have helped to solve the mystery, but the Navy preferred to destroyed them (*Sidney Morning Herald,* February 13, 2001)

The National Security protocol

Truth seekers such as Donald Jeffries, John Koerner or John Hankey have raised important questions concerning the 10 hours (they say 15 hours) it took for a search to begin after the plane was reported missing by Bessette and Kennedy relatives, at 10 p.m. on July 16th, and for the 4 or 5 days it took to locate and retrieve the wreckage and the bodies. The plane was equipped with an Emergency Locator Transmitter (ELT), which sends out a beacon signal in the event of a crash. According to the original UPI article mentioned earlier, "the beacon was heard by the Coast Guard in Long Island, N.Y., at 3:40 a.m. But as the search went on, authorities seemed to discount the relevance of the beacon signal."[63] Was the search intentionally directed away from the crash site during three days, in order for the perpetrators to secretly destroy the evidence from the cockpit voice recorder (the NTSB report says that “its backup battery was missing, and it had retained no data”), remove the log book which John kept in a waterproof box and, more importantly in Hankey’s view, remove the body of the co-pilot (together with the missing seat reported by the NTSB)? That is a possibility that finds support in the testimony of Lieutenant Colonel Richard Stanley of the Civil Air Patrol, who “would report seeing what he thought were Coast Guard helicopters around the crash site at about 7 a.m., hours before the Coast Guard or anyone else arrived.”[64] For lack of space, I will not dwell on those issues, which are thoroughly discussed by the above-mentioned researchers. Rather, let’s focus on the tight military control of all procedures following the tragedy, from the search and rescue missions to the news reporting, all conducted under national security standards. The search was done by military planes and vessels. According to John Koerner, “the military immediately instituted in the hours after the crash a 17-nautical mile no-fly zone, and no entry zone, around the crash site. No civilians or media were allowed in this area until the bodies and wreckage were recovered.” On July 20, 1999, we read in the NTSB report, “the airplane wreckage was located by U.S. Navy divers from the recovery ship, USS Grasp.” Why was the Navy, rather than civilian rescue craft, tasked with the retrieval of JFK Jr.’s crashed airplane?[65] More disturbing still, why did the Pentagon take control of news reporting from July 18?

THE PENTAGON
BREAKING NEWS
J.F.K. JR.'s
PLANE MISSING
5
NEWSCENTER

Pentagon Press conference, from Hankey’s *Dark Legacy II* (24:08)

There are issues also with the autopsies. Joanna Weiss and Matthew Brelis of the *Boston Globe* wrote on July 23, 1999, in an article headlined “JFK Autopsy Rushed”:

> “the autopsies in the Kennedy case were performed especially quickly, pathologists said. The remains were taken to a Bourne hospital at about 7:15 p.m. Wednesday night and released to the victims’ families at 11 p.m., according to the medical examiner’s office and the Cape and Islands district attorney’s office. / Many jurisdictions refuse to perform autopsies at night, said Robert Kirschner, a former deputy chief medical examiner for Cook County, Ill. The haste in this case, he said, could lead to questions about the investigation’s thoroughness. … The timing of the Kennedy investigation, Kirschner said, makes it unlikely that pathologists performed autopsies on Carolyn Bessette Kennedy or Lauren Bessette. ‘You can’t possibly do three investigations in four hours,’ he said.”[66]

But, to me, the most suspicious thing of all is the way the bodies were disposed of after their rushed autopsies: they were cremated in Duxbury’s cemetery crematorium. Then their remains were taken aboard the Navy destroyer Briscoe, and scattered into the sea, near the place where they had found their death.
Why? “The burial for the 35th president’s son,” noted local Duxbury journalist Paula Maxwell, “was reportedly carried out in keeping with his expressed wishes.”[67] The *Boston Globe* reported on July 22 , “Kennedy’s family requested a burial at sea, and the Pentagon granted that request.”[68] But, the next day, the same newspaper expressed surprise:

> “The cremated remains of John F. Kennedy Jr., his wife, and her sister were cast from a warship to the ocean currents in a manner not favored by the Catholic Church and in a ceremony that occurred only after the intercession of Pentagon brass. The Roman Catholic Church prefers the presence of a body at its funeral rites. And the Defense Department rarely accords the honor of burial at sea to civilians.”[69]

Moreover, no other Kennedy had ever been cremated. The reasons given for cremating JFK Jr. body do not make any sense and are contradictory. *The New York Times* wrote: “Kennedy family members, citing his wishes and hoping to avoid having a spectacle made of Mr. Kennedy’s final resting place, have decided to have his body cremated and his ashes scattered at sea in a Navy ceremony, a family adviser said.”[70] Can we believe that the Kennedy family, who had always showed respect for Catholic traditions, wanted no grave for JFK Jr., by fear that his grave might become a pilgrimage site? And can we believe that John, at age 39, had expressed “his wish” to be cremated? CNN added more bizarre explanations to that already incredible story:

> “Sen. Kennedy, D-Massachusetts, had requested the burial at sea, saying it was his nephew’s wish to be cremated and his ashes spread on the waves. The request was approved by Defense Secretary William Cohen. / The family of the Bessette sisters requested that the two women be buried in the same ceremony, the Pentagon said. / John Jr., like his father, the late President John F. Kennedy, had a love of the sea. He spent many summers sailing and kayaking the waters where his plane crashed. / Pentagon officials tell CNN there are two grounds for granting permission for a naval burial at sea. First, there is a provision allowing for such burials for people providing “notable service or outstanding contributions to the United States. / Also, protocol allows sea burials for the children of decorated Navy veterans. President Kennedy was a naval officer wounded and cited for heroism in World War II.”[71]

How ridiculous! JFK was a decorated Navy veteran, and he surely loved sailing, yet he was buried in Arlington. It seems to me unconceivable that JFK Jr. would not have wished to be buried near his father. Even Pierre Salinger asked to be buried at Arlington Cemetery, not far from JFK. It is just as unbelievable that the Bessettes, who are said to hold John responsible for their daughters’ death, and to have received 10 million dollars in compensation from the Kennedys, would decide just the same. According to information found in RFK Jr.’s diary, published by the *New York Post,* Ann Freeman, Carolyn and Lauren Bessette’s mother, “began asking that her two daughters be buried near her home in Greenwich, Connecticut.” It was Edwin Schlossberg, Caroline Kennedy’s wife, who convinced her to have her two daughters cremated and their ashes spread in the ocean. “He bullied, bullied, bullied the shattered grieving mother,” writes RFK Jr., also commenting: “All the Bessette family knows that Ed hated Carolyn and did everything in his power to make her life miserable.” After Carole Radziwill, the wife of Anthony Radziwill, JFK Jr.’s cousin and close friend, complained to RFK Jr. about Schlossberg, RFK Jr. wrote in his diary: “She says she wants to start an ‘I hate Ed Club.’ There would be many, many members. John & Carolyn would have certainly applied.”[72] That surely makes us wonder about Edwin Schlossberg’s interest in the whole affair.

© Boston Globe via Getty Images

Navy destroyer USS Biscoe, where the funeral ceremony took place

Who did it?

So, have we proven without a reasonable doubt that JFK Jr. was assassinated? Admittedly, no. None of the elements analyzed above is entirely conclusive by itself. Perhaps, after all, Todd Burgun was mistaken about John's radio call to Martha's Vineyard airport at 9:39 (but why didn't he come forward to retract his statement?). Perhaps Victor Pribanic lied, or mistook he sound of John's plane crashing into the Ocean for an airborn explosion (but what about the other witnesses?). Perhaps, among the conflicting reports about the visibility, we should give the benefit of the doubt to the worst reports. Perhaps Kyle Bailey, the last man to see JFK Jr. alive, was really there, before becoming an aviation analyst expert regularly appearing on Fox News Channel, Fox Business Network, MSNBC, CNBC, The Weather Channel, CBS, ABC, NBC, BBC, CTV, I24 News, and HLN, as his LinkedIn account says. And perhaps we should trust Bob Arnot too. Perhaps flight instructor Robert Merena did suddenly remember in January 2000 that JFK Jr. had rejected his offer to fly with him because "he wanted to do it alone." Perhaps John Junior, at age 39, did ask to be cremated and his ashes spread into the ocean he loved so much. And so on.

It is the accumulation of such doubtful elements that is hard to accept. It is also the military control over the operations, right down to news reporting from the Pentagon, which is odd. Add the fact that the regional director of the NTSB in charge of the investigation, Robert Pearce, according to his official profile, later "briefed State Department officials and the Egyptian Ambassador in the wake of the EgyptAir Flight 990 crash [the jet plane that crashed into the Atlantic Ocean after leaving JFK airport, with 33 high ranking Egyptian military officers on board, allegedly by the fault of a suicidal

Egyptian co-pilot] as well as supported the FBI on scene at the World Trade Center in the aftermath of the events of September 11, 2001." I sure wouldn't trust Robert Pearce to investigate my own plane crash.

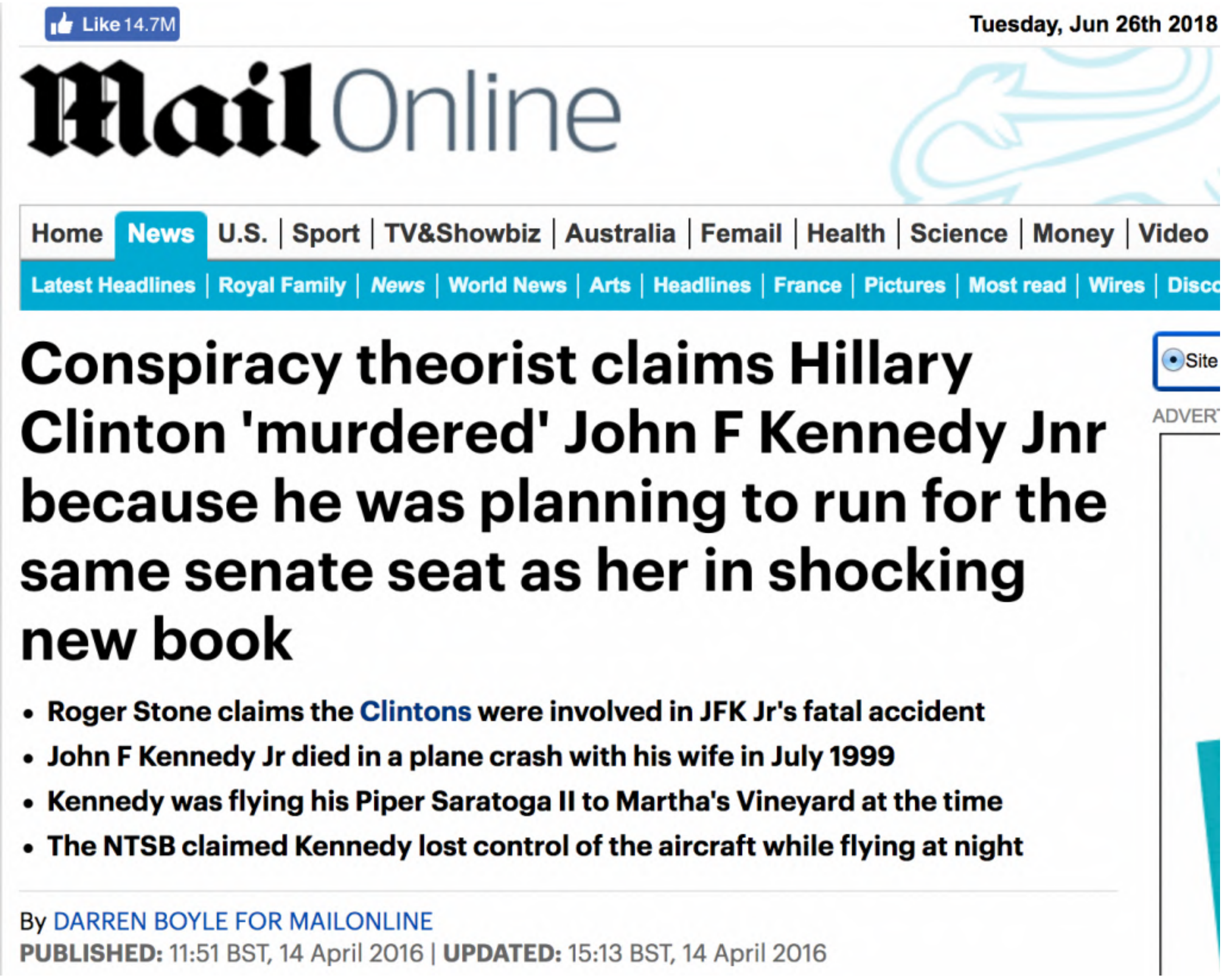
In the final analysis, it is the explanation of the crash that is strikingly implausible. As Anthony Hilder put it:

> "A finely-tuned, well-kept first-class airplane doesn't just drop out of the sky and head straight down into the ocean unless it's blown out of the sky or the pilot deliberately sends it into a dive to kill himself and his passengers."[73]

There is evidence of an accumulation of deliberate omissions, lies and false testimonies from the NTSB investigation to mainstream reporting, in order to blame the plane crash on the pilot alone, regardless of inconsistencies. And so, between accident and assassination, I lean strongly toward assassination.

Who orchestrated the plot, then? Behind every Kennedy assassination, John Hankey sees the Bushs, heirs to the Nazis, he insists. Hankey belongs to the category of half-truthers who would rather see the hands of Nazis than of the Mossad. He believes JFK Jr. named his magazine *George* as a way to "tell everyone who he thought killed his father, by hiding the answer in plain sight." Hankey doesn't suspect the Clintons at all. Neither does John Koerner, who starts his book *Exploding the Truth* by a chapter for "exonerating the Clintons": the Clintons loved the Kennedys so much they would never have done them harm, he wants us to believe.[74]

Donald Jeffries is more rational when suggesting to add John F. Kennedy Jr. to the list of the notorious "Clinton Body Count", which already includes quite many deaths by plane crash: Victor Raiser, the Clinton presidential campaign's national finance cochairman (July 30, 1992), Dr. Stanley Heard, a member of Clinton's health-care advisory committee (September 10, 1993), Hershel Friday, Clinton's Finance Committee chairman (March 1, 1994). After all, the Navy takeover of the rescue and recovery missions, and the whole national security protocol around the case, can only have been ordered by President Clinton. Roger Stone, a longtime aide to President Richard Nixon and investigator into JFK's death, believes the Clintons ordered the murder of JFK Jr.'s because he was planning to run for the Senate seat that Hillary coveted.[75]


Like 14.7M
Tuesday, Jun 26th 2018
Mail Online
Home | News | U.S. | Sport | TV&Showbiz | Australia | Femail | Health | Science | Money | Video
Latest Headlines | Royal Family | News | World News | Arts | Headlines | France | Pictures | Most read | Wires | Disc
Site
ADVER

Conspiracy theorist claims Hillary Clinton 'murdered' John F Kennedy Jnr because he was planning to run for the same senate seat as her in shocking new book

- Roger Stone claims the Clintons were involved in JFK Jr's fatal accident
- John F Kennedy Jr died in a plane crash with his wife in July 1999
- Kennedy was flying his Piper Saratoga II to Martha's Vineyard at the time
- The NTSB claimed Kennedy lost control of the aircraft while flying at night

By DARREN BOYLE FOR MAILONLINE
PUBLISHED: 11:51 BST, 14 April 2016 | **UPDATED:** 15:13 BST, 14 April 2016

Yet the Clintons certainly had nothing to do with JFK or RFK's assassinations. So whatever role they played in the case of JFK Jr.'s assassination, they must have been part of a larger scheme. Even if Hillary had a motive to eliminate JFK Jr. from the New York Senate race, I don't think she would have gotten away with it without higher protections. Let us not forget also that, in all Kennedy assassinations, the key factor for success is the complicity of the mainstream media for more 50 years. The Clintons don't own the media.

Like Michael Collins Piper long before me, and like Ron Unz more recently, I believe that Israel assassinated both JFK and RFK. From there follows naturally the hypothesis that Israel also killed JFK Jr., and for the very same reason as they killed RFK: to prevent him from ever reaching the White House and reopening the investigation on his father's death. When I say "Israel", I mean it in the broad sense, as including all the Machiavellian crypto-Zionists infiltrated in all layers of the U.S. power structure, including corporate media.

Subscribe to New Columns

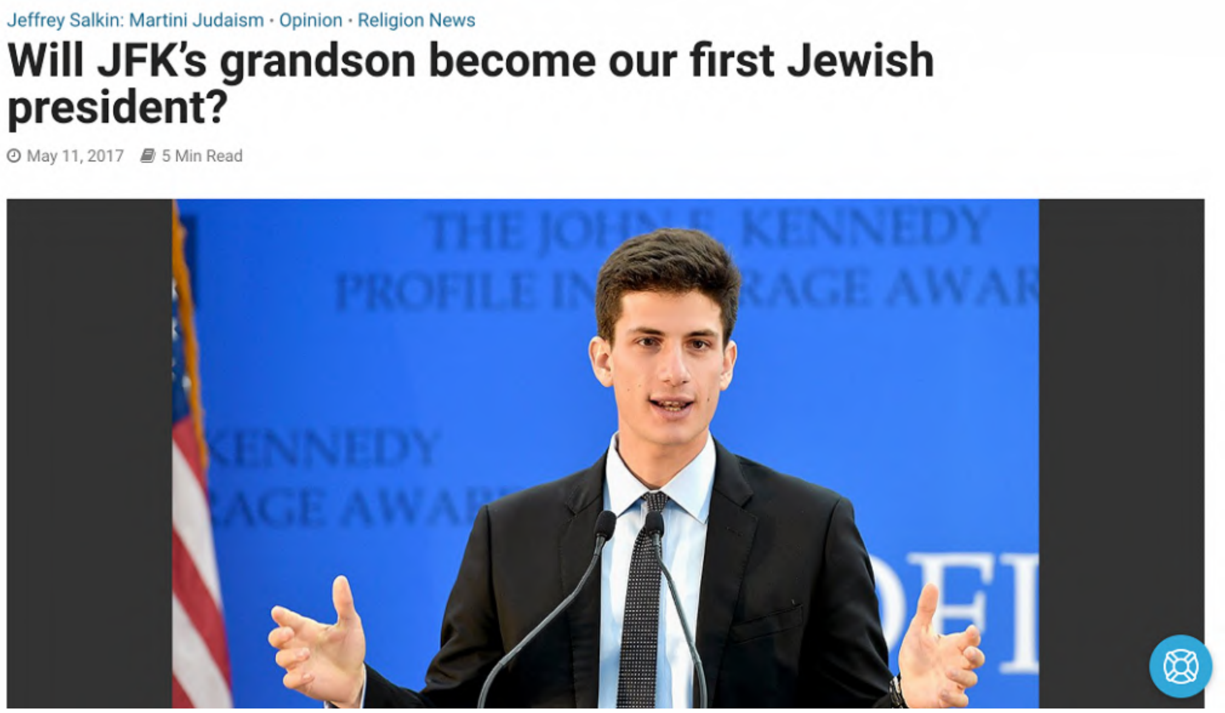
Israel not just assassinate Kennedys. They keep assassinating their memory, through a constant flow of anti-Kennedy books attacking their character and vilifying their family. This is what JFK researcher James DiEugenio calls "the posthumous assassination of JFK," the obsession to "smother any legacy that might linger"; for "assassination is futile if a man's ideas live on through others."[76] Take for example pseudo-biographer C. David Heymann, who after working for the Mossad in Israel (from his own admission), returned to the U.S. only to write Kennedy biographies, including the salacious *Bobby and Jackie:*

A Love Story, and went on, after JFK Jr.'s death, to claim a ten-year secret acquaintance with him in order to fill the media with rubbish.[77] Why do publishers and mainstream media keep taking Heymann seriously? Why does the *New York Post* give a positive review of his latest book, *American Legacy: The Story of John and Caroline Kennedy* (2007), which portrays John Junior as a "novice pilot" who boarded his plane half-drunk and under heavy medication ("Vicodin to relieve the pain of a recently broken ankle, plus Ritalin for attention-deficit disorder and medication for a thyroid problem"), who took off while "the haze had already grown thick and viscous," and who spent the last 30 seconds of his life "not knowing up from down, frantically pulling at his plane's controls in a panicked attempt to right its deadly spiral," "with whirling instruments sending him messages he couldn't read"?[78]

The Jewish elites have hated the Kennedys ever since Joseph Kennedy, as U.S. ambassador in London, tried to prevent Roosevelt from entering World War II, resigned when he did, and then complained that "the Jews have won the war."[79] Kennedys must pay for "the sins of the father," as Ronald Kessler titled his book (*The Sins of the Father: Joseph P. Kennedy and the Dynasty He Founded,* 1996), a not-so-subtle reference to Exodus 20:5 asserting Yahweh's right of vengeance on three generations. The Jewish elites also hated the Kennedys for everything they represented, including a very strong sense of blood kinship that Jews prefer Gentiles not to have.

Paradoxically, in a nation founded on the rejection of monarchy, the Kennedys embodied the idea of royalty, the highest form of a dynastic aristocracy founded not just on the accumulation of wealth and power, but on a patriotic dedication to civil service. It is as if the archetype of royalty had crystallized in the United States on this family, to the point that the name of King Arthur's court, Camelot, has stuck to their legend. The Kennedys also embodied the Irish Catholic root of the American people, with its deep-seated antagonism to British puritanism, the more Israel-friendly branch of Christianity, which has come to dominate American politics since Lyndon Johnson ("Our First Jewish President" as one American Jewish newspaper calls him).[80] From this point of view, the triple assassination of President Kennedy, his younger brother and his only son are the equivalent in Western Christendom of the extermination of the Romanov family in Orthodox Russia. And I believe that, just like Russia with the Tsar family, America will only be great again when it opens the archives and honors the Kennedys as national martyrs of a foreign power.

But wait: there is still one male heir to John F. Kennedy: Jack Schlossberg, son of Caroline Kennedy and Edwin Schlossberg. Will he become "our first Jewish president," asks Rabbi Jeffrey Salkin? I don't know, but I'm pretty sure he won't be assassinated.



Jeffrey Salkin: Martini Judaism · Opinion · Religion News

Will JFK's grandson become our first Jewish president?

May 11, 2017 5 Min Read

Notes

[2] Pierre Salinger, "Mourned for what he might have been," UPI, August 6, 1999, reproduced on http://www.orwelltoday.com/jfksalinger.shtml

[3] *Dave Saltonstall, Austin Fenner, Helen Kennedy And Greg B. Smith,* "John F. Kennedy Jr. went missing after taking a flight with his wife and her sister in 1999," *New York Daily News,* July 18, 1999, on http://www.nydailynews.com/news/national/plane-lost-vineyard-wife-sis-craft-t-article-1.846379

[4] Laurence Leamer, *Sons of Camelot: The Fate of an American Dynasty,* HarperCollins, 2005, kindle, k. 225-67.

[5] Jackie's words reported by Pierre Salinger, quoted from Christopher Andersen, *The Good Son, JFK Jr. and the Mother He Loved,* Gallery Boosk, 2014, kindle, k. 1912-4.

[6] Andersen, *The Good Son, op. cit.*, k. 1645-52

[7] Andersen, *The Good Son,* k. 1962-7.

[8] Pierre Salinger, "Mourned for what he might have been," UPI, August 6, 1999, reproduced on http://www.orwelltoday.com/jfksalinger.shtml

[9] Olivier Royant, *John, le dernier des Kennedy,* Éditions de l'Observatoire, 2018.

[10] Andersen, *The Good Son, op. cit.,* k. 671-3

[11] John Quinn, "Like Father Like Son", http://www.angelfire.com/ms/leg/JFK.html

[12] Pierre Salinger, "Mourned for what he might have been," UPI, August 6, 1999, reproduced on http://www.orwelltoday.com/jfksalinger.shtml

[13] Andersen, *The Good Son, op. cit.,* k. 4300-4309

[14] Andersen, *The Good Son, op. cit.,* k. 4808-11.

[15] Read Robert D. McFadden's report on https://ia801309.us.archive.org/10/items/nsia-KennedyJohnFJr/nsia-KennedyJohnFJr/Kennedy%20John%20F%20Jr%2002.pdf

[16] Liz McNeil, "Would JFK Jr. Have Run for President? His Best Friends Reveal His Last Days", July 19, 2016, https://people.com/celebrity/john-f-kennedy-jr-for-president-jfks-sons-political-ambition/

[17] Dominique Page, "Kennedy Junior: La pure hypothèse de l'assassinat," https://largeur.com/?p=147

[18] Joe Siegel, "JFK Jr. Mulled Run For Senate in 2000," *New York Daily News,* July 20, 1999, http://www.nydailynews.com/archives/news/jfk-jr-mulled-run-senate-2000-article-1.847866

[19] Liz McNeil, "Would JFK Jr. Have Run for President? His Best Friends Reveal His Last Days", July 19, 2016, https://people.com/celebrity/john-f-kennedy-jr-for-president-jfks-sons-political-ambition/

[20] Matt Donnelly, "JFK Jr Would Have Run for President in 2016, Top Aide Says," *The Wrap,* July 29, 2016, https://www.thewrap.com/jfk-jr-would-have-run-for-president-in-2016-top-aide-says/ Asked for *People magazine* if she tought JFK Jr. would have run for president, Terenzio answers: "I do think that eventually he would have made the leap" (video on https://people.com/celebrity/john-f-kennedy-jr-for-president-jfks-sons-political-ambition/ at 3 minutes).

[21] Liz McNeil, "Would JFK Jr. Have Run for President? His Best Friends Reveal His Last Days", July 19, 2016, https://people.com/celebrity/john-f-kennedy-jr-for-president-jfks-sons-political-ambition/

[22] Joe Siegel, "JFK Jr. Mulled Run For Senate in 2000," *New York Daily News,* July 20, 1999, http://www.nydailynews.com/archives/news/jfk-jr-mulled-run-senate-2000-article-1.847866

[23] Christopher Andersen, *The Good Son: JFK Jr. and the Mother He Loved,* Gallery Books, 2014, kindle k. 4918-44.

[24] Read on Google.books. The audio recording of the book is on Youtube: this passage starts at 7:52.

[25] Wayne Madsen, "JFK Jr.'s Plane Crash Was Originally Treated As Murder Investigation," August 12, 2009, on http://www.whale.to/c/jfk_jr5.html

[26] Andrew Collins, “Hillary Clinton & The Mysterious Death of JFK Jr.,” May 8, 2016, http://pmnightlynews.com/index.php/2016/05/08/clinton-jfk-investigation/

[27] Laurence Leamer, *Sons of Camelot: The Fate of an American Dynasty,* HarperCollins, 2005, kindle k. 8297, quoted in Keith J. Kelly, “JFK Jr. Mad at Hill Senate Run: Book,” *New York Post,* March 16, 2004, https://nypost.com/2004/03/16/jfk-jr-mad-at-hill-senate-run-book/

[28] Quoted in John Koerner, *Exploding the Truth: The JFK Jr., Assassination,* Chronos Books, 2018, kindle k. 540-45.

[29] Quoted in Koerner, *Exploding the Truth, op. cit.,* k. 540-5.

[30] https://midnightwriternews.com/mwn-episode-093-donald-jeffries-and-the-death-of-jfk-jr/

[31] Wayne Madsen, “JFK Jr.’s Plane Crash Was Originally Treated As Murder Investigation,” Wayne Madsen Report, August 12, 2009, on http://www.whale.to/c/jfk_jr5.html. Madsen told more details to Jeffries, who reports them in his book *Hidden History: An Expose of Modern Crimes, Conspiracies, and Cover-Ups in American Politics,* Skyhorse publishing, 2016, kindle k. 3981.

[32] Pierre Salinger, “TWA 800: The Truth Is Out There; Tell It,” *Georgetowner,* May 27, 1999, https://georgetowner.com/articles/2013/07/22/salingers-accusations-about-twa-flight-800-resurface-new-documentary/

[33] Philip Weiss, “Radar Shows ‘Getaway Boat’ Fleeing Flight 800 Crash,” *The Oberver,* July 12, 1999, https://observer.com/1999/07/radar-shows-getaway-boat-fleeing-flight-800-crash/

[34] Gordon Thomas, *Gideon’s Spies: The Secret History of the Mossad,* St. Martin’s Griffin, 2015, p. 95-99.

[35] Guela Amir, “A Mother’s Defense”, *George,* March 1997, reproduced on groups.google.com/forum/#!msg/soc.culture.usa/P-mc7BFF1Nc/K3S6Bizg-U4J

[36] Barry Chamish, “The Murder of JFK Jr – Ten Years Later,” www.barrychamish.com, reproduced on www.rense.com/general87/tenyrs.htm

[37] Barry Chamish, “A Zionist Looks at Final Judgment,” www.barrychamish.com, reproduced on https://rense.com/politics5/zionist.htm

[38] Laurence Leamer, *Sons of Camelot: The Fate of an American Dynasty,* HarperCollins, 2005, kindle k. 225-67.

[39] Wayne Madsen, “JFK Jr.’s Plane Crash Was Originally Treated As Murder Investigation,” August 12, 2009, on http://www.whale.to/c/jfk_jr5.html

[40] Mitchell Zuckoff and Matthew Brelis, “Plane fell fast, probe finds,” *Boston Globe,* July 20, 1999, http://archive.boston.com/news/packages/jfkjr/072099_plane_fell.htm

[41] UPI article saved on http://www.whatreallyhappened.com/RANCHO/CRASH/JFK_JR/upi.html

[42] John Quinn, “Hard Evidence Obtained of Conspiracy, Cover-up in JFK Jr. Death,” on http://www.angelfire.com/wy/1000/HardEvidence.html

[43] Donald Jeffries, *Hidden History: An Expose of Modern Crimes, Conspiracies, and Cover-Ups in American Politics,* Skyhorse publishing, 2016, kindle k. 3908-14.

[44] Mitchell Zuckoff and Matthew Brelis, “Plane fell fast, probe finds,” *Boston Globe,* July 20, 1999, http://archive.boston.com/news/packages/jfkjr/072099_plane_fell.htm

[45] Dave Saltonstall and Bill Hutchinson, “Angler May Have Heard Crash,” *New York Daily News,* July 21, 1999, http://www.nydailynews.com/archives/news/angler-heard-crash-article-1.846018

Subscribe to New Columns

[46] Anthony Hilder’s article, “The explosive story: a Second Opinion on the Kennedy Crash,” Free World Alliance, was recently accessible at http://netowne.com/conspiracy/konformist/kennedy.htm, from which I secured a copy, but is no more.

[47] John DiNardo, “JFK Jr. Sky Flash Reporter Unapproachable”, August 9, 1999, on https://rense.com/politics4/jekunap.htm. Also in John Quinn, “JFK Plane Explosion Eyewitness ‘Compromised’ And/Or Missing,” 8-6-99, http://pages.suddenlink.net/anomalousimages/images/news/news489.html

[48] Mitchell Zuckoff and Matthew Brelis, “Plane fell fast, probe finds,” *Boston Globe,* July 20, 1999, http://archive.boston.com/news/packages/jfkjr/072099_plane_fell.htm

[49] Jeb Burnside, “Revisiting JFK, Jr.,” *Aviation Safety Magazine*, June 2016, http://www.aviationsafetymagazine.com/issues/36_6/features/Revisiting-JFK-Jr_11190-1.html

[50] Mitchell Zuckoff and Matthew Brelis, “Plane fell fast, probe finds,” *Boston Globe,* July 20, 1999, http://archive.boston.com/news/packages/jfkjr/072099_plane_fell.htm

[51] Wayne Madsen, “JFK Jr.’s Plane Crash Was Originally Treated As Murder Investigation,” August 12, 2009, on http://www.whale.to/c/jfk_jr5.html

[52] First reported by John Quinn, “Hard Evidence Obtained of Conspiracy, Cover-up in JFK Jr. Death,” on http://www.angelfire.com/wy/1000/HardEvidence.html, reproduced by Donald Jeffries, *Hidden History: An Expose of Modern Crimes, Conspiracies, and Cover-Ups in American Politics,* Skyhorse publishing, 2016, kindle k. 3956-61, and by John Koerner, *Exploding the Truth: The JFK Jr., Assassination,* Chronos Books, 2018, kindle k. 1228-46.

[53] Dale Russakoffand Lynne Duke, “JFK Jr.’s Joyful, Fateful Final Hours,” *Washington Post,* July 21, 1999, https://www.washingtonpost.com/archive/politics/1999/07/21/jfk-jrs-joyful-fateful-final-hours/308a73e7-5bfb-4995-a25c-38e0f3cbbd08/?utm_term=.35b9f292747c

[54] *Dave Saltonstall, Austin Fenner, Helen Kennedy And Greg B. Smith,* “John F. Kennedy Jr. went missing after taking a flight with his wife and her sister in 1999,” *New York Daily News,* July 18, 1999, on http://www.nydailynews.com/news/national/plane-lost-vineyard-wife-sis-craft-t-article-1.846379

[55] John Quinn, “Was JFK Jr Murdered?”, August 2, 1999, http://www.angelfire.com/wy/1000/WasJFKJR.Murdered.html

[56] Michael Daly, *NY Daily News,* July 18, 1999, quoted from John Koerner, *Exploding the Truth: The JFK Jr., Assassination,* Chronos Books, 2018, kindle k. 1211-19.

[57] Alan Levin, Kevin Johnson, and Deborah Sharp, “Pilot Kennedy was ‘conscientious guy,’” *USA Today,* July 21, 1999, quoted in Koermer, *Exploding the Truth, op. cit.,* k. 1211-19.

[58] Quoted in John Koerner, *Exploding the Truth, op. cit.,* k. 1179-95.

[59] Donald Jeffries, *Hidden History: An Expose of Modern Crimes, Conspiracies, and Cover-Ups in American Politics* ,Skyhorse publishing, 2016, kindle k. 3879-81.

[60] Christopher Andersen, *The Good Son: JFK Jr. and the Mother He Loved,* Gallery Books, 2014, kindle k. 141-43.
[61] Ricardo Alonzo-Zaldivar, "Instructor Offered to Fly with JFK Jr., Report Says," *Los Angeles Times,* July 7, 2000, http://articles.latimes.com/2000/jul/07/news/mn-49042
[62] Koerner, *Exploding the Truth, op. cit.,* k. 1392-1427.
[63] UPI article reproduced on http://www.whatreallyhappened.com/RANCHO/CRASH/JFK_JR/upi.html
[64] Jeffries, *Hidden History, op. cit.* k. 3930-32.
[65] L. C. Vinvent, "On the Elimination of Natural Leaders," January 22, 2013, https://www.henrymakow.com/on-the-elimination-of-natural.html
[66] Joanna Weiss and Matthew Brelis, "JFK Autopsy Rushed," *Boston Globe,* July 23, 1999, http://archive.boston.com/news/packages/jfkjr/0722_coroner.htm
[67] Paula Maxwell, "Kennedy Cremated in Duxbury," *Duxbury Clipper,* July 28, 1999.
[68] Mitchell Zuckoff, "Bodies of 3 are recovered," *Boston Globe,* July 22, 1999, http://archive.boston.com/news/packages/jfkjr/bodies_recovered.htm
[69] Quoted in Jeffries, *Hidden History, op. cit.,* k. 4121-25.
[70] Mike Allen, "Bodies From Kennedy Crash Are Found," *New York Times,* July 22, 1999, https://www.nytimes.com/1999/07/22/us/bodies-from-kennedy-crash-are-found.html
[71] "Remains of JFK Jr., wife and sister-in-law buried at sea," July 22, 1999, http://edition.cnn.com/US/9907/22/kennedy.plane.07/
[72] Michael Zennie, "The Kennedys fought Over Where Bodies Would Be Buried… ", *Daily Mail,* November 3, 2013, on https://www.dailymail.co.uk/news/article-2486083/Kennedys-fought-bodies-buried-JFK-Jr-plane-crash-bullied-heartbroken-mother-wife-Carolyn.html
[73] Anthony Hilder, "The explosive story: a Second Opinion on the Kennedy Crash," Free World Alliance, read on http://netowne.com/conspiracy/konformist/kennedy.htm.
[74] Another artile of the same vein: https://www.popdust.com/conspiracy-theory-thursdayjfk-jr-was-murdered-and-you-wont-believe-who-1892591783.html
[75] Darren Boyle "Conspiracy theorist claims Hillary Clinton 'murdered' John F Kennedy Jnr because he was planning to run for the same senate seat as her in shocking new book," *MailOnline,* http://www.dailymail.co.uk/news/article-3539583/Conspiracy-theorist-claims-Hillary-Clinton-murdered-John-F-Kennedy-Jnr-planning-run-senate-seat-shocking-new-book.html
[76] James DiEugenio, "The Posthumous Assassination of JFK", in *The Assassinations: Probe Magazine on JFK, MLK, RFK, and Malcolm X,* edited by Jim DiEugenio and Lisa Pease, Feral House, 2003.
[77] Andrew Goldman, *Observer,* August 2, 199, "Kennedy 'Expert' C. David Heymann: Do His J.F.K. Jr. Stories Hold Up?", http://observer.com/1999/08/kennedy-expert-c-david-heymann-do-his-jfk-jr-stories-hold-up/ Read also David Cay Johnston, "C. David Heymann's Lies About JFK and Jackie, Marilyn Monroe and Elizabeth Taylor", *Newsweek Magazine,* August 27, 2014, http://www.newsweek.com/2014/09/05/c-david-heymanns-career-serial-fabulist-266876.html
[78] Elizabeth Wolff, "Inside JFK JR.'s Daze of Doom", *New York Post,* June 17, 2007, https://nypost.com/2007/06/17/inside-jfk-jr-s-daze-of-doom/

[79] Quoted in Herbert Druks, *John F. Kennedy and Israel,* Praeger Security International, 2005, p. 10
[80] Morris Smith, “Our First Jewish President Lyndon Johnson? – an update!!,” *5 Towns Jewish Times,* April 11, 2013, on 5tjt.com.

Zionism, Crypto-Judaism, and the Biblical Hoax, by Laurent Guyénot

unz.com/article/zionism-crypto-judaism-and-the-biblical-hoax

Laurent Guyénot

April 8, 2019

What's a neocon, Dad?

"What's a neocon?" clueless George W. Bush once asked his father in 2003. "Do you want names, or a description?" answered Bush 41. "Description." "Well," said 41, "I'll give it to you in one word: Israel." True or not, that exchange quoted by Andrew Cockburn[1] sums it up: the neoconservatives are crypto-Israelis. Their true loyalty goes to Israel — Israel as defined by their mentor Leo Strauss in his 1962 lecture "Why We Remain Jews," that is, including an indispensable Diaspora.[2]

In his volume *Cultural Insurrections,* Kevin MacDonald has accurately described neoconservatism as "a complex interlocking professional and family network centered around Jewish publicists and organizers flexibly deployed to recruit the sympathies of both Jews and non-Jews in harnessing the wealth and power of the United States in the service of Israel."[3] The proof of the neocons' crypto-Israelism is their U.S. foreign policy:

> "The confluence of their interests as Jews in promoting the policies of the Israeli right wing and their construction of American interests allows them to submerge or even deny the relevance of their Jewish identity while posing as American patriots. […] Indeed, since neoconservative Zionism of the Likud Party variety is well known for promoting a confrontation between the United States and the entire Muslim world, their policy recommendations best fit a pattern of loyalty to their ethnic group, not to America."[4]

The neocons' U.S. foreign policy has always coincided with the best interest of Israel as they see it. Before 1967, Israel's interest rested heavily on Jewish immigration from Eastern Europe. From 1967, when Moscow closed Jewish emigration to protest Israel's annexation of Arab territories, Israel's interest included the U.S. winning the Cold War. That is when the editorial board of *Commentary,* the monthly magazine of the American Jewish Committee, experienced their conversion to "neoconservatism," and *Commentary* became, in the words of Benjamin Balint, "the contentious magazine that transformed the Jewish left into the neoconservative right ."[5] Irving Kristol explained to the American Jewish Congress in 1973 why anti-war activism was no longer good for Israel: "it is now an interest of the Jews to have a large and powerful military establishment in the United States. […] American Jews who care about the survival of the state of Israel have to say, no, we don't want to cut the military budget, it is important to keep that military budget big, so that we can defend Israel."[6] This tells us what "reality" Kristol was referring to, when he famously defined a neoconservative as "a liberal who has been mugged by reality" (*Neoconservatism: the Autobiography of an Idea,* 1995).

With the end of the Cold War, the national interest of Israel changed once again. The primary objective became the destruction of Israel's enemies in the Middle East by dragging the U.S. into a third world war. The neoconservatives underwent their second conversion, from anti-communist Cold Warriors to Islamophobic "Clashers of Civilizations" and crusaders in the "War on Terror."

In September 2001, they got the "New Pearl Harbor" that they had been wishing for in a PNAC report a year before.[7] Two dozens neoconservatives had by then been introduced by Dick Cheney into key positions, including Richard Perle, Paul Wolfowitz and Douglas Feith at the Pentagon, David Wurmser at the State Department, and Philip Zelikow and Elliott Abrams at the National Security Council. Abrams had written three years earlier that Diaspora Jews "are to stand apart from the nation in which they live. It is the very nature of being Jewish to be apart — except in Israel — from the rest of the population."[8] Perle, Feith and Wurmser had co-signed in 1996 a secret Israeli report entitled *A Clean Break: A New Strategy for Securing the Realm*, urging Prime Minister Benjamin Netanyahu to break with the Oslo Accords of 1993 and reaffirm Israel's right of preemption on Arab territories. They also argued for the overthrow of Saddam Hussein as "an important Israeli strategic objective in its own right." As Patrick Buchanan famously remarked, the 2003 Iraq war proves that the plan "has now been imposed by Perle, Feith, Wurmser & Co. on the United States."[9]

How these neocon artists managed to bully Secretary of State Colin Powell into submission is unclear, but, according to his biographer Karen DeYoung, Powell privately rallied against this "separate little government" composed of "Wolfowitz, Libby, Feith, and Feith's 'Gestapo Office'."[10] His chief of staff, Colonel Lawrence Wilkerson, declared in 2006 on PBS that he had "participated in a hoax on the American people, the international community and the United Nations Security Council,"[11] and in 2011, he openly denounced the duplicity of neoconservatives such as Wurmser and Feith, whom he considered "card-carrying members of the Likud party." "I often wondered," he said, "if their primary allegiance was to their own country or to Israel."[12] Something doesn't quite ring true when neocons say "we Americans," for example Paul Wolfowitz declaring: "Since September 11th, *we Americans* have one thing more in common with Israelis."[13]

The neocons' capacity to deceive the American public by posturing as American rather than Israeli patriots required that their Jewishness be taboo, and Carl Bernstein, though a Jew himself, provoked a scandal by citing on national television the responsibility of "Jewish neocons" for the Iraq war. But the fact that the destruction of Iraq was carried out on behalf of Israel is now widely accepted, thanks in particular to the 2007 book by John Mearsheimer and Stephen Walt, *The Israel Lobby and U.S. Foreign Policy*. And even the best liars betray themselves sometimes. Philip Zelikow briefly dropped the mask during a conference at the University of Virginia on September 10, 2002:

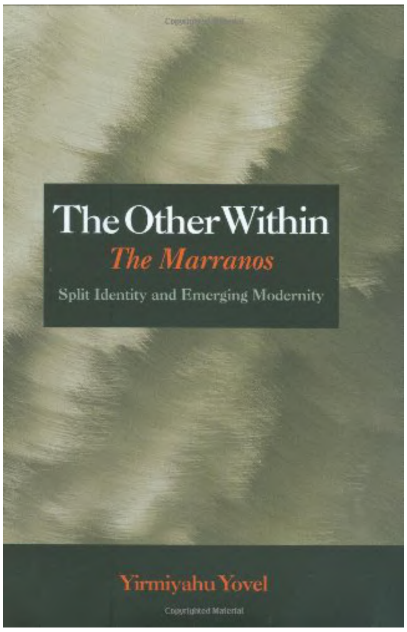
> "Why would Iraq attack America or use nuclear weapons against us? I'll tell you what I think the real threat is and actually has been since 1990: it's the threat against Israel. And this is the threat that dare not speak its name, because the Europeans don't care deeply about that threat, I will tell you frankly. And the American government doesn't want to lean too hard on it rhetorically, because it is not a popular sell."

From crypto-Judaism to crypto-Zionism

Norman Podhoretz, editor-in-chief of *Commentary* (and father-in-law of Elliott Abrams), said that after June 1967, Israel became "the religion of the American Jews." That is, at least, what he started working at. But, naturally, such religion had better remain discreet outside the Jewish community, if possible even secret, and disguised as American patriotism. The neocons have perfected this fake American patriotism wholly profitable to Israel, and ultimately disastrous for Americans — a pseudo-Americanism that is really a crypto-Israelism or crypto-Zionism.

This quasi-religious crypto-Zionism is comparable to the crypto-Judaism that has played a determining role in Christendom in the late Middle Ages. From the end of the 14th century, sermons, threats of expulsion, and opportunism made over a hundred thousand Jewish converts to Catholicism in Spain and Portugal, many of whom continued to "Judaize" secretly. Freed from the restrictions imposed on Jews, these "New Christians," called *Conversos* or *Marranos*, experienced a meteoric socio-economic ascension. In the words of historian of Marranism Yirmiyahu Yovel:

> "*Conversos* rushed into Christian society and infiltrated most of its interstices. After one or two generations, they were in the councils of Castile and Aragon, exercising the functions of royal counselors and administrators, commanding the army and navy, and occupying all ecclesiastical offices from parish priest to bishop and cardinal. […] The *Conversos* were priests and soldiers, politicians and professors, judges and theologians, writers, poets and legal advisors—and of course, as in the past, doctors, accountants and high-flying merchants. Some allied themselves by marriage to the greatest families of Spanish nobility […] Their ascent and penetration in society were of astonishing magnitude and speed."[17]



Not all these *Conversos* were crypto-Jews, that is, insincere Christians, but most remained proudly ethnic Jews, and continued to marry among themselves. Solomon Halevi, chief rabbi of Burgos, converted in 1390, took the name of Pablo de Santa Maria, became Bishop of Burgos in 1416, and was succeeded by his son Alonso Cartagena. Both father and son saw no contradiction between the Torah and the Gospel, and believed that Jews made better Christians, as being from the chosen people and of the race of the Messiah. A new situation was created after the Alhambra Decree (1492) that forced Spanish Jews to choose between conversion and expulsion. Four years later, those who had stayed loyal to their faith and migrated to Portugal were given the choice between conversion and death, with no possibility of leaving the country. Portugal now had a population of about 12 percent so-called New Christians, deeply resentful of Catholicism. They learned and perfected the art of leading a double life. When they were eventually allowed to leave the country and engage in international trade in 1507, they "soon began to rise to the forefront of international trade, virtually monopolizing the market for certain commodities, such as sugar, to participate to a lesser degree in trading spices, rare woods, tea, coffee, and the transportation of slaves." When in 1540, the new Portuguese king introduced the Inquisition following the Spanish model, tracking down Portuguese Judaizers all over Europe and even in the New World, Marranos became more intensely resentful of the Catholic faith they had to fake, and more secretive. They would play an important role in the Calvinist or Puritan movement which, after undermining Spanish domination on the Netherlands, conquered England and ultimately formed the religious bedrock of the United States.

Catholic monarchs are to blame for having drafted by force into Christendom an army of enemies that would largely contribute to the ruin of the Catholic empire. By and large, the Roman Church has done much to foster the Jewish culture of crypsis. However, segregation and forced conversions were not the only factor. Crypto-Jews could find justification in their Hebrew Bible, in which they read:

> "Rebekah took her elder son Esau's best clothes, which she had at home, and dressed her younger son Jacob in them. […] Jacob said to his father, 'I am Esau your first-born'" (Genesis 27:15–19).

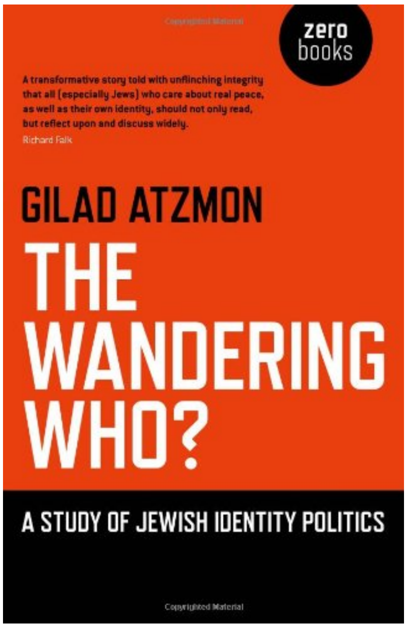
If Jacob cheated his brother Esau of his birthright by impersonating him, why would they not do the same (Jacob being, of course, Israel, and Esau or Edom being codenames for the Catholic Church among medieval Jews)? Crypto-Jews also found comfort and justification in the biblical figure of Esther, the clandestine Jewess who, in the Persian king's bed, inclined him favorably toward her people. For generations, Spanish and Portuguese Marranos prayed to "saint Esther."[20] This is significant because the legend of Esther is a cornerstone of Jewish culture: every year the Jews celebrate its happy ending (the massacre of 75,000 Persians by the Jews) by the feast of Purim.[21] Another factor to consider is the ritual prayer of Kol Nidre recited before Yom Kippur at least since the 12th century, by which Jews absolved themselves in advance of "all vows, obligations, oaths or anathemas, pledges of all names," including, of course, baptism .

Marranos and their descendants had a deep and lasting influence in economic, cultural and political world history, and their culture of crypsis survived the Inquisition. A case in point is the family of Benjamin Disraeli, Queen Victoria's prime minister from 1868 to 1869, and again from 1874 to 1880, who defined himself as "Anglican of Jewish race." His grandfather was born from Portuguese Marranos converted back to Judaism in Venice, and had moved to London in 1748. Benjamin's father, Isaac D'Israeli was the author of a book on *The Genius of Judaism,* but had his whole family baptized when Benjamin was thirteen, because administrative careers were then closed to the Jews in England.

Benjamin Disraeli has been called the true inventor of British imperialism, for having Queen Victoria proclaimed Empress of India in 1876. He orchestrated the British takeover of the Suez Canal in 1875, thanks to funding from his friend Lionel Rothschild (an operation that also consolidated the Rothschilds' control over the Bank of England). But

Disraeli can also be considered a major forerunner of Zionism; well before Theodor Herzl, he tried to introduce the “restoration of Israel” into the Berlin Congress agenda, hoping to convince the Ottoman Sultan to concede Palestine as an autonomous province.
What was Disraeli’s motivation behind his British imperial foreign policy? Did he believe in Britain’s destiny to control the Middle East? Or did he see the British Empire as the tool for the fulfillment of Israel’s own destiny? In mooring the Suez Canal to British interests, did he just seek to outdo the French, or was he laying the foundation for the future alliance between Israel and the Anglo-American Empire? No one can answer these questions with certainty. But Disraeli’s contemporaries pondered them. William Gladstone, his longtime competitor for the prime ministry, accused him of “holding British foreign policy hostage to his Jewish sympathies.”[23] So we see that the neoconservatives’ loyalty to Israel, and their control of the Empire’s foreign policy, is not a new issue. The case of Disraeli highlights the legacy between pre-modern crypto-Judaism and modern crypto-Zionism.

The dialectic of nation and religion


Copyrighted Material
zero
books
A transformative story told with unflinching integrity that all (especially Jews) who care about real peace, as well as their own identity, should not only read, but reflect upon and discuss widely.
Richard Falk
GILAD ATZMON
THE
WANDERING
WHO?
A STUDY OF JEWISH IDENTITY POLITICS
Copyrighted Material

From his Darwinian perspective, Kevin MacDonald sees crypto-Judaism as “an authentic case of crypsis quite analogous to cases of mimetic camouflage in the natural world.”[24] But Judaism itself, in its modern form, falls into the same category, according to MacDonald. In the 18th century, by claiming to be adepts of a religious confession, Jews gained full citizenship in European nations, while remaining ethnically endogamic and suspiciously uninterested in converting anyone. Gilad Atzmon points out that the Haskalah motto, “Be a Jew at home and a man in the street” is fundamentally dishonest:

> “The Haskalah Jew is deceiving his or her God when at home, and misleading the goy once in the street. In fact, it is this duality of tribalism and universalism that is at the very heart of the collective secular Jewish identity. This duality has never been properly resolved.”[25]

Zionism was an attempt to resolve it. Moses Hess wrote in his influential book *Rome and Jerusalem* (1862):

> “Those of our brethren who, for purposes of obtaining emancipation, endeavor to persuade themselves, as well as others, that modern Jews possess no trace of a national feeling, have really lost their heads.”

For him, a Jew is a Jew “by virtue of his racial origin, even though his ancestors may have become apostates.”[26] Addressing his fellow Jews, Hess defended the national character of Judaism and denounced the assimilationist Jew’s “beautiful phrases about humanity and enlightenment which he employs as a cloak to hide his treason.”[27]

In return, Reformed Judaism opposed the nationalist version of Jewishness which would become Zionism. On the occasion of their 1885 Pittsburgh Conference, American reformed rabbis issued the following statement:

> “We consider ourselves no longer a nation, but a religion community, and therefore expect neither a return to Palestine, nor the restoration of a sacrificial worship under the Sons of Aaron, or of any of the laws concerning the Jewish State.”[28]

Yet Reformed Judaism promoted a messianic theory that continued to ascribe an exalted role to Israel as chosen people, nation or race. German-American rabbi Kaufmann Kohler, a star of the Pittsburgh Conference, argued in his *Jewish Theology* (1918) for the recycling of the messianic hope into “the belief that Israel, the suffering Messiah of the centuries, shall at the end of days become the triumphant Messiah of the nations.”

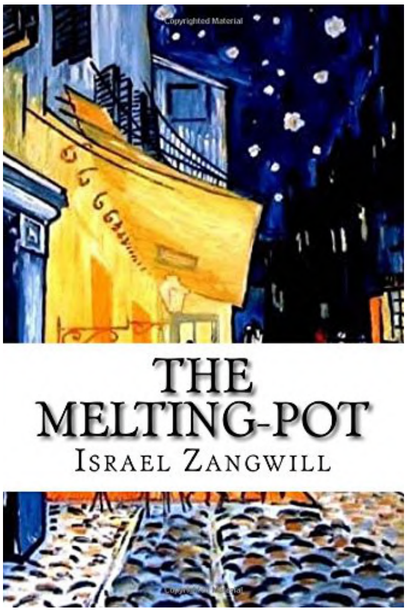
> “Israel is the champion of the Lord, chosen to battle and suffer for the supreme values of mankind, for freedom and justice, truth and humanity; the man of woe and grief, whose blood is to fertilize the soil with the seeds of righteousness and love for mankind. […] Accordingly, modern Judaism proclaims more insistently than ever that the Jewish people is the Servant of the Lord, the suffering Messiah of the nations, who offered his life as an atoning sacrifice for humanity and furnished his blood as the cement with which to build the divine kingdom of truth and justice.”[29]

It is easy to recognize here an imitation of Christianity: the crucifixion of Christ (by the Jews, as Christians used to say) is turned into a symbol of the martyrdom of the Jews (by Christians). Interestingly, the theme of the “crucifixion of the Jews” was also widely used by secular Zionist Jews as a diplomatic argument.

But what is more important to understand is that Reformed Judaism rejected traditional nationalism (the quest for statehood) only to profess a superior, metaphysical kind of nationalism. In this way, Reformed Judaism and Zionism, while affirming their mutual incompatibility and competing for the hearts of Jews, dovetailed perfectly: Zionism played the rhetoric of European nationalist movements to claim “a nation like others” (for *Israelis*), while Reformed Judaism aimed at empowering a nation like no other and without borders (for *Israelites*). That explains why in 1976, American Reformed rabbis crafted a new resolution affirming: “The State of Israel and the Diaspora, in fruitful dialogue, can show how a People transcends nationalism while affirming it, thus establishing an example for humanity.”[30] In a marvelous example of Hegelian dialectical synthesis, both the religious and the national faces of Jewishness contributed to the end result: a nation with both a national territory and an international citizenry, exactly what Leo Strauss had in mind. Except for a few orthodox Jews, most Jews today see no contradiction between Judaism as a religion and Zionism as a nationalist project.

The question of whether such dialectical machinery was engineered by Yahweh or by B’nai B’rith is open to debate. But it can be seen as an inherent dynamic of Jewishness: the Jewish cognitive elites may find themselves divided on many issues, but since their choices are ultimately subordinated to the great metaphysical question, “Is it good for Jews?” there always comes a point when their oppositions are resolved in a way that reinforces their global position.

With “what is good for the Jews” in mind, contradictions are easily resolved. Jewish intellectuals, for example, can be ethnic nationalists in Israel, and pro-immigration multiculturalists everywhere else. A paragon of this contradiction was Israel Zangwill, the successful author of the play *The Melting Pot* (1908), whose title has become a metaphor for American society, and whose Jewish hero makes himself the bard of assimilation by mixed marriages: “America is God’s Crucible, the great Melting-Pot where all the races of Europe are melting and reforming.” The paradox is that when he was writing this, Zangwill was a leading figure of Zionism, that is, a movement affirming the impossibility of Jews living among Gentiles, and demanding that they be ethnically separated. (Zangwill is the author of another famous formula: “Palestine is a land without people for a people without land.”)



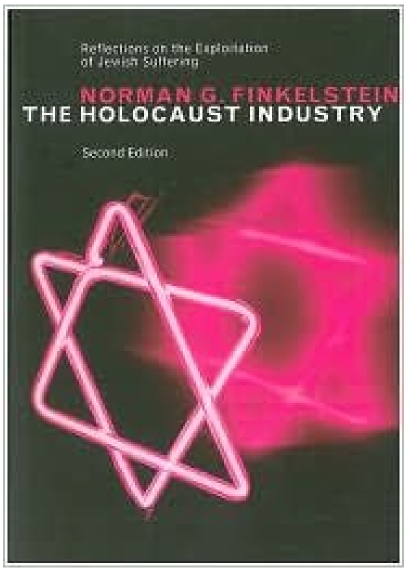
Although it appears to be contradictory for non-Jews, this dual standard is not necessarily so from the point of view of Jewish intellectuals. They may sincerely believe in their universalistic message addressed to the Goyim, while simultaneously believing sincerely that Jews should remain a separate people. The implicit logic is that it is good that Jews remain Jews in order to teach the rest of mankind to be universal, tolerant, anti-racists, immigrationnists, and caring for minorities (specially Jews). This logic falls under the “mission theory”, the secular version of the “messianic nation” theory: Jews, who have invented monotheism, the Ten Commandments and so on, have a moral obligation to keep educating the rest of humankind. What the “mission” entails is open to reversible interpretations. Rabbi Daniel Gordis, in *Does the World Need Jews?* claims that “Jews need to be different in order that they might play a quasi-subversive role in society [*. . .*] the goal is to be a contributing and respectful ‘thorn in the side’ of society.”[31] That naturally tends to upset the Goyim, but it is for their good. It is to free them from their “false gods” that Jews are “a corrosive force”, also insists Douglas Rushkoff, author of *Nothing Sacred: The Truth About Judaism*.

Preaching universalism to the Goyim in the street while emphasizing ethnic nationalism at home is the great deception. It is the essence of crypto-Judaism and of its modern form, crypto-Zionism. It is so deeply ingrained that it has become a kind of collective instinct among many Jews. It can be observed in many situations. The following remark by historian Daniel Lindenberg illustrates that Jewish internationalists’ relation to Israel in the 20th century strongly resembled the Marranos’ relation to Judaism in pre-modern times:

> “Anyone who has known Communist Jews, ex-Kominternists, or even some prominent representatives of the 1968 generation will know what frustrated crypto-Jewishness means: Here are men and women who, in principle, according to the ‘internationalist’ dogma, have stifled in themselves all traces of ‘particularism’ and ‘petty-bourgeois Jewish chauvinism,’ who are nauseated by Zionism, support Arab nationalism and the great Soviet Union—yet who secretly rejoice in Israel’s military victories, tell anti-Soviet jokes, and weep while listening to a Yiddish song. This goes on until the day when, like a Leopold Trepper, they can bring out their repressed Jewishness, sometimes becoming, like the Marranos of the past, the most intransigent of neophytes.”[32]

Zion and the New World Order

If Jews can be alternatively or even simultaneously nationalists (Zionists) and internationalists (communists, globalists, etc.), it is, in the last analysis, because this duality is inherent to the paradoxical nature of Israel. Let us not forget that until the foundation of the “Jewish state”, “Israel” was a common designation for the international Jewish community, for example when on March 24, 1933, the British *Daily Express* printed on its front-page: “*The whole of Israel throughout the world* is united in declaring an economic and financial war on Germany.”[33] Until 1947, most American and European Jews were satisfied of being “Israelites”, members of a worldwide Israel. They saw the advantage of being a nation dispersed among nations. International Jewish organizations such as B’nai B’rith (Hebrew for “Children of the Covenant”) founded in New York in 1843, or the Alliance Israélite Universelle, founded in Paris in 1860, had no claim on Palestine.



Even after 1947, most American Jews remained ambivalent about the new State of Israel, knowing perfectly well that to support it would make them vulnerable to the accusation of dual loyalty. It was only after the Six-Day War that American Jews began to support Israel more actively and openly. There were two reasons for this. First, Zionist control of the press had become such that American public opinion was easily persuaded that Israel had been the victim and not the aggressor in the war that led Israel to triple its territory. Secondly, after 1967, the crushing deployment of Israeli power against Egypt, a nation supported diplomatically by the USSR, enabled the Johnson administration to elevate Israel to a strategic asset in the Cold War. Norman Finkelstein explains:

> “For American Jewish elites, Israel’s subordination to US power was a windfall. Jews now stood on the front lines defending America—indeed, ‘Western civilization’—against the retrograde Arab hordes. Whereas before 1967 Israel conjured the bogey of dual loyalty, it now connoted super-loyalty. […] After the 1967 war, Israel’s military élan could be celebrated because its guns pointed in the right direction—against America’s enemies. Its martial prowess might even facilitate entry into the inner sanctums of American power.”[34]

Israeli leaders, for their part, stopped blaming American Jews for not settling in Israel, and recognized the legitimacy of serving Israel while residing in the United States. In very revealing terms, Benjamin Ginsberg writes that already in the 1950s, “an accommodation was reached between the Jewish state in Israel and the Jewish state in America”; but it was after 1967 that the compromise became a consensus, as anti-Zionist Jews were marginalized and silenced.[35] Thus was born a new Israel, whose capital was no longer only Tel Aviv but also New York; a transatlantic Israel, a nation without borders, delocalized. It was not really a novelty, but rather a new balance between two inseparable realities: the international Diaspora of Israelites, and the national State of Israelis.
Thanks to this powerful diaspora of virtual Israelis now entrenched in all levels of power in the US, France and many other nations, Israel is a very special nation indeed. And everyone can see that it has no intention of being an ordinary nation. Israel is destined to be an Empire. If Zionism is defined as the movement for the foundation of a Jewish State in Palestine, then what we see at work today may be called meta-Zionism, or super-Zionism. But there is no real need for such a new term, for Zionism, in fact, had always been about a new world order, under the mask of “nationalism”.
David Ben-Gurion, the “father of the nation”, was a firm believer in the mission theory, declaring: “I believe in our moral and intellectual superiority, in our capacity to serve as a model for the redemption of the human race.”[36] In a statement published in the magazine *Look* on January 16, 1962, he predicted for the next 25 years:

> “All armies will be abolished, and there will be no more wars. In Jerusalem, the United Nations (a truly United Nations) will build a Shrine of the Prophets to serve the federated union of all continents; this will be the seat of the Supreme Court of Mankind, to settle all controversies among the federated continents, as prophesied by Isaiah.”[37]

That vision was passed on to the next generation. In October 2003, the highly symbolic King David Hotel hosted a “Jerusalem Summit”, whose participants comprised three acting Israeli ministers, including Benjamin Netanyahu, and Richard Perle as guest of honor. They signed a declaration that recognized Jerusalem’s “special authority to become a center of world’s unity,” and professed:

> “We believe that one of the objectives of Israel’s divinely-inspired rebirth is to make it the center of the new unity of the nations, which will lead to an era of peace and prosperity, foretold by the Prophets.”[38]

Zionists and the Bible

Both Ben-Gurion's prophecy and the Jerusalem Declaration highlight the fact that Zionism is an international project based on the Bible. That Zionism is biblical doesn't mean it is religious; to Zionists, the Bible is both a "national narrative" and a geopolitical program rather than a religious book (there is actually no word for "religion" in ancient Hebrew). Ben-Gurion was not religious; he never went to the synagogue and ate pork for breakfast. Yet he was intensely biblical. Dan Kurzman, who calls him "the personification of the Zionist dream," titles each chapter of his biography (*Ben-Gurion, Prophet of Fire*, 1983) with a Bible quote. The preface begins like this:

> "The life of David Ben-Gurion is more than the story of an extraordinary man. It is the story of a biblical prophecy, an eternal dream. […] Ben-Gurion was, in a modern sense, Moses, Joshua, Isaiah, a messiah who felt he was destined to create an exemplary Jewish state, a 'light unto the nations' that would help to redeem all mankind."

For Ben-Gurion, writes Kurzman, the rebirth of Israel in 1948 "paralleled the Exodus from Egypt, the conquest of the land by Joshua, the Maccabean revolt." Ben-Gurion himself emphasized: "There can be no worthwhile political or military education about Israel without profound knowledge of the Bible."[39] Ten days after declaring Israel's independence, he wrote in his diary : "We will break Transjordan [Jordan], bomb Amman and destroy its army, and then Syria falls, and if Egypt will still continue to fight—we will bombard Port Said, Alexandria and Cairo." Then he adds: "This will be in revenge for what they (the Egyptians, the Aramis and Assyrians) did to our forefathers during biblical times."[40] Can you be more biblical than that ? Ben-Gurion was in no way a special case. His infatuation with the Bible was shared by almost every Zionist leader of his generation and the next. Moshe Dayan, the military hero of the Six-Day War, wrote a book entitled *Living with the Bible* (1978) in which he biblically justified Israel's annexation of Arab territories. Naftali Bennet, Israeli minister of Education, has also recently justified the annexation of the West Bank by the Bible.
Christian will say that Zionists don't read their Bible correctly. Obviously, they don't read it with the pink Christian glasses. In Isaiah, for example, Christians find hope that, one day, people "will hammer their swords into plowshares and their spears into sickles" (Isaiah 2:4). But Zionists correctly start with the previous verses, which describe these messianic times as a *Pax Judaica*, when "all the nations" will pay tribute "to the mountain of Yahweh, to the house of the god of Jacob," when "the Law will issue from Zion and the word of Yahweh from Jerusalem," so that Yahweh will "judge between the nations and arbitrate between many peoples." Further down in the same book, they read:

> "The riches of the sea will flow to you, the wealth of the nations come to you" (60:5); "For the nation and kingdom that will not serve you will perish, and the nations will be utterly destroyed" (60:12); "You will suck the milk of nations, you will suck the wealth of kings" (60:16); "You will feed on the wealth of nations, you will supplant them in their glory" (61:5-6);

Zionism cannot be a nationalist movement like other, because it resonates with the destiny of Israel as outlined in the Bible: “Yahweh your God will raise you higher than every other nation in the world” (Deuteronomy 28:1). Only by taking into account the biblical roots of Zionism can one understand that Zionism has always carried within it a hidden imperialist agenda. It may be true that Theodor Herzl and Max Nordau sincerely wished Israel to be “a nation like others,” as Gilad Atzmon explains.[41] But still, when they called their movement “Zionism”, they used Jerusalem’s biblical name borrowed from the most imperialistic prophecies, and most notably Isaiah 2:3 quoted above.

Biblical prophecies outline Israel’s ultimate destiny, or meta-Zionism, whereas the historical books, and particularly the Book of Joshua, set the pattern for the first stage, the conquest of Palestine, or Zionism. As wrote Avigail Abarbanel in “Why I left the Cult,” the Zionist conquerors of Palestine “have been following quite closely the biblical dictate to Joshua to just walk in and take everything. […] For a supposedly non-religious movement it’s extraordinary how closely Zionism […] has followed the Bible.”[42] In the same mood, Kim Chernin writes:

> “I can’t count the number of times I read the story of Joshua as a tale of our people coming into their rightful possession of their promised land without stopping to say to myself, ‘but this is a history of rape, plunder, slaughter, invasion, and destruction of other peoples.’”

A “history of genocide” would not be exaggerated, if we consider the treatment reserved to Canaanites: In Jericho, “They enforced the curse of destruction on everyone in the city: men and women, young and old, including the oxen, the sheep and the donkeys, slaughtering them all” (Joshua 6:21). The city of Ai met the same fate. Its inhabitants were all slaughtered, twelve thousand of them, “until not one was left alive and none to flee. […] When Israel had finished killing all the inhabitants of Ai in the open ground, and in the desert where they had pursued them, and when every single one had fallen to the sword, all Israel returned to Ai and slaughtered its remaining population” (8:22–25). Women were not spared. “For booty, Israel took only the cattle and the spoils of this town” (8:27). Then came to turn of the cities of Makkedah, Libnah, Lachish, Eglon, Hebron, Debir, and Hazor. In the whole land, Joshua “left not one survivor and put every living thing under the curse of destruction, as Yahweh, god of Israel, had commanded” (10:40). It certainly helps to understand the Israeli treatment of the Palestinians to know that the Book of Joshua is considered a glorious chapter of Israel’s national narrative. And when Israeli leaders claim that their vision of the global future is based on the Hebrew Bible, we should take them seriously and study the Bible. It is helpful, for example, to be aware that Yahweh has designated to Israel “seven nations greater and mightier than you,” that “you must utterly destroy,” and “show no mercy to them.” As for their kings, “you shall make their name perish from under heaven” (Deuteronomy 7:1-2, 24). The destruction of the “Seven Nations,” also mentioned in Joshua 24:11, is considered a *mitzvah* in rabbinic Judaism, and by the great Maimonides in his *Book of Commandments*,[44] and it has remained a popular motif in Jewish culture. Knowing this will help to understand the neocon agenda for World War IV (as Norman Podhoretz names the current global conflict).[45] General Wesley Clark, former Supreme Commander for NATO in Europe (he led the NATO agression against Serbia twenty years ago), wrote, and repeated in numerous occasions, that one month after September 11, 2001, a Pentagon general showed him a memo "that describes how we're gonna take out seven countries in five years, starting with Iraq, and then Syria, Lebanon, Libya, Somalia and Sudan and finishing off with Iran."[46] Wesley Clark has managed to pass as a whistleblower, but I believe he belongs to what Gilad Atzmon sees as the Jewish controlled opposition, together with Amy Goodman of *Democracy Now* who interviewed him.[47] Only in 1999 has he revealed being the son of Benjamin Jacob Kanne and the proud descendant of a lineage of Kohen rabbis. It is hard to believe that he has never heard about the Bible's "seven nations". Is Clark a crypto-Zionist trying to write history in biblical terms, while blaming these wars on WASP Pentagon warmongers? Interestingly, in his September 20, 2001 speech, President Bush also cited seven "rogue states" for their support of global terrorism, but in his list, Cuba and North Korea replaced Lebanon and Somalia. It is because part of Bush's entourage refused to include Lebanon and Somalia, while his neocon handlers insisted on keeping the number seven for its symbolic value? Whatever the explanation, I suspect that the importance of targeting exactly "seven nations" after 9/11 stems from the same biblical obsession as the need to have ten Nazis hanged on Purim day 1946 to match the ten sons of Haman hanged in the Book of Esther. Just like Rabbi Bernhard Rosenberg can now marvel at how prophetic the Book of Esther is,[48] the idea is to "realize," a few decades from now, that World War IV fulfilled Deuteronomy 7: the destruction of Israel's seven enemy nations. Christian Zionists will be in extasy and praise "the Lord" (as their Bible translates YHWH). Of course, fulfilling prophecies does not always come easy: Isaiah 17:1, "Behold, Damascus will soon cease to be a city, it will become a heap of ruins," is not quite done, yet.

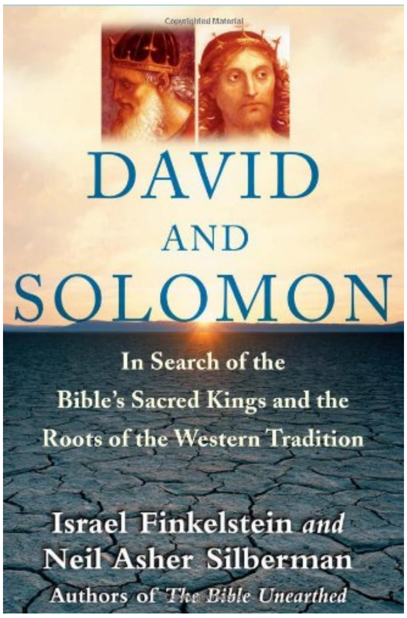
The Solomon hoax

I believe that Gilad Atzmon is making a very important point when emphasizing:

> "Israel defines itself as the Jewish state. In order to grasp Israel, its politics, its policies and the intrusive nature of its lobby, we must understand the nature of *Jewishness."*

And I believe that Jewishness is, at the core, the ideology of the Tanakh. There was no Jewishness before the Tanakh, and the Tanakh is the single ultimate root connecting all expressions of Jewishness, whether religious or secular—for what that distinction is worth. Jewishness would simply wither without the Tanakh.

Zionism is an expression of Jewishness. As we have seen, it is inherently imperialistic because it is biblical. I will now argue that it is also inherently deceptive because it is biblical. There are two aspects to the deceptive nature of the Tanakh: historical and metaphysical. To understand them, we need to know the context of its writing. The greatest part of the Tanakh, including the historical books, was edited during the exilic period, and reached its near-final form after Babylon had fallen under Persian rule in 539 BCE. That thesis, first put forward by Baruch Spinoza in 1670,[49] has always met with fierce opposition from the Christian world, but it was accepted by the great British historian of civilizations Arnold J. Toynbee,[50] and it is now getting the high ground.[51] The Judean exiles, after having helped the Persians conquer Babylon, were rewarded by high offices at the Persian court, and obtained the right to return to Jerusalem and set up a government subject to Persia. The manner by which these Judeo-Babylonian Levites maneuvered the Persians' imperial policy in support of their theocratic project for Palestine is unknown, but we can imagine it similar to the way the Zionists have hijacked the Anglo-American empire's foreign policy in recent times; the edict of Cyrus the Great presented at the beginning of the Book of Ezra is comparable to the Balfour Declaration. In 458 BCE, eighty years after the return of the first exiles, Ezra, proud descendant of a line of Aaronite priests, went from Babylon to Jerusalem, mandated by the king of Persia and accompanied by some 1,500 followers. He was soon joined by Nehemiah, a Persian court official of Judean origin. As "Secretary of the Law," Ezra carried with him the newly redacted Torah, and Spinoza plausibly suggested that he was the head of the scribal school that had compiled and edited most of the Tanakh.



The history of Israel and Judea that we have today was written as justification for that proto-Zionist enterprise, which implied the usurpation of the name and heritage of the ancient kingdom of Israel by the Judeans. Of course, not everything in the historical books is pure invention: ancient materials were used, but the main narrative that aggregates them is built on a post-exilic ideological construct. The central piece of that narrative is the glorious kingdom of Solomon, reaching from the Euphrates to the Nile (1Kings 5:1), with its magnificent temple and its lavish royal palace in Jerusalem (described in detail in 1Kings 5-8). Solomon had "seven hundred wives of royal rank and three hundred concubines" (11:3) and "received gifts from all the kings in the world, who had heard of his wisdom" (5:14). We know today that Solomon's kingdom is a complete fabrication, a mythical past projected as the mirror image of a desired future, a fictitious justification for the prophecy of its "restoration". Even the idea that Jerusalem, located in Judea, was once the capital of Israel is blatantly false: Israel never had any other capital than Samaria. Twentieth-century archeology has definitively exposed the fallacy: there is no trace whatsoever of Solomon and his "united kingdom".[52]

The scam is quite evident from the way the authors of the Books of Kings, aware of the absolute baselessness of their story, back it with the grotesque testimony of a totally spurious Queen of Sheba:

> “The report I heard in my own country about your wisdom in handling your affairs was true then! Until I came and saw for myself, I did not believe the reports, but clearly I was told less than half: for wisdom and prosperity, you surpass what was reported to me. How fortunate your wives are! How fortunate these courtiers of yours, continually in attendance on you and listening to your wisdom! Blessed be Yahweh your God who has shown you his favour by setting you on the throne of Israel! Because of Yahweh’s everlasting love for Israel, he has made you king to administer law and justice.” (1 Kings 10:6-9)[53]

When Ben-Gurion declared before the Knesset three days after invading the Sinai in 1956, that what was at stake was “the restoration of the kingdom of David and Solomon,” and when Israeli leaders continue to dream of a “Greater Israel” of biblical proportions, they are simply perpetuating a two-thousand-year-old deception—self-deception perhaps, but deception all the same.

Deeper than the historical deception, at the very core of the Bible, lies a more essential metaphysical deception which goes a long way towards explaining the ambivalence of tribalism and universalism so typical of Jewishness. Biblical historian Philip Davies wrote that “the *ideological structure* of the biblical literature can only be explained in the last analysis as a product of the Persian period,”[55] and the central idea of that “ideological structure” is biblical monotheism. In the pre-exilic strata of the Bible, Yahweh is a national god among others: “For all peoples go forward, each in the name of its god, while we go forward in the name of Yahweh our god for ever and ever,” says pre-exilic prophet Micah (4:5). What sets Yahweh apart from other national gods is his jealousy, which supposes the existence of other gods: “You shall have no other gods to rival me” (Exodus 20:3). Only in the Persian period does Yahweh really become the only existing God, and, by logical consequence, the creator of the Universe—Genesis 1 being demonstrably taken from Mesopotamian myths.

That transformation of national Yahweh into the “God of heaven and earth” is a case of crypsis, an imitation of Persian religion, for the purpose of political and cultural ascendency. The Persians were predominantly monotheistic under the Achaemenids, worshipers of the Supreme God Ahura Mazda, whose representations and invocations can be seen on royal inscriptions. Herodotus—who, by the way, travelled through Syria-Palestine around 450 BCE without hearing about Jews—wrote about the Persians’ customs:

> “they have no images of the gods, no temples nor altars, and consider the use of them a sign of folly. [….] Their wont, however, is to ascend the summits of the loftiest mountains, and there to offer sacrifice to Zeus, which is the name they give to the whole circuit of the firmament.” (*Histories*, I.131)

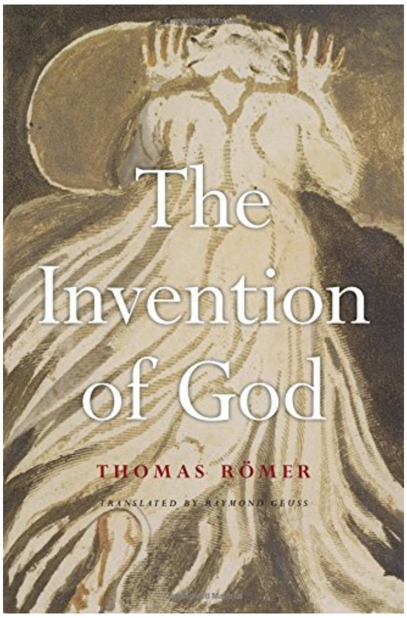
Persian monotheism was remarkably tolerant of other cults. In contrast, Judean monotheism is exclusivist because, although Yahweh now claims to be the universal God, he remains the ethnocentric, jealous god of Israel. And so Persian influence was not the only factor in the development of biblical monotheism, that is, the claim that “the god of Israel” is the One and Only God: Yahweh’s sociopathic jealousy, his murderous hatred of all other gods and goddesses, was an important ingredient from pre-exilic times: being the only god worthy of worship is tantamount to being the only god, and therefore God. In 1Kings 18, we see Yahweh compete with the great Syrian *Baal Shamem* (“Lord of Heaven”) for the title of True God, by means of a holocaust contest ending with the slaughter of four hundred prophets of Baal. Later on we read of the Judean general Jehu who, having overthrown and slaughtered Israel’s dynasty of King Omri, summoned all the priests of Baal for “a great sacrifice to Baal,” and, as sacrifice, massacred them all. “Thus Jehu rid Israel of Baal” (2Kings 10,18-28). This informs us on how Yahweh supposedly became Supreme God instead of Baal: by the physical elimination of all the priests of Baal, that is, exactly the same way that Jehu became king of Israel by exterminating the family of the legitimate king, as well as “all his leading men, his close friends, his priests; he did not leave a single one alive” (2Kings 10:11).

Yet these legendary stories have come to us in a post-exilic redaction, and although they may reflect an earlier competition between Yahweh and Baal, the metaphysical claim that Yahweh is the supreme God, the Creator of Heaven and Earth, only became an explicit creed and a cornerstone of Judaism from the Persian period. It was a means of assimilation-dissimulation into the Persian commonwealth, comparable to the way Reformed Judaism mimicked Christianity in the 19th century.

Subscribe to New Columns

The Book of Ezra and the prostitute of Jericho

The process of how Yahweh was transformed from national to universal god, while remaining intensely chauvinistic, can actually be documented from the Book of Ezra. It contains extracts from several edicts attributed to succeeding Persian kings. All are fake, but their content is indicative of the politico-religious strategy deployed by the Judean exiles for their proto-Zionist lobbying. In the first edict, Cyrus the Great declares that “*Yahweh, the God of Heaven*, has given me all the kingdoms of the earth and has appointed me to build him a Temple in Jerusalem,” then goes on to allow “his [Yahweh’s] people to “go up to Jerusalem, in Judah, and build the Temple of *Yahweh, the god of Israel, who is the god in Jerusalem*” (Ezra 1:2–3). We understand that both phrases refer to the same entity, but the duality is significant. We find the same paradoxical designation of Yahweh as both “God of Heaven” and “god of Israel in Jerusalem” in the Persian edict authorizing the second wave of return. It is now King Artaxerxes who asks “the priest Ezra, Secretary of the Law of *the God of Heaven*,” to offer a gigantic holocaust to “*the god of Israel who resides in Jerusalem*” (7:12-15). We later find twice the same expression “God of Heaven” (*Elah Shemaiya*) interspersed with seven references to “your god,” that is, “the god of Israel” (keep in mind that capitalization is irrelevant here, being a convention of modern translators). “God of Heaven” appears one more time in the book of Ezra, and it is, again, in an edict signed by the Persian king: Darius confirms Cyrus’s edict and recommends that the Israelites “offer sacrifices acceptable to the *God of Heaven* and pray for the life of the king and his sons” (6:10). Everywhere else the book of Ezra only refers to the “god of Israel” (four times), “Yahweh, the god of your fathers” (once), and “our god” (ten times). In other words, according to the author of the book of Ezra, only the kings of Persia imagine that Yahweh is “the God of Heaven”—a common title of the universal Ahura Mazda—while for the Jews, Yahweh is merely their god, the "god of Israel," the god of their fathers, in short, a national god. Indeed, imperial authorities are told that the Jerusalem Temple is dedicated to the God of Heaven, although the idea seems irrelevant to the Judeans themselves: when the Judeans are challenged the right to (re)build their temple by the local Persian governor, they tell him: "We are the servants of the God of Heaven and Earth" (5:11) and refer to Cyrus's edict. And when Nehemiah wants to convince the Persian king let him go to Judea to oversee the rebuilding of Jerusalem, he offers a prayer "to the God of Heaven" (Nehemiah 2:4); but once in Jerusalem, he asks his fellow Jews to swear allegiance to "Yahweh our god" (10:30). This unmistakable pattern in the books of Ezra and Nehemiah may be taken as a clue of the deepest secret of Judaism, and a key to understanding the real nature of "Jewish universalism": for the Jews, Yahweh is the god of the Jews, whereas Gentiles must be told that he is the supreme and only God. "In the heart of any pious Jew, God is a Jew," writes Maurice Samuel in *You Gentiles* (1924), while to Gentiles, Yahweh must be presented as the universal God who happens to prefer Jews.[56] The pattern is repeated in the book of Daniel when Nebuchadnezzar, impressed by Daniel's oracle, prostrates himself and exclaims: "Your god is indeed the God of gods, the Master of kings" (Daniel 2:47).



The hypothesis that the dual nature of Yahweh (god of Israel for the Jews, God of the Universe for Gentiles) was intentionally encrypted into the Hebrew Bible becomes more plausible when we find the same pattern in the Book of Joshua. The book was probably written before the Exile, possibly under king Josiah (639-609 BCE). Its original author never refers to Yahweh simply as "God," and never implies that he is anything but "the god of Israel" (9:18, 13:14, 13:33, 14:14, 22:16). Even Yahweh calls himself "the god of Israel" (7:13). When Joshua speaks to the Israelites, he speaks of "Yahweh your god" (1:11, 1:12, 1:15, 3:3, 3:9, 4:5, 4:23-24, 8:7, 22:3-4, 22:5, 23:3,5,8,11, 24:2). The Israelites collectively refer to "Yahweh our god" (22:19), or individually as "Yahweh my god" (14:8). Israel's enemies speak to Joshua about "Yahweh your god" (9:9), and he tells them about "Yahweh my god" (9:23). Yahweh is once called "lord of the whole earth" by Joshua (3:13), and once "the god of gods" by enthusiastic Israelites (22:22), but none of this can be considered to contain any explicit theological claim that Yahweh is the Creator: it is more like the Persian king calling himself king of kings and ruler of the world. Neither can the mention of an altar built by the Israelites as "a witness between us that Yahweh is god" (22:34) be taken to mean anything more than "Yahweh is god between us." If the Yahwist scribe of the Book of Joshua had believed Yahweh to be the universal God, he would have written of whole cities being converted rather than exterminated for the glory of Yahweh.

The only explicit profession of faith that Yahweh is the supreme God, in the whole Book of Joshua, is coming from a foreigner, just like in the books of Ezra and Nehemiah. Not a king, this time, but a prostitute. Rahab is a prostitute in Jericho, who infiltrates the invading Israelites into the city. As justification for betraying her own people, she tells the Israelites that “Yahweh your god is God both in Heaven above and on Earth beneath” (2:11), something that neither the narrator, nor Yahweh, nor any Israelite in the book ever claims. Rahab’s profession of faith is likely to be a post-exilic addition to the book, for it actually conflicts with her more prosaic motivation:

> “we are afraid of you and everyone living in this country has been seized with terror at your approach. […] give me a sure sign of this: that you will spare the lives of my father and mother, my brothers and sisters and all who belong to them, and will preserve us from death.” (2:9-12).

In the final redaction, the pattern is the same as in the Book of Ezra, and reveals the secret of post-exilic Judaism: To the Jews, Yahweh is their national god, but it is good for the Jews that Gentiles (whether kings or prostitutes) regard Yahweh as the “God of Heaven”. It has worked wonderfully: Christians today believe that the God of humankind decided to manifest himself as the jealous “god of Israel” from the time of Moses, whereas the real historical process is the reverse: it is the tribal “god of Israel” who impersonated the God of humankind at the time of Ezra—while continuing to prefer Jews. Worshipping a national god with imperialistic ambitions, while pretending to the Gentiles that they are worshipping the One True God, is manufacturing a catastrophic misunderstanding. A public scandal emerged in 167 CE, when the Hellenistic emperor Antiochos IV dedicated the temple in Jerusalem to Zeus Olympios, the Greek name of the supreme God. He had been led to understand that Yahweh and Zeus were two names for the same cosmic God, the Heavenly Father of all mankind. But the Jewish Maccabees who led the rebellion knew better: Yahweh may be the Supreme God, but only Jews are intimate with Him, and any way the Pagans worship Him is an abomination. Moreover, although the Israelites claimed that their Temple was dedicated to the God of all mankind, they also firmly believed that any non-Jew entering it should be put to death. This fact alone betrays the true nature of Hebrew monotheism: it was a deception from the beginning, the ultimate metaphysical crypsis. Only when that biblical hoax is exposed to the world will Zion start to lose its symbolic power. For it is the original source of the psychopathic bond by which Israel controls the world.

Notes

[1] Andrew Cockburn, *Rumsfeld: His Rise, His fall, and Catastrophic Legacy,* Scribner, 2011, p. 219. Cockburn claims to have heard this repeated by “friends of the family.”

[2] Leo Strauss, “Why we Remain Jews”, quoted in Shadia Drury, *Leo Strauss and the American Right,* St. Martin’s Press, 1999 (on archive.org), p. 31-43.

[3] Kevin MacDonald, *Cultural Insurrections: Essays on Western Civilizations, Jewish Influence, and Anti-Semitism,* The Occidental Press, 2007, p. 122.

[4] Kevin McDonald, *Cultural Insurrection, op. cit.,* p. 66.

[5] Benjamin Balint, *Running Commentary: The Contentious Magazine That Transformed the Jewish Left into the Neoconservative Right,* Public Affairs, 2010.

[6] *Congress Bi-Weekly,* quoted by Philip Weiss, “30 Years Ago, Neocons Were More Candid About Their Israel-Centered Views,” *Mondoweiss.net,* May 23, 2007: mondoweiss.net/2007/05/30_years_ago_ne.html
[8] Elliott Abrams, *Faith or Fear: How Jews Can Survive in a Christian America,* Simon & Schuster, 1997, p. 181.
[9] Patrick J. Buchanan, “Whose War? A neoconservative clique seeks to ensnare our country in a series of wars that are not in America’s interest,” *The American Conservative,* March 24, 2003, www.theamericanconservative.com/articles/whose-war/
[10] Stephen Sniegoski, *The Transparent Cabal: The Neoconservative Agenda, War in the Middle East, and the National Interest of Israel,* Enigma Edition, 2008, p. 156.
[12] Stephen Sniegoski, *The Transparent Cabal*, *op. cit.,* p. 120.
[13] April 11, 2002, quoted in Justin Raimondo, *The Terror Enigma: 9/11 and the Israeli Connection*, iUniverse, 2003, p. 19.
[14] April 26, 2013, on MSNBC, watch on https://www.youtube.com/watch?v=ZRlatDWqh0o.
Video Link
[15] Noted by *Inter-Press Service* on March 29, 2004, under the title “U.S.: Iraq war is to protect Israel, says 9/11 panel chief,” and repeated by *United Press International* the next day, on www.upi.com.
[16] Norman Podhoretz, *Breaking Ranks: A Political Memoir,* Harper & Row , 1979, p. 335.
[17] Translated from the French edition, Yirmiyahu Yovel, *L’Aventure marrane. Judaïsme et modernité,* Seuil, 2011, pp. 119-120, 149–151.
[18] Yirmiyahu Yovel, *L’Aventure marrane*, *op. cit.,* pp. 96–98, 141–143; Nathan Wachtel, *Entre Moïse et Jésus. Études marranes (XVe-XIXe siècle),* CNRS éditions, 2013, pp. 54–65.
[19] Yirmiyahu Yovel, *L’Aventure marrane*, *op. cit.,* pp. 483, 347.
[20] Yirmiyahu Yovel, *L’Aventure marrane*, *op. cit.,* pp. 149–151.
[21] Elliott Horowitz, *Reckless Rites: Purim and the Legacy of Jewish Violence,* Princeton University Press, 2006.
[22] Hannah Arendt calls him a “race fanatic” in *The Origins of Totalitarianism,* vol. 1: *Antisemitism,* Meridian Books, 1958, pp. 309–310.
[23] Stanley Weintraub, *Disraeli: A Biography,* Hamish Hamilton, 1993, p. 579.
[24] Kevin MacDonald, *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism,* Praeger, 1998, kindle 2013, k. 5876–82.
[25] Gilad Atzmon, *The Wandering Who? A Study of Jewish Identity Politics,* Zero Books, 2011, pp. 55–56.
[26] Moses Hess, *Rome and Jerusalem: A Study in Jewish Nationalism*, 1918 (on archive.org), pp. 71, 27.
[27] Moses Hess, *Rome and Jerusalem, op. cit.,* p. 74.
[28] Quoted in Alfred Lilienthal, *What Price Israel?* (1953), 50th Anniversary Edition, Infinity Publishing, 2003, p. 14.
[29] Kaufmann Kohler, *Jewish Theology, Systematically and Historically Considered,* Macmillan, 1918 (on www.gutenberg.org), pp. 290, 378–380.
[30] Quoted in Kevin MacDonald, *Separation and Its Discontents, op. cit.,* k. 5463–68.

[31] Daniel Gordis, *Does the World Need Jews? Rethinking Chosenness and American Jewish Identity,* Scribner, 1997, p. 177.

[32] Daniel Lindenberg, *Figures d'Israël. L'identité juive entre marranisme et sionisme (1649–1998),* Fayard, 2014, p. 10.

[33] Alison Weir, *Against Our Better Judgment: The Hidden History of How the U.S. Was Used to Create Israel,* 2014, k. 3280–94.

[34] Norman Finkelstein, *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering,* Verso, 2014, p. 6.

[35] Benjamin Ginsberg, *Jews in American Politics: Essays,* dir. Sandy Maisel, Rowman & Littlefield, 2004, p. 22.

[36] Arthur Hertzberg, *The Zionist State*, Jewish Publication Society, 1997, p. 94.

[37] David Ben-Gurion and Amram Duchovny, *David Ben-Gurion, In His Own Words*, Fleet Press Corp., 1969, p. 116

[38] Official website: www.jerusalemsummit.org/eng/declaration.php.

[39] Dan Kurzman, *Ben-Gurion, Prophet of Fire*, Touchstone, 1983, pp. 17–18, 22, 26–28.

[40] Ilan Pappe, *The Ethnic Cleansing of Palestine,* Oneworld Publications, 2007, p. 144.

[41] Gilad Atzmon, *Being in Time: A Post-Political Manifesto,* Skyscraper, 2017, pp. 66-67.

[42] Avigail Abarbanel, "Why I left the Cult," October 8, 2016, on mondoweiss.net

Subscribe to New Columns

[43] Kim Chernin, "The Seven Pillars of Jewish Denial." *Tikkun*, Sept./Oct. 2002, quoted in MacDonald, *Cultural Insurrections, op. cit.,* pp. 27-28.

[45] Norman Podhoretz, *World War IV: The Long Struggle Against Islamofascism,* Vintage Books, 2008.

[46] Wesley Clark, *Winning Modern Wars*, Public Affairs, 2003, p. 130.

[47] Gilad Atzmon, *Being in Time: A Post-Political Manifesto*, Skyscraper, 2017, p. 187-209.

[48] Another example: Bernard Benyamin, *Le Code d'Esther. Si tout était écrit…,* First Editions, 2012.

[49] Benedict de Spinoza, *Theological-political treatise,* chapter 8, §11, Cambridge UP, 2007, pp. 126-128.

[50] Arnold Toynbee, *A Study of History,* volume XII, *Reconsiderations*, Oxford University Press, 1961, p. 486, quoted on http://mailstar.net/toynbee.html

[51] Thomas Romer, *The Invention of God,* Harvard University Press, 2016.

[52] Read for example Israel Finkelstein and Neil Adher Silberman, *David and Solomon: In Search of the Bible's Sacred Kings and the Roots of the Western Tradition,* S&S International, 2007.

[53] All Bible quotes are from the Catholic *New Jerusalem Bible,* which has the advantage of not altering YHWH into "the Lord," as most other English translations have done for unscholarly reasons.

[54] Israel Shahak, *Jewish History, Jewish Religion: The Weight of Three Thousand Years,* Pluto Press, 1994, p. 10 .

[55] Philip Davies, *In Search of "Ancient Israel": A Study in Biblical Origins,* Journal of the Study of the Old Testament, 1992, p. 94.

[56] Maurice Samuel, *You Gentiles,* New York, 1924 (on archive.org), pp. 74–75.

The Holy Hook, by Laurent Guyénot

UR unz.com/article/the-holy-hook

Laurent Guyénot May 8, 2019

Is the Church the whore of Yahweh?

I concluded an earlier article by what I regard as the most important "revelation" of modern biblical scholarship, one that has the potential to free the Western world from a two-thousand-year-old psychopathic bond: the jealous Yahweh was originally just the national god of Israel, repackaged into "the God of Heaven and Earth" during the Babylonian Exile, as part of a public relations campaign aimed at Persians, then Greeks and ultimately Romans. The resulting biblical notion that the universal Creator became Israel's national god at the time of Moses, is thus exposed as a fictitious inversion of the historical process: in reality, it is the national god of Israel who, so to speak, impersonated the universal Creator at the time of Ezra—while remaining intensely ethnocentric.

The Book of Joshua is a good eye-opener to the biblical hoax, because its pre-exilic author never refers to Yahweh simply as "God," and never implies that he is anything but "the god of Israel," that is, "our god" for the Israelites, and "your god" for their enemies (25 times). Yahweh shows no interest in converting Canaanite peoples, whom he regards as worth less than their livestock. He doesn't instruct Joshua to even try to convert them, but simply to exterminate them, in keeping with the war code he gave Moses in Deuteronomy 20.

However, we find in the Book of Joshua one isolated statement by a Canaanite woman that "Yahweh your god is God both in Heaven above and on Earth beneath" (2:11). Rahab, a prostitute in Jericho, makes that statement to two Israeli spies who spend the night with her, and whom she hides in exchange for being spared, together with her family, when the Israelites will take over the city and slaughter everyone, “men and women, young and old” (6:21). Rahab’s “profession of faith” is probably a post-exilic insertion, because it doesn’t fit well with her other claim that she is motivated by fear, not by faith: “we are afraid of you and everyone living in this country has been seized with terror at your approach” (2:9). Nevertheless, the combination of fear and faith is consistent with Yahweh’s ways.

The French Catholic *Bible de Jérusalem*—a scholarly translation by the Dominicans of the École Biblique, which served as guideline for the English *Jerusalem Bible*—adds a following footnote to Rahab’s “profession of faith to the God of Israel”, saying it “made Rahab, in the eyes of more than one Church Father, a figure of the Gentile Church, saved by her faith.”

I find this footnote emblematic of the role of Christianity in propagating among Gentiles the Israelites’ outrageous metaphysical claim, that great deception that has remained, to this day, a source of tremendous symbolic power. By recognizing her own image in the prostitute of Jericho, the Church claims for herself the role that is exactly hers in history, while radically misleading Christians about the historical significance of that role. It is indeed the Church who, having acknowledged the god of Israel as the universal God, introduced the Jews into the heart of the Gentile city and, over the centuries, allowed them to seize power over Christendom.

This thesis, which I am going to develop here, may seem fanciful, because we have been taught that Christianity was strongly Judeophobic from the start. And that’s true. For example, John Chrysostom, perhaps the most influential Greek theologian of the crucial 4th century, wrote several homilies “Against the Jews”. But what he is concerned about, precisely, is the nefarious influence of the Jews over Christians. Many Christians, he complains, “join the Jews in keeping their feasts and observing their fasts” and even believe that “they think as we do” (*First homily,* I,5).

> “Is it not strange that those who worship the Crucified keep common festival with those who crucified him? Is it not a sign of folly and the worst madness? […] For when they see that you, who worship the Christ whom they crucified, are reverently following their rituals, how can they fail to think that the rites they have performed are the best and that our ceremonies are worthless?” (*First Homily*, V,1-7).

To John’s horror, some Christians even get circumcised. “Do not tell me,” he warns them, “that circumcision is just a single command; it is that very command which imposes on you the entire yoke of the Law” (*Second Homily*, II,4). And so, with all its Judeophobia (anachronistically renamed “anti-Semitism” today), John Chrysostom’s homilies are a testimony to the strong influence that Jews have exerted on Gentile Christians in the early days of the triumphant, imperial Church. And no matter how much the Greek and Latin Fathers have tried to protect their flock from the influence of Jews, it has persisted as the Church expanded. It can even be argued that the history of Christianity is the history of its Judaization, from Constantinople to Rome, then from Rome to Amsterdam and to the New World.

We commonly admit that the Church has always oppressed the Jews and prevented their integration unless they convert. Were they not expelled from one Christian kingdom after another in the Middle Ages? Again, this is true, but we must distinguish between the cause and the effect. Each of these expulsions has been a reaction to a situation unknown in pre-Christian Antiquity: Jewish communities gaining inordinate economic power, under the protection of a royal administration (Jews served as the kings' tax collectors and moneylenders, and were particularly indispensable in times of war), until this economic power, yielding political power, reaches a point of saturation, causes pogroms and forces the king into taking measures.

Let us consider for example the influence of the Jews in Western Europe under the Carolingians. It reaches a climax under Charlemagne's son, Louis the Pious. The bishop of Lyon Agobard (c. 769-840) left us five letters or treatises written to protest against the power granted to the Jews at the detriment of Christians. In *On the insolence of the Jews*, addressed to Louis the Pious in 826, Agobard complains that the Jews produce "signed ordinances of your name with golden seals" guaranteeing them outrageous advantages, and that the envoys of the Emperor are "terrible towards Christians and gentle towards Jews." Agobard even complains of an imperial edict imposing Sunday rather than Saturday as market day, in order to please the Jews. In another letter, he complains of an edict forbidding anyone to baptize the slaves of the Jews without the permission of their masters.[1]

Louis the Pious was said to be under the influence of his wife, Queen Judith—a name that simply means "Jewess". She was so friendly to Jews that the Jewish historian Heinrich Graetz hypothesizes that she was a secret Jewess, in the manner of the biblical Esther. Graetz describes the reign of Louis and Judith (and "the treasurer Bernhard, the real ruler of the kingdom" according to him) as a golden age for the Jews, and points out that in the emperor's court, many regarded Judaism as the true religion. This is illustrated by the resounding conversion of Louis' confessor, Bishop Bodo, who took the name of Eleazar, had himself circumcised, and married a Jewess. "Cultured Christians," writes Graetz, "refreshed themselves with the writings of the Jewish historian Josephus and the Jewish philosopher Philo, and read their works in preference to those of the apostles."[2]

The Judaization of the Roman Church at this time is appropriately symbolized by the adoption of unleavened bread for communion, with no justification in the Gospel. I say "the Roman Church", but perhaps it should be called the Frankish Church because, from the time of Charlemagne, it was taken over by ethnic Franks with geopolitical designs on Byzantium, as Orthodox theologian John Romanides has convincingly argued.[3]

The Old Testament was especially influential in the Frankish spheres of power. Popular piety focused on the Gospel narratives (canonical gospels, but also apocryphal ones like the immensely popular *Gospel of Nicodemus*), the worship of Mary, and the ubiquitous cults of the saints, but kings and popes relied on a political theology drawn from the Tanakh. The Hebrew Bible had been a major part of Frankish propaganda from the late sixth century. Gregory of Tours' *History of the Franks*, the primary—and mostly legendary—source for Merovingian history, is framed on the providential ideology of the Books of Kings: the good kings are those who support the Catholic Church, and the bad kings those who resist the growth of its power. Under Louis the Pious, the rite of anointment of the Frankish kings was designed after the model of the prophet Samuel's anointment of King David in 1Samuel 16.

The Old Testament as Israel's Trojan Horse

In pre-Christian times, pagan scholars had shown little interest in the Hebrew Bible. Jewish writers (Aristobulus of Paneas, Artapan of Alexandria) had tried to bluff the Greeks on the antiquity of the Torah, claiming that Homer, Hesiod, Pythagoras, Socrates and Plato had been inspired by Moses, but no one before the Church Fathers seems to have taken them seriously. Jews had even produced fake Greek prophecies of their success under the title *Sibylline Oracles,* and written under a Greek pseudonym a *Letter of Aristea to Philocrates* praising Judaism, but again, it was not until the triumph of Christianity that these texts were met with Gentile gullibility.

Thanks to Christianity, the Jewish Tanakh was elevated to the status of authoritative history, and Jewish authors writing for pagans, such as Josephus and Philo, gained undeserved reputation—while being ignored by rabbinic Judaism. Christian academia uncritically tuned to the rigged history of the Jews. While Herodotus had crossed Syria-Palestine around 450 BCE without hearing about Judeans or Israelites, Christian historians decided that Jerusalem had been at that time the center of the world, and accepted as fact the totally fictitious empire of Solomon. Until the 19th century, world history was calibrated on a largely fanciful biblical chronology (Egyptology is now trying to recover from it).[4]

It can be argued, of course, that the Old Testament has served Christendom well: it was certainly not in the nonviolence of Christ that the Catholic Church found the energy and ideological means to impose its world order for nearly a thousand years on Western Europe. Yet for this glorious past, there was obviously a price to pay, a debt to the Jews that has to be paid one way or another. It is as if Christianity has sold its soul to the god of Israel, in exchange for its great accomplishment.

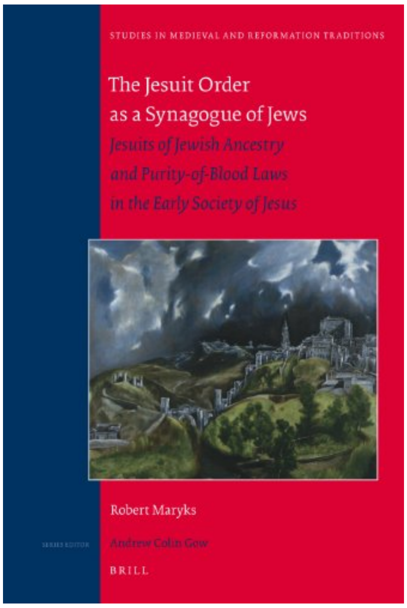
The Church has always advertised itself to the Jews as the gateway out of the prison of the Law, into the freedom of Christ. But it has never requested Jewish converts to leave their Torah on the doorstep. The Jews who entered the Church entered with their Bible, that is to say, with a big part of their Jewishness, while freeing themselves from all the civil restrictions imposed on their non-converted brethren.

When Jews were judged too slow to convert willingly, they were sometimes forced into baptism under threats of expulsion or death. The first documented case goes back to Clovis' grandson, according to Bishop Gregory of Tours:

> "King Chilperic commanded that a large number of Jews be baptized, and he himself held several on the fonts. But many were baptized only in body and not in heart; they soon returned to their deceitful habits, for they really kept the Sabbath, and pretended to honor the Sunday" (*History of the Franks,* chapter V).

Such collective forced conversions, producing only insincere and resentful Christians, were conducted throughout the Middle Ages. Hundreds of thousands of Spanish and Portuguese Jews were forced to convert at the end of the 15th century, before emigrating throughout Europe. Many of these “New Christians” not only continued to “Judaize” among themselves, but could now have greater influence on the “Old Christians”. The penetration of the Jewish spirit into the Roman Church, under the influence of these reluctantly converted Jews and their descendants, is a much more massive phenomenon than is generally admitted.

One case in point is the Jesuit Order, whose foundation coincided with the peak of the Spanish repression against Marranos, with the 1547 “purity-of-blood” legislation issued by the Archbishop of Toledo and Inquisitor General of Spain. Of the seven founding members, four at least were of Jewish ancestry. The case of Loyola himself is unclear, but he was noted for his strong philo-Semitism. Robert Markys has demonstrated, in a groundbreaking study (free download here, review here), how crypto-Jews infiltrated key positions in the Jesuit Order from its very beginning, resorting to nepotism in order to eventually establish a monopoly on top positions that extended to the Vatican. King Phillip II of Spain called the Order a “Synagogue of Hebrews.”[5]



STUDIES IN MEDIEVAL AND REFORMATION TRADITIONS

The Jesuit Order
as a Synagogue of Jews
Jesuits of Jewish Ancestry
and Purity-of-Blood Laws
in the Early Society of Jesus

Robert Maryks

SERIES EDITOR
Andrew Colin Gow

BRILL

Marranos established in the Spanish Netherlands played an important role in the Calvinist movement. According to Jewish historian Lucien Wolf,

> “the Marranos in Antwerp had taken an active part in the Reformation movement, and had given up their mask of Catholicism for a not less hollow pretense of Calvinism. […] The simulation of Calvinism brought them new friends, who, like them, were enemies of Rome, Spain and the Inquisition. […] Moreover, it was a form of Christianity which came nearer to their own simple Judaism.”[6]

Calvin himself had learned Hebrew from rabbis and heaped praise on the Jewish people. He wrote in his commentary on Psalm 119: “Where did Our Lord Jesus Christ and his apostles draw their doctrine, if not Moses? And when we peel off all the layers, we find that the Gospel is simply an exhibition of what Moses had already said.” The Covenant of God with the Jewish people is irrevocable because “no promise of God can be undone.” That Covenant, “in its substance and truth, is so similar to ours, that we can call them one. The only difference is the order in which they were given.”[7]

Within one century, Calvinism, or Puritanism, became a dominant cultural and political force in England. Jewish historian Cecil Roth explains:

> “The religious developments of the seventeenth century brought to its climax an unmistakable philo-semitic tendency in certain English circles. Puritanism represented above all a return to the Bible, and this automatically fostered a more favourable frame of mind towards the people of the Old Testament.”[8]

Some British Puritans went so far as to consider the Leviticus as still in force; they circumcised their children and scrupulously respected the Sabbath. Under Charles I (1625–1649), wrote Isaac d’Israeli (father of Benjamin Disraeli), “it seemed that religion chiefly consisted of Sabbatarian rigours; and that a British senate had been transformed into a company of Hebrew Rabbis.”[9] Wealthy Jews started to marry their daughters into the British aristocracy, to the extent that, according to Hilaire Belloc’s estimate, “with the opening of the twentieth century those of the great territorial English families in which there was no Jewish blood were the exception.”[10]

The influence of Puritanism on many aspects of British society naturally extended to the United States. The national mythology of the “Pilgrim Fathers” fleeing Egypt (Anglican England) and settling into the Promised Land as the new chosen people, sets the tone. However, the Judaization of American Christianity has not been a spontaneous process from within, but rather one controlled by skillful manipulations from outside. For the 19th century, a good example is the Scofield Reference Bible, published in 1909 by Oxford University Press, under the sponsorship of Samuel Untermeyer, a Wall Street lawyer, Federal Reserve co-founder, and devoted Zionist, who would become the herald of the “holy war” against Germany in 1933. The Scofield Bible is loaded with highly tendentious footnotes. For example, Yahweh’s promise to Abraham in Genesis 12:1-3 gets a two-thirds-page footnote explaining that “God made an unconditional promise of blessings through Abram’s seed to the nation of Israel to inherit a specific territory forever” (although Jacob, who first received the name Israel, was not yet born”. The same note explains that “Both O.T. and N.T. are full of post-Sinaitic promises concerning Israel and the land which is to be Israel’s everlasting possession,” accompanied by “a curse laid upon those who persecute the Jews,” or “commit the sin of anti-Semitism.”[11]

As a result of this kind of gross propaganda, most American Evangelicals regard the creation of Israel in 1948 and its military victory in 1967 as miracles fulfilling biblical prophecies and heralding the second coming of Christ. Jerry Falwell declared, “Right at the very top of our priorities must be an unswerving commitment and devotion to the state of Israel,” while Pat Robertson said “The future of this Nation [America] may be at stake, because God will bless those that bless Israel.” As for John Hagee, chairman of Christians United for Israel, he once declared: “The United States must join Israel in a pre-emptive military strike against Iran to fulfill God’s plan for both Israel and the West.” Gullible Christians not only see God’s hand whenever Israel advances in its self-prophesized destiny of world domination, but are ready to see Israeli leaders themselves as prophets when they announce their own false-flag crimes: Michael Evans, author of *American Prophecies,* believes that Isser Harel, founder of Israeli secret services, had a prophetic inspiration when, in 1980, he predicted that Islamic terrorists would hit the Twin Towers. Benjamin Netanyahu also boasted on CNN in 2006 to have prophesized 9/11 in 1995. To the less gullible, this tells a lot about the Jewish gift of prophecy.

Christians' learned helplessness

It is beyond question that Christianity played a major role in the creation of Israel, and continues to play a major role in securing American and European support for its criminal enterprises. This has nothing to do with Jesus' teaching or the example he set with his life and death, of course. Rather, this was due to the Od Testament, Israel's Trojan Horse inside Christianity. By recognizing the Jews' special status as the people of the Old Testament, Christians have granted them an extraordinary symbolic power that no other ethnic community can compete with.

For two thousand years, Christianity has taught Gentiles to consent to the delusional claim of the Jews to divine election: are they not the first and only ethnic group whom the God of the universe has addressed personally, the people whom He has loved to the point of exterminating its enemies? It matters not that Christians tell the Jews that they have lost the election because they rejected Christ: the main price is theirs. To accept the biblical notion of "chosen people", whatever the reservations, is to accept the metaphysical superiority of the Jews. If Christ is Israel's Messiah, then truly, "salvation is from the Jews" (John 4:22).

We are experiencing today the final consequences of this submission, which the peoples of Antiquity could never have imagined in their worst nightmares. The exalted status of the Jews and of their "holy history" is the deeper reason for their influence on the affairs of the world. By accepting the triple biblical paradigm—Jealous God, Chosen People, Promised Land—, Christian Churches, Catholic and Protestant in particular, have become complicit with the imperialistic project of the Hebrew Bible. Therefore, there will be no definitive emancipation from Zion without mental and moral emancipation from the biblical matrix.

When reading the Book of Joshua, a Christian is supposed to approve, as a matter of principle, the extermination of the inhabitants of the cities of Canaan and the stealing of their land, since it was ordained by God. The editors of my *Bible de Jérusalem* explain in a footnote to chapter 3:

> "Joshua was considered by the Fathers as a figure of his namesake Jesus [their names are identical in Hebrew], and the Jordanian passage as a figure of Christian baptism."

How can Joshua be a figure of Jesus? What has Jesus's Sermon on the Mount to do with Joshua's bloodthirsty fanatism? How can the god of Joshua be the Father of Christ? A crippling cognitive dissonance has seized Christian peoples, causing a chronic inability to think intelligently about the divine, and to see and resist the violence of Israel. We can also compare the Christian world to a son who has been lied to all his life about his real father, and, on top of that, told that his father was a war criminal, when in fact he is the son of a loving father. The neurotic ailments that genealogical lies and secrets may cause over several generations, though largely mysterious, have been well documented in the last fifty years (particularly by French psychogenealogists), and I believe such considerations, applied to the usurpation of our Heavenly Parent's identity by the psychopathic Yahweh, are relevant to the psychology of nations.

As a matter of principle, the Christian is supposed to approve Yahweh's sentence on those who ate with the Moabites and took wives among them: "Yahweh said to Moses, 'Take all the leaders of the people. Impale them facing the sun, for Yahweh, to deflect his burning anger from Israel'" (Numbers 25:4). But then, why blame the Jerusalem priestly cast for sending Jesus to the torture? Explain to me in which way they were unfaithful to the Torah! Not to mention, of course, the inherent contradiction in blaming them for the Cross since, according to the Gospel, "the Son of man was destined to suffer grievously, and to be rejected by the elders and the chief priests and the scribes, and to be put to death, and after three days to rise again" (Mark 8:31).

The sanctification of Yahweh's bloody leadership during the Exodus and the conquest of Canaan has made Gentiles incapable of understanding the historical foundation of Jewishness, and helpless in the face of its intrinsic violence today. It has created a blind spot in Christians' mind: they may see the effects of Zion's evil power, but not its cause, falsely assuming that the moral corruption they see in Jews comes from the Talmud and the Kabbalah.

Christians cannot even see the Jewish plan for world domination that is written in plain language, right under their nose. If the Jewish Tanakh had not become the Christians' Holy Book, it would have been exposed as the proof for Israel's racist and supremacist ambitions long ago. But when it comes to the Old Testament, Christians are seized by a severe reading disorder: when the book says "Israel will conquer the world", they read "the Church will convert the world".

If the "Jewish question" is about the inordinate power of Israeli elite networks within nations, then the Jewish question is also a Christian question: it is about the built-in vulnerability of Christian societies to this power. Deep down, anyone who grew up a Christian knows that the chosen people will have the last word, because if Yahweh is God, his promise is eternal, as he himself declares, in his inimitable style: "By my own self I swear it; what comes from my mouth is saving justice, it is an irrevocable word" (Isaiah 45:23). One can even speak of Christians' "learned helplessness" in front of Jewish power, since they are taught in their Scriptures that God has always guided Israel's merciless slaughter of his enemies—no need for Scofield's footnotes to know that. There is also learned helplessness in having as ultimate model a man crucified by the Jews: how can the "imitation of Christ" save us from the high priests' power to lobby and corrupt Pilatus?

The Judeo-Babylonian metaphysical hoax makes God not just ridiculously anthropomorphic, but Judeomorphic. To be fooled by it is to mistake the Creator of the Universe for a topical demon rumbling and spitting fire from a Midianite volcano (Exodus 19), adopted as tutelary deity by a confederation of Semitic nomadic tribes craving for a piece of the Fertile Crescent. It is to internalize an extremely primitive and unspiritual image of the divine that is obstructive of sound metaphysical thinking: the divorce between philosophy (the love of Wisdom) and theology (the science of God) is one manifestation of this cognitive dissonance in Western thought. In the final analysis, the jealous Yahweh, destroyer of all pantheons, is so unconvincing in the garb of the Great universal God that he is fated to be discarded in his turn. Atheism is the end result of biblical monotheism: it is the rejection of the biblical God, mistaken for the true God. "If

Yahweh is God, no thanks" has been the simple rationale for atheism in Christendom since the Enlightenment: Voltaire, for example, scorned Christianity by quoting the Old Testament. Yahweh has ruined faith in a divine Creator.

How Christianity reinforced Jewish alienation

Also to consider is the effect that the Christian sanctification of the Jewish Tanakh has had on Jews themselves. It has discouraged Jews from questioning their scriptures and freeing themselves from their psychopathic god. Any Jew who questioned the divine inspiration of the Torah was not only banned from his community, but found no shelter among Christians: this happened to Baruch Spinoza and many others. For two thousand years, Christians have prayed that the Jews would open their heart to Christ, but they have done nothing to free them from Yahweh.

Critics of Jews in pagan Antiquity had a simple logic: although Jews were considered an *ethnos,* it was commonly admitted that their misanthropy was due to their religion. It was the fault of Moses, who had taught them to scorn the gods and the traditions of others. Hecataeus of Abdera gives in his *Aegyptiaca* (around 300 BCE) an alternative version of the Exodus: to appease their gods during a plague, the Egyptians expelled from their lands the many tribes of migrants (those known in Acadian as *habirus*), and some of them settled in Judea under the conduct of their leader Moses who, "because of their expulsion, […] introduced a kind of misanthropic and inhospitable way of life".[14] The Roman historian Tacitus tells a similar story and also attributes to Moses the introduction of "new religious practices, quite opposed to those of all other religions. The Jews regard as profane all that we hold sacred; on the other hand, they permit all that we abhor" (Tacitus, *Histories* V,3-5). Plutarch reports in his treatise on *Isis and Osiris* that some Egyptians believed the god of the Jews to be Seth, the murderer of Osiris, exiled by the council of the gods in the desert from where he periodically returns to bring famine and discord. This opinion was so widespread in the Greco-Roman world that many people believed that the Jews worshiped in their Temple the golden head of a donkey, symbol of Seth in the divine bestiary of Egypt. The Roman general Pompey is reported to have been surprised not to find this famous donkey head when he entered the Holy of Holies in 63 BCE.

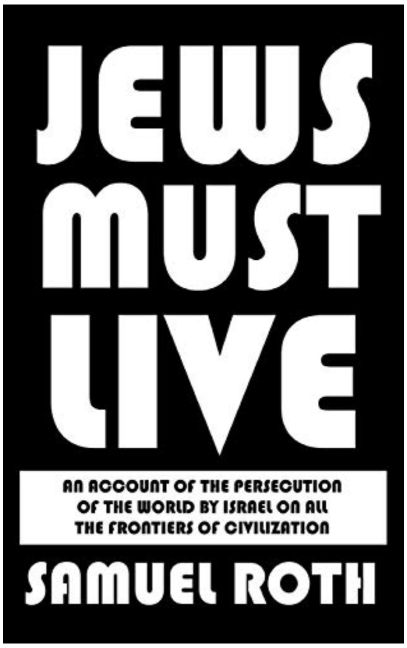
Everything was simple, then: the Jews were not racially, but religiously degenerate. But the Christian Fathers, who held that only the Jews had worshiped the true God before the coming of Jesus Christ, had to elaborate a sophisticated explanation for the Jews' asocial behavior, one which is so self-contradicting that its message to the Jews amounts to a "double bind": on the one hand, the Jews are told that their Yahweh is the true God and that their Bible is holy, but on the other hand, they are criticized for behaviors they have learned precisely from Yahweh in their Bible. They are accused of plotting to rule the world, although it is the very promise that Yahweh made to them: "Yahweh your God will raise you higher than every other nation in the world" (Deuteronomy 28:1). They are blamed for their materialism and their greed, but that also they learned from Yahweh, who dreams only of plunder: "I shall shake all the nations, and the treasures of all the nations will flow in" (Haggai 2:7).

Above all, they are rebuked for their separatism, although this is the very essence of Yahweh's message to them: "I shall set you apart from all these peoples, for you to be mine" (Leviticus 20:26). Jews who want to break away from Jewish separatism deserve death, according to the lesson of the Bible. The Church Fathers have repeated Yahweh's endless complaint against his people's irrepressible tendency to compromise themselves with the gods of the nations by oaths, shared meals or—abomination of the abomination—marriages. But are not these "stiff-necked Jews" who rebelled against the tyrannical yoke of the Levites, precisely those who sought to extricate themselves from the Jewish alienation by assimilating into the surrounding civilization? Were they not doing exactly what we would like them to do today? The contradiction is in many Christian writings. John Chrysostom, for example, writes in his *First Homily Against the Jews* (II,3):

> "Nothing is more miserable than those people who never failed to attack their own salvation. When there was need to observe the Law, they trampled it under foot. Now that the Law has ceased to bind, they obstinately strive to observe it. What could be more pitiable that those who provoke God not only by transgressing the Law but also by keeping it?"

This amounts to telling the Jews: "Damned if you do, damned if you don't." Christians accuse them of having rebelled against Yahweh yesterday, and they accuse them of obeying Yahweh today, under the pretext that Yahweh's orders no longer stand. How unconvincing to the Jews!

Anti-Yahwism is the only effective criticism of Israel because it is the only fair criticism. It cuts short the accusation of anti-Semitism, since it aims at liberating the Jews from the sociopathic god who has taken control of their destiny—and who is, of course, only the puppet of the Levites. A manifesto of anti-yahwism might begin with this statement by Samuel Roth from his book Jews Must Live:


JEWS
MUST
LIVE
AN ACCOUNT OF THE PERSECUTION OF THE WORLD BY ISRAEL ON ALL THE FRONTIERS OF CIVILIZATION
SAMUEL ROTH

> "Beginning with the Lord God of Israel Himself, it was the successive leaders of Israel who one by one foregathered and guided the tragic career of the Jews—tragic to the Jews and no less tragic to the neighboring nations who have suffered them. […] despite our faults, we would never have done so much damage to the world if it had not been for our genius for evil leadership."[15]

Zionist pioneer Leo Pinsker wrote in his booklet *Auto-Emancipation* (1882), that the Jews are "the people chosen for universal hatred." They are indeed, but not because Gentiles are universally affected by a "psychic aberration," a "variety of demonopathy" known as Judeophobia, as Pinsker believes, but rather because their covenant with Yahweh has programmed them to be hated wherever they go.

It’s time to tell the Jews what Christians have been unable to tell them: You were never chosen by God. You have just been misled by your Levites to take your vindictive tribal god for the universal Father in Heaven. This cognitive short-circuit has caused in your collective psyche a grave narcissistic personality disorder. For our own misfortune, we Gentiles have been fooled by your self-delusion and have fallen, too, under the psychopathic bond of your leaders. But we are now waking up, and as soon as we recover our senses and our dignity, we’ll help you out of it too.

Christianity as controlled opposition

“Inside every Christian is a Jew,” stated Pope Francis. That is the simplest and the deepest truth about Christianity. Most Christians are not aware of this Jew inside them, yet he commands a large part of their worldview. Meditating on this truth can be a mind-opening experience, radiating in a multiplicity of questions. Should we use Sigmund Freud’s concept of “projection” and say that most Christians who hate Jews hate the Jew inside them? Or is this Jew a self-hating Jew, like every Jew according to Theodor Lessing (*Jewish Self-Hatred,* Berlin, 1930)? Perhaps inside every Christian are two Jews, one hating the other, Moses and Jesus. From whichever side we want to look at it, the fact is that Christians are, by New Testament definition, the spiritual heirs of Yahweh’s promise to Israel. They are new branches grafted onto the trunk of Israel, according to Paul’s metaphor (Romans 11:16-24).

What still needs to be explained is how Paul and his followers succeeded in convincing tens of thousands of Gentiles to become a new synthetic Israel, at a time when the very name of Israel was hated all around the Mediterranean Sea? How is it that the Christian religion, which would convert the Roman Empire to the worship of a Jewish Messiah, was born at the time when the biggest wave of Judeophobia was sweeping across the Empire? To answer that question, let’s examine the context. At the turn of the millennium, during the prosperous reign of Augustus, Jews had gained advantageous situations in many parts of the Empire. They enjoyed freedom of cult and judicial autonomy, and were exempted from the civil formality of emperor worship, from all obligations on the Sabbath, and from military service. Moreover, they were allowed to collect funds and send them to the Jerusalem Temple bureaucracy.[17]

As Jews abused of their privileges and conspired to increase them, Gentile resentment grew and anti-Jewish riots followed. In the year 38 CE, the Greeks of Alexandria sent a delegation to Rome, whose leader Isidoros complained that the Jews are “trying to stir up the entire world.”[18] The emperor issued an edict declaring that, if the Jews continued to sow dissent and “to agitate for more privileges than they formerly possessed, […] I will by all means take vengeance on them as fomenters of what is a general plague infecting the whole world.” This edict was followed by another addressed to all the Jewish communities of the empire, asking them not to “behave with contempt towards the gods of other peoples.”[19]

Tensions were high in Jerusalem, where the pro-Roman Herodian dynasty faltered. It was at this time that a conspiracy of Pharisees and Sadducees denounced Jesus to the Romans as a seditious would-be king of the Jews, calculating, according to the Fourth Gospel, that “it is to [the Jews’] advantage that one man should die for the people, rather than that the whole nation should perish” (John 11:50). Flavius Josephus mentions several Jewish revolts in the same period, including one during the Passover of 48 or 49 CE, after a Roman soldier assigned to the entrance of the Temple committed the irreparable: “raising his robe, he stooped in an indecent attitude, so as to turn his backside to the Jews, and made a noise in keeping with this posture.” In 66 the Jewish War broke out, when the Sadducees defied Roman power by banning from the Temple the daily sacrifices offered in the name and at the expense of the Emperor. After the destruction of the Temple by the general and future emperor Titus in 70, the embers of Jewish messianism continued to hatch for 70 more years, and ignited Palestine for the last time with the revolt of Simon Bar Kochba, which provoked in retaliation the complete destruction of Jerusalem, its conversion into a Roman city renamed Aelia Capitolina, and the banning of Jews from it. By then, enmity against the Jews had reached a climax throughout the Empire.

This is precisely the time when Christian missionaries spread the cult of Christ in all the major urban centers of the Empire, starting with those inhabited by large Jewish communities, such as Antioch, Ephesus and Alexandria. A reasonable explanation for that synchronicity is that Christianity, in its Pauline version, is a fundamentally Judeophobic religion that surfed on the greatest wave of Judeophobia. As the cult of a demi-god victim of the Jews, it satisfied the general perception of Jews as a “race hated by the gods” (Tacitus, *Histories* V.3). But that explanation fails to account for the fact that the triumphant Judeophobic religion is not a pagan religion, but the fundamentally Jewish cult of a Jewish Messiah allegedly fulfilling Jewish prophecies. What we have here is a bizarre case of Hegelian dialectic, one in which the “antithesis” is controlled by the “thesis” and absorbed into it.

Through Christianity, Roman Judeophobia became Judaized. The Gospel narrative makes the Jews the plotters against the Son of God, but this Son of God is a Jew, and soon the “Mother of God”—as Isis, Ishtar or Artemis were called—would be turned into a Jewess too. Most importantly, Judeophobic Christians will adopt the Tanakh and the bizarre Jewish paradigm of the “jealous god” with his “chosen people”. From that point of view, it is as if Christ nailed on the Cross had been used as a bait to pull anti-Jewish Gentiles, by the line of the Old Testament, into worshipping Jewishness.

BEING
IN
TIME
a post-political manifesto
Gilad Atzmon

This process fits the concept of Jewish controlled opposition conceptualized by Gilad Atzmon in his book *Being in Time* and in a recent video. Whenever Jewish power becomes threatened by the Gentiles’ resentment against it, it produces “a satellite Jewish dissent” designed to control and stir Gentile opposition. This Jewish dissent monopolizes the protest and keeps non-Jewish dissenters in line. According to a parable proposed by Atzmon, the purpose is to make sure that any Jewish problem suffered by the Gentiles is treated by Jewish doctors, whose fundamental interest is that the problem is not solved. By claiming to have the solution to the problem, dissident Jews deceive Gentiles on the nature of the problem, and ultimately aggravate the problem.

Subscribe to New Columns

As Atzmon sees it, the process does not necessarily result from a secret agreement between Jewish power and Jewish dissent. The Jewish opposition intellectuals

> “are not necessarily consciously deceiving us; indeed, they may well be doing their best, within the context of a limited tribal mindset. The truth is, they cannot think out of the box, they cannot climb over the ghetto walls that enclose their own tribal beings.”[21]

We can see this tribal mindset as a collective instinct of conservation that is part of the essence of Jewishness. Ideological quarrels between Jews are sincere, but they remain quarrels between Jews, who tacitly agree to speak louder than Gentiles and exclude from the discussion any radical criticism of Jewishness.

In the light of Atzmon’s analysis, it is conceivable that Christianity’s primary function was to absorb Greco-Roman Judeophobia into a movement that would ultimately reinforce the symbolic status of the Jews, by spreading the “chosen people” propaganda myth fabricated five centuries earlier. Ezra had convinced the Persians that the Jews worshipped the God of Heaven like them; the Church went on convincing the Romans that, before Jesus, the Jews had been the *only* people worshipping the true God and loved by Him. Such creed from the Gentiles is worth a thousand Balfour declarations, in the march toward world domination by way of deception. In the Christian narrative that says, “God chose the Jewish people, but then rejected them,” the benefit from the first part is much higher than the cost of the second, which hardly makes sense anyway.

If the Italian rabbi Elijah Benamozegh is right in saying that “The constitution of a universal religion is the ultimate goal of Judaism,” then Christianity is a great step toward that glorious future: “In Heaven, one God of all men, and on earth a single family of peoples, among whom Israel is the eldest, responsible for the priestly function of teaching and the administration of the true religion of humanity.”[22] Christianity has prepared the way for the next stage: the cult of the crucified Jew is now being superseded by the cult of the exterminated Jews.

Christianity without the Old Testament?

In the second century of our era, Marcion of Sinope had asserted the incompatibility of the Hebrew Bible and the Gospel: Yahweh cannot be the Father of Christ, he said, because everything opposes them. The covenants of Moses and Christ are so contrary in their terms that they must have been sealed with deities totally alien to each other. According to the German specialist Adolf von Harnack, it was Marcion who founded the first structured church, established the first Christian canon, to which he first gave the name of *evangelion*. In the early 3rd century, his doctrine “has invaded the whole earth,” complained Tertullian, who was from the Semitic city of Carthage, as was Augustine and other Latin Fathers who emphasized the Jewish roots of Christianity.[23] Had Marcionism prevailed, Christianity would have broken with Judaism, which might have withered in a few centuries.[24] Islam would never have happened. On the other hand, perhaps Christianity itself would not have prevailed, and would be remembered today as just another transient otherworldly oriental religion, along with its Manichean cousin.

Can we really separate the New Testament from the Old anyway? We are told that Marcion’s canon consisted of Paul’s letters and a short version of Luke, but it is hard to imagine how he could have completely sanitized the later from its 68 references and allusions to the Old Testament. Admittedly, the original Gospels contained less Old Testament items than it does today: for example, Mark’s only apocalyptic passage (in chapter 13), a condensation of apocalyptic imagery from the books of Daniel, Isaiah, and Ezekiel, was a secondary addition. Many scholars even consider all of Jesus’s apocalyptic prophecies in Matthew and Luke as foreign to Jesus’s original message, and some regard the bulk of the Book of Revelation (from 4:1 to 22:15), which refers neither to Jesus nor to any identifiable Christian theme, as a Jewish book framed between a Christian prologue and epilogue.[25]

Alternate history is fun, but quite pointless. Christianity came to us with the Old Testament and a heavily Judaized New Testament. The fruit came with the worm, whose name is Yahweh. The question is: what can we expect from Christianity today? From the viewpoint I have adopted here, it seems that Christianity cannot be the solution to the problem it has created. Yet, like many unz.com readers, I rejoice at the rebirth of the Russian Church, and its role in fostering a healthy public morality and reviving national dignity. In fact, I can even imagine that the Catholic Church could resurrect from its ashes if only it humbly came back to its Orthodox mother whom it has conspired to destroy throughout the Middle Ages. Orthodox Christianity is the closest to the original, and by far the least Judaized. Persecuted during seventy years of communism, it is certainly not much infiltrated by crypto-Jews, at the moment. But can it overcome the inherent problem that I have highlighted here? Can it ever challenge the Jews’ megalomaniac and narcissistic claim of their metaphysical exceptionality? A radically critical approach of the Old Testament is, I believe, an indispensable component of Gentiles’ mental emancipation and recovery of their natural defense mechanism against the Yahweh-Zion matrix.

Theologians should, at the very least, be allowed to say that Yahweh is a grossly distorted Judeomorphic image of God. Islam has an advantage here, since Muslims have always admitted that the Jewish Tanakh is fraudulent. Not that I see Islam as a solution, far from it, but a consensus between Muslims and Orthodox Christians on the problematic nature of the Hebrew Scriptures could be a first step toward emancipation.

It is important also not to overrate the influence of these questions on popular piety. The average Christian's faith would not be much disturbed if the Old Testament would cease to be read in Church, or even if it would be openly criticized. It is also important not to confuse Christendom with Christianity: Notre-Dame was not built by bishops, priests or saints, but by the people of Paris. The same can be said of every cathedral or village church. Johan Sebastian Bach was not a priest (and certainly never composed under the inspiration of the Old Testament), and neither were any of the great geniuses who built our civilization.

Finally, I have zoomed here on a problematic aspect of Christianity, but other viewpoints are possible. I have developed the antithesis to the common thesis that Christianity is anti-Jewish, but there is truth also in the thesis. Christianity is certainly not entirely Jewish: it is also profoundly pagan. Jesus' legend is a Greek heroic myth. The cults of the Virgin Mary and of the saints are pagan traditions superficially Christianized, with no roots in the Old or New Testament. To acknowledge, accept and celebrate those pagan roots, could be a welcome development within Christianity, as a counterweight to the Old Testament burden.

But I know what you're thinking: "Who cares what a Marcionite has to say?"

Laurent Guyénot, PhD in Medieval Studies, is the author of *From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations*, 2018, and *JFK-9/11: 50 years of Deep State*, Progressive Press, 2014.

Notes

---

[1] Adrien Bressolles, "La question juive au temps de Louis le Pieux," in *Revue d'histoire de l'Église de France*, tome 28, n°113, 1942. pp. 51-64, on https://www.persee.fr

[2] Heinrich Graetz, *History of the Jews,* Jewish Publication Society of America, 1891 (archive.org), vol. III, ch. VI, p. 162.

[3] John Romanides, *Franks, Romans, Feudalism, and Doctrine: An Interplay Between Theology and Society,* Holy Cross Orthodox Press, 1981, on www.romanity.org/htm/rom.03.en.franks_romans_feudalism_and_doctrine.01.htm

[4] Read Gunnar Heinsohn, "The Restauration of Ancient History," on www.mikamar.biz/symposium/heinsohn.txt et John Crowe, "The Revision of Ancient History – A Perspective," on www.sis-group.org.uk/ancient.htm

[5] Robert A. Markys, *The Jesuit Order as a Synagogue of Jews: Jesuits of Jewish Ancestry and Purity-of-Blood Laws in the Early Society of Jesus,* Brill, 2009, free download on http://www.oapen.org/search?identifier=627427

[6] Lucien Wolf, *Report on the "Marranos" or Crypto-Jews of Portugal,* Anglo-Jewish Association, 1926.

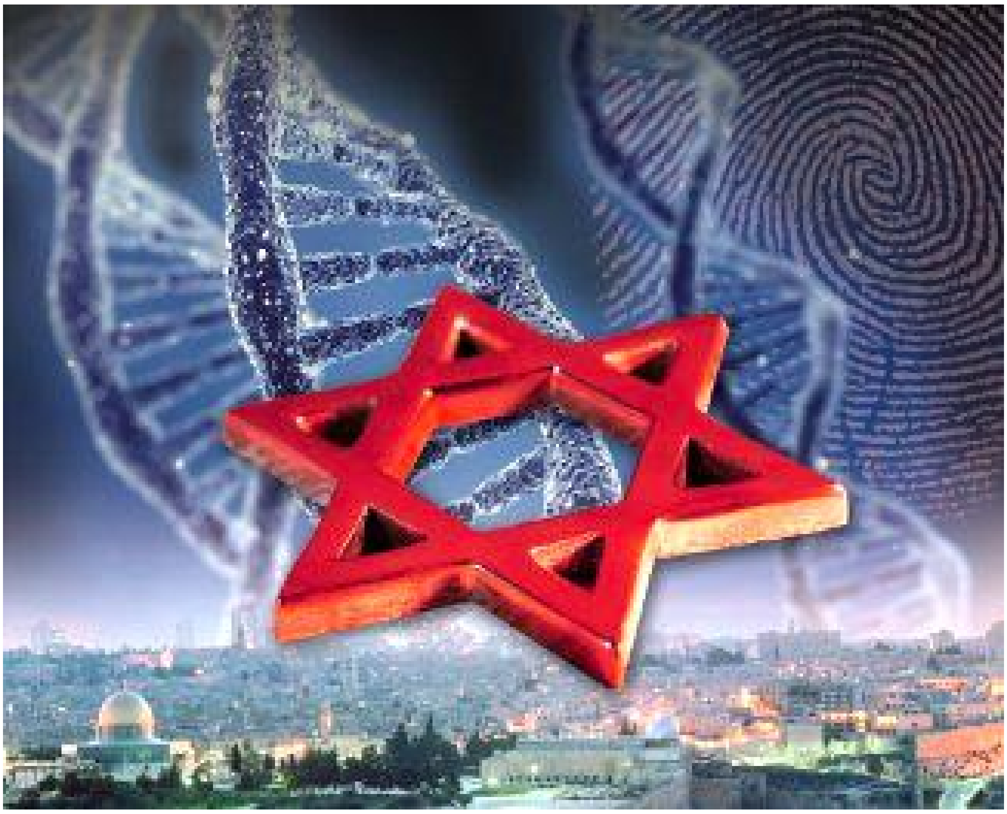
[7] Vincent Schmid, "Calvin et les Juifs : Prémices du dialogue judéo-chrétien chez Jean Calvin," 2008, on www.racinesetsources.ch.

[8] Cecil Roth, *A History of the Jews in England* (1941), Clarendon Press, 1964, p. 148.
[9] Isaac Disraeli, *Commentaries on the Life and Reign of Charles the First, King of England,* 2 vols., 1851, quoted in Archibald Maule Ramsay, *The Nameless War*, 1952 (archive.org).
[10] Hilaire Belloc, *The Jews,* Constable & Co., 1922 (archive.org), p. 223.
[11] Joseph Canfield, *The Incredible Scofield and His Book*, Ross House Books, 2004, pp. 219–220.
[12] Jill Duchess of Hamilton, *God, Guns and Israel: Britain, The First World War And The Jews in the Holy City,* The History Press, 2009 *,* kindle, e. 414-417.
[13] Michael Evans, *The American Prophecies, Terrorism and Mid-East Conflict Reveal a Nation's Destiny,* Hodder & Stoughton, 2005, quoted in Christopher Bollyn, *Solving 9-11: The Deception That Changed the World,* C. Bollyn, 2012, p. 71.
[14] Peter Schäfer, *Judéophobie: Attitudes à l'égard des Juifs dans le monde antique,* Cerf, 2003, pp. 13-15.
[15] Samuel Roth, *Jews Must Live: An Account of the Persecution of the World by Israel on All the Frontiers of Civilization,* 1934, (archive.org).
[16] Leon Pinsker, *Auto-Emancipation: An Appeal to His People by a Russian Jew* (1882)*,* on www.jewishvirtuallibrary.org/jsource/Zionism/pinsker.html.
[17] Michael Grant, *Jews in the Roman World,* Weidenfeld & Nicolson, 2011, pp. 58–61.
[18] Joseph Mélèze Modrzejewski, *The Jews of Egypt, From Rameses II to Emperor Hadrian,* Princeton University Press, 1995, p. 178.
[19] Quoted in Michael Grant, *Jews in the Roman World, op. cit.,* pp. 134–135.
[20] Flavius Josephus, *Jewish War,* II,224, quoted in Michael Grant, *Jews in the Roman World, op. cit.,* p. 148.
[21] Gilad Atzmon, *Being in Time: A Post-Political Manifesto*, Skyscraper, 2017, p. 208.
[22] Élie Benamozegh, *Israël et l'humanité* (1914), Albin Michel, 1980, pp. 28–29.
[23] Adolf von Harnack, *Marcion, l'évangile du Dieu étranger. Contribution à l'histoire de la fondation de l'Église catholique,* Cerf, 2005 (translation from the German second edition of 1924).
[24] If we follow the logic of Peter Schäfer, *The Jewish Jesus: How Judaism and Christianity Shaped Each Other*, Princeton UP, 2012.
[25] See for example James Charlesworth, *Jesus within Judaism,* SPCK, 1989.

Israel as One Man: A Theory of Jewish Power, by Laurent Guyénot

UR unz.com/article/israel-as-one-man

Laurent Guyénot June 10, 2019



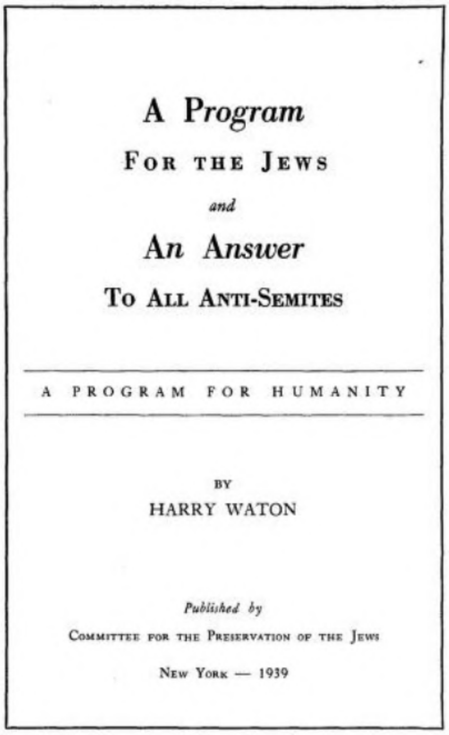
> "One outstanding characteristic of the Jewish race is its persistence. What it cannot attain this generation, it will attain next. Defeat it today, it does not remain defeated; its conquerors die, but Jewry goes on, never forgetting, never deviating from its ancient aim of world control in one form or another."

So wrote Henry Ford in *The International Jew*. Indeed, no other people has been capable of such perseverance toward an unwavering goal, pursued step by step over many generations—a hundred generations if we trace the Zionist project back to the period of the Babylonian Exile. Jews often find themselves divided on crucial issues and involved in radically opposed movements; yet in the end, even their antagonisms seem to synergically advance their common higher purpose. Many illustrations can be found of the extraordinary capacity of the Jewish elites to separate like a school of fish and then reunite.

Is the Hebrew Bible materialistic?

The American rabbi Harry Waton had a theory to explain the organic unity, persistence and progress of the Jews. He wrote in his *Program for the Jews,* published in 1939: "Hebrew religion, in fact, was intensely materialistic and it is precisely this that gave it persistent and effective reality."

> “Jehovah differs from all other gods. All other gods dwell in heaven. For this reason, all other religions are concerned about heaven, and they promise all reward in heaven after death. For this reason, all other religions negate the earth and the material world and are indifferent to the well-being and progress of mankind on this earth. But Jehovah comes down from heaven to dwell on this earth and to embody himself in mankind. For this reason, Judaism concerns itself only about this earth and promises all reward right here on this earth.”
>
> “The Jews that have a deeper understanding of Judaism know that the only immortality there is for the Jew is the immortality in the Jewish people. Each Jew continues to live in the Jewish people, and he will continue to live so long as the Jewish people will live.”



A *Program*
FOR THE JEWS
and
An *Answer*
TO ALL ANTI-SEMITES

A PROGRAM FOR HUMANITY

BY
HARRY WATON

Published by
COMMITTEE FOR THE PRESERVATION OF THE JEWS
NEW YORK — 1939

This, Waton explains, it grounded in the Hebrew Tanakh:

> “The Bible speaks of an immortality right here on earth. In what consists this immortality? It consists in this: the soul continues to live and function through the children and grandchildren and the people descending from them. Hence, when a man dies, his soul is gathered to his people. Abraham, Isaac, Jacob, Moses, and all the rest continue to live in the Jewish people, and in due time they will live in the whole human race. This was the immortality of the Jewish people, and it was known to the Jews all the time.”[2]

This is close to saying that Jews have only one collective immortal soul. Significantly, Israel is the only nation who bears the name of one person (Jacob is given the name Israel in Genesis 32:29).

Is Waton’s understanding of biblical anthropology correct? And how far does it go toward explaining Jewish power? The answer to the first question is yes. Waton’s viewpoint was informed by the best scholarship of his days, which has not been contradicted since. It was and still is widely shared among educated Jews. In his last book, *Moses and Monotheism,* also published in 1939, Sigmund Freud correctly stressed that, on the question of individual immortality, the Egyptians and the Israelites were on the opposite end of the spectrum:

> “No other people of antiquity [than the Egyptians] has done so much to deny death, has made such careful provision for an after-life […]. The early Jewish religion, on the other hand, had entirely relinquished immortality; the possibility of an existence after death was never mentioned in any place.”[3]

There is no expectation of an afterlife in the Torah. Instead, there is an implicit denial of it: "By the sweat of your face will you earn your food, until you return to the ground, as you were taken from it. For dust you are and to dust you shall return," says Yahweh to Adam (Genesis 3:19). That is a logical consequence of the way "Yahweh God shaped man [*adam*] from the soil of the ground [*adamah*] and blew the breath of life [*ruah*] into his nostrils, and man became a living being [*nephesh*]" (2:7). The proximity between *adam,* "man", and *adamah,* "earth" or "ground", reinforces the idea. It has been said, by Cabbalists in particular, that *nephesh* and *ruah* are two terms to designate an immortal spirit. That is a misunderstanding originating from the Greek Septuagint translation: the Hebrew word *nephesh* is translated as *psyche*. But in reality it designates a "living being," animal or human; it sometimes means simply "life" and is associated to blood in the ritual prescriptions of Leviticus 17. The Hebrew word *ruah*, translated as *pneuma*, means "breath," and also designates life. Nowhere in the Hebrew Scriptures do these terms imply any form of individual afterlife.

This biblical anti-spiritualism is not to be explained as a "primitive" trait proving the Hebrew Bible's great antiquity, as if the belief in an Otherworld of the dead was a late development in the history of religious ideas. On the contrary, the Hebrew denial of the afterlife was linked to the rejection of foreign cults, which universally included a concern for the afterlife. The Book of Genesis, whose anthropological materialism is the most explicit, betrays Mesopotamian and Persian influences that cannot be anterior to the Babylonian Exile. Significantly, it uses the Persian word *Pardes* to designate the "Garden" (of Eden), but turns its meaning upside down: whereas in Indo-European myths, Paradise is the happy world where the righteous dead become immortal by eating from the tree of life, in Genesis, it is a past lost forever for all mankind, and the stage of the drama that brought into the world the double scourge of death and labor; for death bears no promise, and work no spiritual reward.

Here is one illustration among others that I mention in my book *From Yahweh to Zion*: when, in Isaiah 38, the good King Hezekiah "fell ill and was at the point of death," he expresses no hope of meeting his Creator or starting a new life in some Otherworld. Rather, he despairs at the prospect of not seeing Yahweh anymore. For, he tells him, "Sheol cannot praise you, nor Death celebrate you; those who go down to the pit can hope no longer in your constancy" (Isaiah 38:11-19). Sheol is simply "the pit", and it is another common misunderstanding, stemming for its translation as *Hades* in the Septuagint, to think of it as a world where the dead live. There is no life in Sheol, it is a purely negative concept of death, as close as possible to the non-concept of nothingness. The term appears only five times anyway in the Pentateuch: four times in Genesis as a conventional name for death,[5] and once in Numbers 16, in a story about rebellious Jews who, by divine punishment, are suddenly swallowed alive by the earth with all their belongings.

In response to his prayer, Hezekiah only receives an extra fifteen years of earthly life. For Yahweh holds no other reward for the faithful than a long, fertile and wealthy life on earth. Like Hezekiah, Job expects no afterlife consolation for his enduring faith, but instead gets a 140-year extension on earth, numerous offspring, as well as "fourteen thousand sheep, six thousand camels, a thousand yoke of oxen and a thousand she-donkeys" (Job 42:12).

In any other culture, his exemplary loyalty to his god would be rewarded by a happy afterlife. But Yahweh does not care about the dead, whom he "remembers no more" (Psalms 88:6).

In fact, Yahweh can hardly be regarded as "a god" if we define a god as residing in some world beyond this one. Yahweh claims to rule over this world alone, because he is, literally, a king (*melech,* a title applied to him more than fifty times in the Hebrew Bible). Yahweh is a very special king indeed: invisible, omniscient and eternal—very practical for the hereditary clans of priests and prophets who speak in his name.

Jewishness as collective soul

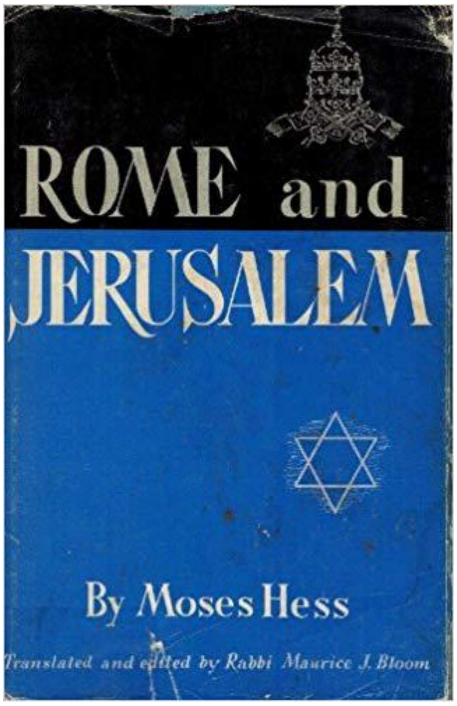
A "materialistic religion" may sound like a contradiction in terms. Indeed, it is questionable if the concept of "religion", as most people understand it today, applies to biblical Judaism. The evolution of Judaism for the last two thousand years is another story. In the Hellenistic period, Greco-Egyptian dualism infiltrated Jewish thought. The Wisdom of Solomon, written in Greek in Alexandria in the first century BCE, asserts that, "God created human beings to be immortal," and criticizes those who "do not believe in a reward for blameless souls" (2:22-23). But such books never made it into the Jewish canon, as rabbinical Judaism vigorously rejected anything Greek. Moreover, even within Hellenistic Judaism, the materialist viewpoint prevailed. According to Ecclesiastes,

> "the fate of humans and the fate of animals is the same: as the one dies, so the other dies; […] everything comes from the dust, everything returns to the dust" (3:19–20).
>
> "The living are at least aware that they are going to die, but the dead know nothing whatever. […] There is neither achievement, nor planning, nor science, nor wisdom in Sheol where you are going" (9:5-10).

Significantly, the most enduring legacy of Hellenistic Judaism is the idea of physical "resurrection," a grossly materialistic adaptation of the Greek metaphor of life after death as *anastasis* ("rising up"). No immortal soul is needed in this Jewish apocalyptic fantasy. So even the biblical notion of resurrection demonstrates that materialism is part of the essence of Judaism.

More recently, under circumstances comparable to the Hellenistic context, Reformed Judaism has reinjected the immortal soul into Judaic anthropology. But it is significant that, when Moses Mendelssohn (1729-1786), the father of the eighteenth-century Haskalah, decided to convince his fellow Jews to accept the creed of the immortality of the individual soul—a necessary condition for the elevation of humanity according to him—he did not rely on the Jewish tradition, but instead produced a Platonic dialogue titled *Phaedo or the Immortality of the Soul*.

Many Jewish intellectuals protested against the introduction of that foreign body into Jewish thought, and their reaction would become a central tenet of Zionism. According to Moses Hess (*Rome and Jerusalem: The Last National Question,* 1862), "Nothing is more foreign to the spirit of Judaism than the idea of the salvation of the individual which, according to the modern conception, is the cornerstone of religion." For Hess, the essence of Judaism is "the vivid belief in the continuity of the spirit in human history," because "the Jews are something more than mere 'followers of a religion,' namely, they are a race brotherhood, a nation."[6] Likewise, according to Zionist historian Benzion Netanyahu, former secretary of Zeev Jabotinsky and father of the current Israeli Prime Minister, defining Jewishness as religion rather than nationality "was the fruit of self-deception." He defends a racial conception that amounts to considering that Jews are only immortal as a nation:

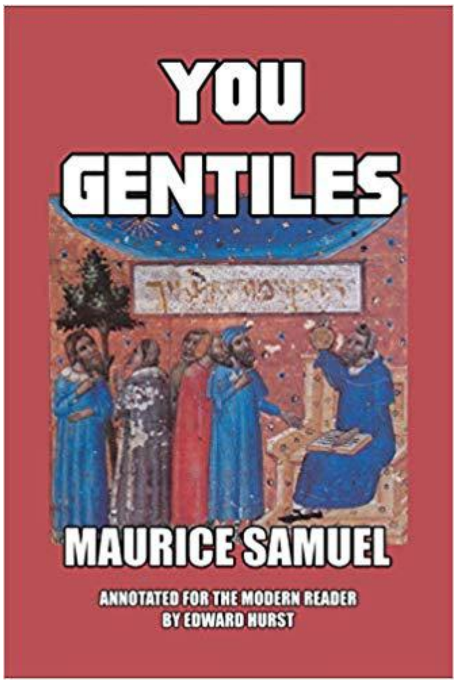


> "Only by intermarriage can a person uproot himself from a nation, and then only in so far as his descendants are concerned. His individuality, which is an extract and an example of the qualities of his nation, may then be lost in future generations, dominated by qualities of other nations. Quitting a nation is, therefore, even from a biological point of view, an act of suicide."

Netanyahu is right: his concept of Jewishness is the only one consistent with the Bible. Jewish influential journalist Lucien Wolf tried to have it both ways by claiming that, "in Judaism the religion and the race are almost interchangeable terms," which of course makes no sense within the commonly accepted notion of religion.[8] A religion welcomes converts, but not the "religion" of Israel. There are exceptions: mass forced conversions, on the one hand, and individual sons-in-law who bring added value to the gene pool or the financial pool, on the other, but no case is recorded in the Bible.

What about circumcision, you may ask. Is it not a rite of admission into the Jewish community? Not in the Bible. As the "sign of the covenant" imposed by Yahweh on Abraham, for "you and your descendants after you, generation after generation" (Genesis 17:9), circumcision actually reinforces the strictly genetic, even genital, nature of Jewishness. As a "mark in the flesh" passed on from father to son, it perfectly symbolizes the unspiritual nature of Yahwism.

There is in the Bible a strict equality between monotheism and racial purity: Yahweh forbids Jews to marry their children to non-Jews *because* "your son would be seduced from following me into serving other gods" (Deuteronomy 7:3-4). When some Israelites take wives among the Moabites (an Abrahamic people), what bothers Yahweh is that these women "invited them to the sacrifices of their gods, and the people ate and bowed down before their gods" (Numbers 25:1-2). From the point of view of an evolutionary psychologist like Kevin MacDonald, the exclusive cult of the jealous god is just a religious pretext for a eugenic project based on strict endogamy, and Judaism is fundamentally a "group evolutionary strategy among peoples."[9]



By depriving the Jews of any individual soul, and deifying instead their racial identity, the Torah programs Israel as the most holistic nation. The immortality that is denied the individual is reinvested entirely on the people as a whole ("I instituted an eternal people" Isaiah 44:7), as if the Jews were united by a single, national, genetic soul, personified by Yahweh. In an "Essay on the Jewish Soul" (1929), Isaac Kadmi-Cohen actually describes Judaism as "the spiritualization that deifies the race," so that "divinity in Judaism is contained in the exaltation of the entity represented by the race."[10] Israel is possessed by a unique destiny, and each Jew contributes to that destiny. Jewish apologist Maurice Samuel writes in *You Gentiles* (1924): "The feeling in the Jew, even in the free-thinking Jew like myself, is that to be one with his people is to be thereby admitted to the power of enjoying the infinite."[11] And German Zionist Alfred Nossig wrote in 1922: "The Jewish community is more than a people in the modern political sense of the word. […] It forms an unconscious nucleus of our being, the common substance of our soul."[12]

From a religious point of view, individual immortality appears to be missing in biblical anthropology. But the notion of collective immortality that replaces it is the source of the greatest strength of the Jewish people. An individual has only a few decades to accomplish his destiny, while a nation has centuries, even millennia. Jeremiah can reassure the exiles of Babylon that in seven generations they will return to Jerusalem ("Letter of Jeremiah," in Baruch 6:2). Seven generations in the history of a people is not unlike seven years in the life of a man. While the Goy awaits for his time on the scale of a century, the chosen people see much further. The national orientation of the Jewish soul injects into any collective project a spiritual force and endurance with which no other national community can compete.

Israel operates with a totally different time scale than other nations. It defines itself by a parnoramic vision that scans millennia into the past and into the future. It keeps a vivid memory of its beginnings 3000 years ago, and it looks with anticipation to the fulfillment of its destiny at the end of times. It makes no difference if its memory is not accurate history. As Yosef Hayim Yerushalmi points out in *Zakhor: Jewish History and Jewish Memory*, "Only in Israel and nowhere else is the injunction to remember felt as a religious imperative to an entire people." This characteristic is certainly inherited from its nomadic past, for nomadic peoples are more intensely committed to collective memory and genealogy than sedentary people, who are also rooted in the land (the land keeps their memory). Memory is individuality, and Israel's extraordinary memory makes it an individuality of extraordinary character.

The "national soul" paradigm, rooted in the biblical denial of individual immortality, combines with the "chosen people" paradigm, another fundamental aspect of the biblical matrix. For if the Jewish soul is somehow identifiable to Yahweh, and if Yahweh is God, it follows that the Jewish soul is God. This combination of biblical materialism and biblical ethnocentrism (or pseudo-universalism) is the simple equation, the $E=mC^2$ that explains the “Jewish mind” (better, at least, than Raphael Patai’s book of the same title).

The parasitic nation

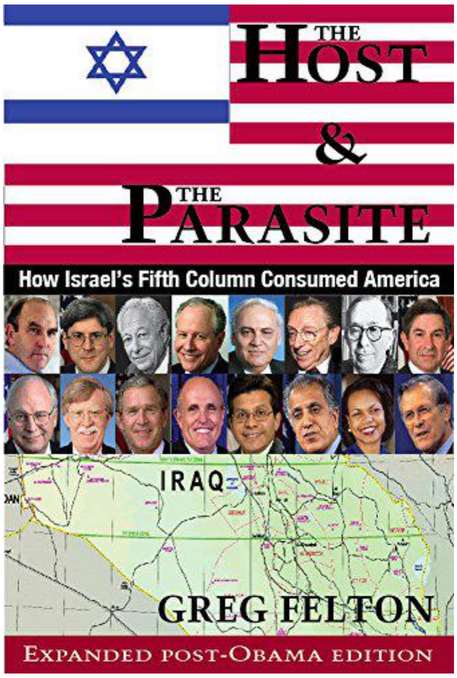
The holistic principle rooted in biblical materialism is not a sufficient explanation for the Jews’ persistent effort toward world domination. To some degree, every nation was, until recently, organic. The word “nation” comes from the Latin for “birth” or “race”: a nation exists when people living in the same “Fatherland” (*la Patrie,* in French) feel “familiar”, recognize each other as brothers, sharing common ancestors. To understand how special is the Jewish nation, we need to define more precisely its organic character. Henry Ford has a suggestion:

> “The Jewish problem in the United States is essentially a city problem. It is characteristic of the Jew to gather in numbers, not where land is open nor where raw materials are found, but where the greatest number of people abide. This is a noteworthy fact when considered alongside the Jews’ claim that the Gentiles have ostracized them; the Jews congregate in their greatest numbers in those places and among those people where they complain they are least wanted. The explanation most frequently given is this; the genius of the Jew is to live off people; not off land, nor off the production of commodities from raw material, but off people. Let other people till the soil; the Jew, if he can, will live off the tiller. Let other people toil at trades and manufacture; the Jew will exploit the fruits of their work. That is his peculiar genius. If this genius be described as parasitic, the term would seem to be justified by a certain fitness.”

This national genius is rooted in the Bible. Yahweh has destined Israel to be, not just an organism like other nations, but a parasitic one. From the time of Moses, Yahweh has sworn to give his people a country “with great and prosperous cities you have not built, with houses full of good things you have not provided, with wells you have not dug, with vineyards and olive trees you have not planted” (Deuteronomy 6:10-11). The prophets encourage the parasitic destiny of Israel: “You will suck the milk of nations, you will suck the wealth of kings” (Isaiah 60:16); “Strangers will come forward to feed your flocks, foreigners will be your ploughmen and vinedressers; but you will be called ‘priests of Yahweh’ and be addressed as ‘ministers of our God’. You will feed on the wealth of nations, you will supplant them in their glory” (Isaiah 61:5-6); “the wealth of all the surrounding nations will be heaped together: gold, silver, clothing, in vast quantity” (Zechariah 14:14). “I shall shake all the nations, and the treasures of all the nations will flow in, and I shall fill this Temple with glory, says Yahweh Sabaoth. Mine is the silver, mine the gold! Yahweh Sabaoth declares.” (Haggai 2:7-8).

Usury is the quintessential parasitizing, and as far as I know, the Yahwist priests were the first to conceive of enslaving entire nations through debt: “If Yahweh your God blesses you as he has promised, you will be creditors to many nations but debtors to none; you will rule over many nations, and be ruled by none” (Deuteronomy 15:6).

The archetypal parasitic hero is Joseph, son of Jacob. Having risen from the status of a slave to that of chancellor of Pharaoh, he favors his kinsmen and obtains for them "land holdings in Egypt, in the best part of the country." Responsible for managing the national grain reserves, he stores large amounts during the years of plenty; and then, when famine strikes, he negotiates a high price for the monopolized grain and thus "accumulated all the money to be found in Egypt and Canaan." The following year, having created a monetary shortage, he forces the peasants to relinquish their herds in exchange for grain: "Hand over your livestock and I shall issue you food in exchange for your livestock, if your money has come to an end." One year later, the peasants have nothing left "except our bodies and our land," and so are reduced to begging, then have to sell themselves in order to survive: "Take us and our land in exchange for food, and we with our land will become Pharaoh's serfs; only give us seed, so that we can survive and not die and the land not revert to desert!" And so the Hebrews, after settling in Egypt, "acquired property there; they were fruitful and grew very numerous" (Genesis 47:11-27), a sure sign of God's blessing. Lawrence Wills, who has compiled several Jewish legends of the Joseph type, writes: "As difficult as it may be for the modern reader to accept, we actually have before us hero legends concerning tax farmers, as if we were reading the Robin Hood legend told from the Sheriff of Nottingham's perspective."[16] A people armed with such a holy book has a huge advantage in the competition for the control of wealth.


THE HOST & THE PARASITE
How Israel's Fifth Column Consumed America
IRAQ
GREG FELTON
EXPANDED POST-OBAMA EDITION

Since the early 19th century Napoleonic wars, Israel's parasitism has been demonstrated in war profiteering on a grand political scale, each European mass slaughter serving as a stepping stone for the Zionist World Order. This tradition has recently culminated with the complete control of America's imperial policy, as Greg Felton, among others, have documented in *The Host and the Parasite*.[17]

Parasitizing the empire is another lesson drawn from the Bible, particularly from the books of Ezra and Nehemiah. At that time, the imperial power was Persia. After the Persians had conquered Babylon in 539 BCE, with the help of the Judean exiles, the latter gained positions of influence in the new imperial administration, and used them to establish their theocratic tyranny over Palestine. Some 42,360 people with their 7,337 servants and 200 male and female singers (according to Ezra 2:64-67) returned to Jerusalem, after

> "Yahweh roused the spirit of Cyrus king of Persia to issue a proclamation and to have it publicly displayed throughout his kingdom: 'Cyrus king of Persia says this, Yahweh, the God of heaven, has given me all the kingdoms of the earth and has appointed me to build him a temple in Jerusalem, in Judah.'" (Ezra 1:1-2).

No detail is given on the kind of pressure needed to “rouse the spirit of Cyrus,” whom, adds Isaiah, Yahweh “have grasped by his right hand,” and informed:

> “It is for the sake of my servant Jacob and of Israel my chosen one, that I have called you by your name, have given you a title though you do not know me. […] Though you do not know me, I have armed you.” (Isaiah 45:1-5)

Conspiratorial networking

Let us not be carried away by our organic metaphors. The success of the Jewish elites in advancing their national goals is not to be explained merely by some spontaneous national instinct or group soul that unconsciously binds them deeply together despite their superficial divisions. It is true that the strength of modern Zionism rests on an organic rather than hierarchical link between Jews, as Gilad Atzmon stresses: “While the organism functions as a whole, the particular organ fulfills an elementary function without being aware of its specific role within the entire system.”[18] Nevertheless, as Atzmon also stresses, this organic unity is created, cultivated and used by cognitive elites who are very much aware of the power they can draw from it.

In other words, Israel is not just about blood, it is also about covenant. Religious Jews believe Jewishness goes back to a Mosaic covenant between God and the only people He really cares about. But most of the Jewish intellectual, cultural, financial, political or criminal elite—members of the B’nai B’rith (“Sons of the Covenant”) or the Alliance Israélite Universelle, for example—assume it is a covenant of Jews between themselves. In practice, the mysterious capacity of Jewish movements to drive history is based on a practice of networking perfected through 2500 years. Ethnic networking means that, unbeknownst to the Gentile public, Jewish elites coordinate their effort on a particular issue so as to apply an irresistible pressure until a desired effect is obtained. It is performed in every field and for a great variety of purposes, including in the academic sphere, to create artificial consensus. Brenton Sanderson and Andrew Joyce,[19] both writing on Kevin MacDonald’s *Occidental Observer*, have brilliantly demonstrated how concerted efforts from the part of Jewish scholars over a few decades can transform any minor figure, such as Gustav Mahler or Baruch Spinoza, into personifications of the “Jewish genius”:

> “Firstly, inflate the significance of a Jewish figure’s intellectual or artistic achievement to the point where it is held to be of ‘world changing’ magnitude. Secondly, accentuate the Jewish origins and affiliations of the figure so that his ‘world-changing’ achievement is held to be the natural expression of his Jewish origins and identity.”[20]

The process illustrates perfectly the connection between the “national soul” aspect of Jewishness and its practical application in networking: for committed Jews, every Jew’s achievement is a Jewish achievement, and a particular manifestation of the Jewish soul.

In the dark spheres of deep political power, elite Jews unite in conspiratorial circles to steer history in their desired direction. One of them was the Order of the Parushim, described by Sarah Schmidt, professor of Jewish history at the Hebrew University of

Jerusalem, as “a secret underground guerilla force determined to influence the course of events in a quiet, anonymous way.” At the initiation ceremony, each new member received for instructions:

> “Until our purpose shall be accomplished, you will be fellow of a brotherhood whose bond you will regard as greater than any other in your life—dearer than that of family, of school, of nation. By entering this brotherhood, you become a self-dedicated soldier in the army of Zion.”

The initiate responded by vowing:

> “Before this council, in the name of all that I hold dear and holy, I hereby vow myself, my life, my fortune, and my honor to the restoration of the Jewish nation. […] I pledge myself utterly to guard and to obey and to keep secret the laws and the labor of the fellowship, its existence and its aims. Amen.”[21]

Louis Brandeis (1856–1941), named at the Supreme Court by Woodrow Wilson, and his protégé and successor Felix Frankfurter (1882-1965), were members of this secret circle. “Working together over a period of 25 years, they placed a network of disciples in positions of influence, and labored diligently for the enactment of their desired programs,” writes Bruce Allen Murphy in *The Brandeis/Frankfurter Connection.*[22] Brandeis’ mentor Samuel Untermeyer (1858-1940) who, as rumor has it, blackmailed Wilson into naming Brandeis, and who exercised an unparalleled influence on the White House until his death, was most probably a founding member of the Parushim.

The group of Leo Strauss’s intimate disciples, recipients of the master’s “esoteric” teaching, form another of those conspiratorial circles. Nothing is more revealing of their philosophy than Strauss’ understanding of Machiavelli. In his *Thoughts on Machiavelli.* Strauss defines Machiavelli as the patriot of the highest degree because he understood that only nations can be immortal, and that the best leaders are those who have no fear of damning their individual soul, since they have none. The true patriot sets no moral limit to what he can do for his country.[23] In an article in the *Jewish World Review* of June 7, 1999, Strauss’ disciple Michael Ledeen, founding member of the *Jewish Institute for National Security Affairs* (JINSA), assumes that Machiavelli must have been a “secret Jew,” since “if you listen to his political philosophy you will hear Jewish music.”[24]

The Straussians formed the original core of the Neoconservatives. In two generations, this network of less than a hundred people have penetrated the nerve centers of the American state with the aim of seizing the levers of its foreign and military policies. The Neoconservatives’ transgenerational sustainability illustrates the organic background of Jewish networking: Irving Kristol was succeeded by his son William, Donald Kagan by his son Robert, Richard Pipes by his son Daniel, and Norman Podhoretz by his son John and his son-in-law Elliott Abrams.

Such networks of smart, tribal, Machiavellian, conspiratorial Jews are the key to the extraordinary unity of worldwide Jewry. We can compare the structure of the Jewish community to concentric orbital spheres in a gravitational field, with Yahweh’s ideology and prophecies at the core: in the inner spheres is the elite minority for whom Jewishness and Israel are permanent concerns; in the outer spheres are the “soft” Jews, who are only maintained in orbit by low gravity, and likely to break away. As fully assimilated Jews, they play an important role in public relations, and most of them can still be rallied when needed under the banner of the fight against anti-Semitism.

So Jewishness is also a system of mind control of the Jewish masses by the Jewish elites. Whereas in European societies, the extremes tend to be marginalized, Kevin MacDonald points out that in the Jewish community, the opposite is true:

> "At all the turning points, it is the more ethnocentric elements—one might term them the radicals—who have determined the direction of the Jewish community and eventually won the day. […] The radical movement begins among the more committed segments of the Jewish community, then spreads and eventually becomes mainstream within the Jewish community. […] Jews who fail to go along with what is now a mainstream position are pushed out of the community, labeled "self-hating Jews" or worse, and relegated to impotence."[26]

This has been going on since the Babylonian exile, when Ezekiel's obsession with purity of blood and of cult prevailed over Jeremiah's tentative reform from sacerdotalism toward a more internal, moral and universal religion. As biblical scholar Karl Budde wrote: "the tendency toward the complete isolation of Israel from the heathen and the avoidance of every pollution, passed over from Ezekiel's visions into the practical law-books," making Ezekiel the true "father of Judaism."[27] The same obsession is the central theme of the Book of Ezra. On learning that the Judeo-Babylonians already returned to Palestine had resorted to mixed marriages, and that "the holy race has been contaminated by the people of the country," Ezra made them swear to "send away all the foreign wives and their children" (Ezra 9:2; 10:3). Three centuries later, in the same spirit, the Maccabees led a bloody civil war against the assimilationist Jews to establish their Hasmonean dynasty. The *Book of Jubilees,* from this period, proclaims:

> "And if there is any man who wishes in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he has wrought shame in Israel; and they shall burn the woman with fire, because she has dishonored the name of the house of her father, and she shall be rooted out of Israel" (30:7).

Thus the cohesion of the Jewish community is always maintained by the most committed Jews among the elites, through a paranoid terror of extermination combined with a complex of superiority. They may not all agree on "what is good for the Jews" at any particular time, but they are all absolutely committed to Israel's grandiose destiny. And at critical times in history, they are capable of forcing world Jewry to act "as one man" (Judges 20:1). A good example is the campaign launched against Germany in March 1933, after Hitler became Chancellor of the Reich, by a frontpage article in the British *Daily Express* entitled "Judea Declares War on Germany. Jews of All the World Unite," and proclaiming: "The Israeli people around the world declare economic and financial war against Germany. Fourteen million Jews dispersed throughout the world have *banded* *together as one man* to declare war on the German persecutors of their co-religionists." Samuel Untermeyer, who led the attack, called "traitors to their race" all Jews who refused to join in the German boycott.[28]

These eternal Levites who control the rest of the Jews are the most biblically-minded: like David Ben-Gurion in 1936, they say, "The Bible is our mandate." They are also the most endogamous. Still today, within the Jewish community, endogamy is all the more intense as one moves up the social hierarchy. Of the 58 marriages contracted by the descendants of Mayer Rothschild, half were between cousins. In the space of a little more than a hundred years, they married 16 times between first cousins, while also admitting a few handpicked goyish aristocrats to the lineage. The pattern, again, is biblical: endogamy is so highly valued in the Bible that it trumps the prohibition of incest as understood by most cultures. Abraham marries his half-sister Sarah. His son Isaac marries Rebecca, the daughter of his cousin Bethuel (whose mother, Milcah, had married his uncle Nahor). And Isaac's son Jacob marries the two daughters of his maternal uncle Laban. Not to mention Judah, founder of the Judahites (later Jews), who conceives with his daughter-in-law Tamar.

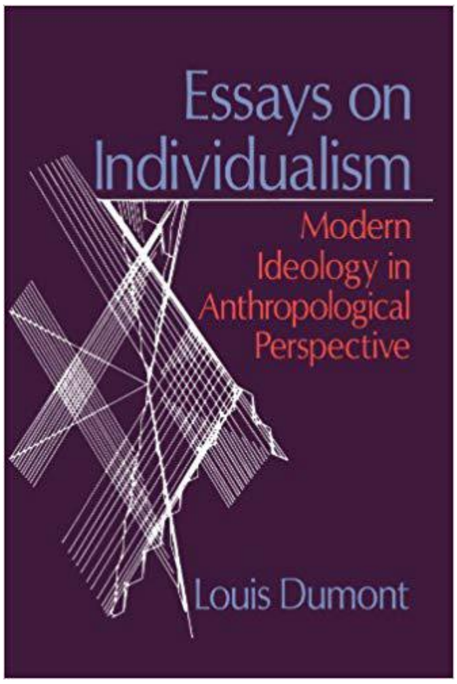
The problem of Christian individualism

The message of the Gospel is the antithesis of Jewish materialism. Jesus' teaching to "store up treasures for yourselves in heaven" (Matthew 6:20–21) contrasts with Yahweh's greed for "the treasures of all the nations" (Haggai 2:7–8). Jesus's emphasis on personal salvation also comes with a strong hostility to blood ties,[30] and Paul teaches that being reborn through Christ cancels ethnic solidarities, social hierarchies, and even gender identities:

> "There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female—for you are all one in Christ Jesus. And simply by being Christ's, you are that progeny of Abraham, the heirs named in the promise" (Galatians 3:28-29).

Israel's religion is indistinguishable from a strong sense of racial unity. By contrast, Christianity is unfriendly, to say the least, to the concept of race. Catholic doctrine in particular has developed an atomistic, non-genetic and egalitarian conception of the human soul that cannot account for the multi-layered complexity of the human psyche, or the "invisible loyalties" that bind each one to his ancestors, to use a term from Ivan Boszormenyi-Nagy.[31] Augustine, the major reference of medieval Catholicism, built a wall between the living and the dead, denouncing any give-and-take between the two worlds as the work of the devil. And so by eroding the ties of solidarity between the dead and the living, which are a major part of private and public cults in traditional societies, Catholicism has gradually transformed "solidary death" into "solitary death", in the words of Philippe Ariès.[32]

For these reasons, it has been contended that Christianity laid the foundation for modern Western individualism—a collective frame of mind, ironically. Anthropologist Louis Dumont explains in his *Essays on Individualism* that traditional societies are holistic and hierarchical: they subordinate the individual to the community and assign to the individual a value that depends on his/her social role. Such societies admit that some individuals forsake their social existence to seek individual enlightenment, as long as these individuals do not challenge the social order and its holistic dynamic, remaining the exceptions that confirm the rule. Christianity, according to Dumont, has upset that civilisational balance by emphacizing that salvation *from* this world is everybody's business. Every Christian is defined as a "self-in-relationship-to-God", even if he doesn't renounce the world as an ermite or a monk, and so he becomes an "individual-in-the-world." By stages, "holism will have vanished from ideology," and "the outworldly individual will have become the modern, inworldly individual."[33]



The Church did provide a new holistic framework to replace old ones, by emphasizing that the community of Christians forms the "body of Christ." But when this organic body started to disintegrate, all that was left was individualism and egalitarianism. That is when strange political theories arose, holding that man is not a social animal by nature but a selfish individual who engages in social contracts only by self-interest.[34] Thomas Hobbes (1588-1679), the first "social contract" theorist, taught that, in the state of nature, "man is a wolf for man" and only agrees to give up part of his individual freedom for fear of violent death. After Hobbes came Adam Smith (1723-1790), who likewise postulated that each human being is motivated exclusively by his own profit, yet wagered that in a society of free competition, the sum of individual selfishnesses will create a just society. We know the result: the rule of money has thoroughly desocialized Western man, with the smallest organic unit, the nuclear family, barely surviving.

There is certainly some truth the cause-effect relationship between Christianity and modern individualism. But the evidence has to be carefully weighed. We must take into account the fact that Western medieval society, though Christian, was strongly organic and holistic. Individualism is a modern phenomenon. The question can be put this way: was European civilization holistic thanks to Christianity, or despite Christianity? The second seems the case: feudalism, with its complex social fabric, was based on an ancient Indo-European ethos that was strongly disapproved by the Church. It emphasized ethnic solidarity, acknowledged that spirit is not independent from blood, and held vengeance of kinsmen as a sacred duty. Its core values were heroic, representing a delicate balance of holism and individualism. From ancient times, a hero is an exceptional individual who, having embodied the highest ideal of his community and/or sacrificed his life for it, continues to empower his community after death.[35] Although Christianity has partly incorporated heroic cults with the saints and their relics, it has considerably narrowed the concept: martyrdom is the only heroic path within Christianity.

Still, it may be an exaggeration to blame Western individualism entirely on Christianity, as does Dumont. It is even doubtful if “social contract” theories are of Christian inspiration. They emerged in the deeply Judaized England of Oliver Cromwell, and can be seen as Jewish attacks on the organic substance of Christian nations. Hobbes was a Puritan, but his religious ideas are so typically Jewish (“the Kingdom of God was first instituted by the ministry of Moses over the Jews,” he claims) that some have speculated about his possible Marrano origin.[36]

It is impossible, I think, to come to any simple conclusion about the merits and failures of Christianity, because we cannot objectively distinguish what belongs to Christianity and what doesn’t in any of Christendom’s achievements. No civilization can prosper without a public religion. Whether another religion could have done better for Christendom than Christianity is a futile question. What part Christianity played in the decline and fall of Christendom is equally meaningless. Yet the challenges faced by our civilization today require serious anthropological inquiries into Christianity’s legacy and deficiencies, and a quest for remedies.

Subscribe to New Columns

German holistic reaction

We should at least learn from recent history. A case in point is the way German culture has tried to resist the dissolving power of English mercantilism and the French Enlightenment. The German reaction is attached to the name of Johann Gottfried von Herder (1744-1803), a disciple of Kant and a mentor to Hegel, Nietzsche, Goethe, and many others. In his essay, *Ideas on the Philosophy of the History of Mankind* (1784-91), Herder criticizes contractualist political theories, and replaces the individualistic anthropology of the Enlightenment, which postulates an invariable human nature, by a typology of nations. Nations are seen as collective beings having each a particular “genius” forged by race, geography and history. Against the French school, which held that a person’s nationality is accidental, Herder insisted that the essential qualities of an individual are determined by his nationality. He is the initiator of what is called the ethnic theory of nationalities. His notion of *Volk* is at the origin of a major current of Romanticism, and also influenced Shelling’s Idealism. Herder also influenced profoundly Hegel (1770-1831), whose philosophy of history represents the culmination of German nationalism, with his concept of the State as “the march of God on earth”, and his concept of the “world-historical man” unfolding history.

German nationalism bloomed without needing to reject Christianity. Perhaps that is because German Lutheranism had a strong national flavor, like Russian Orthodox Christianity today, but unlike French Catholicism, which has always required loyalty to a foreign, transnational power headquartered in Vatican. On the other hand, it would be hard to claim that Christianity played any significant role in 18th century Germanism.

Hitler was a product of this movement. *“Ein Reich, ein Volk, ein Führer”* is an expression of a thoroughgoing organic doctrine, and so is the Nazi catchword *Volksgemeinschaft* (“community of the people”). In *Mein Kampf,* Hitler praises the Aryan’s willingness to “put all his abilities at the service of the community.”[38] Interestingly, in 1939, Rabbi Harry Waton wrote the following about Hitler and Nazism:

> “Nazism is an imitation of Judaism; Nazism adopted the principles and ideas of Judaism with which to destroy Judaism and the Jews.”
> “The Nazi philosophy starts out with the postulate: The blood of a race determines the nature, course of evolution and the destiny of that race. […] whether consciously or not, the Nazis took this theory from the Bible itself.”

Waton further adds:

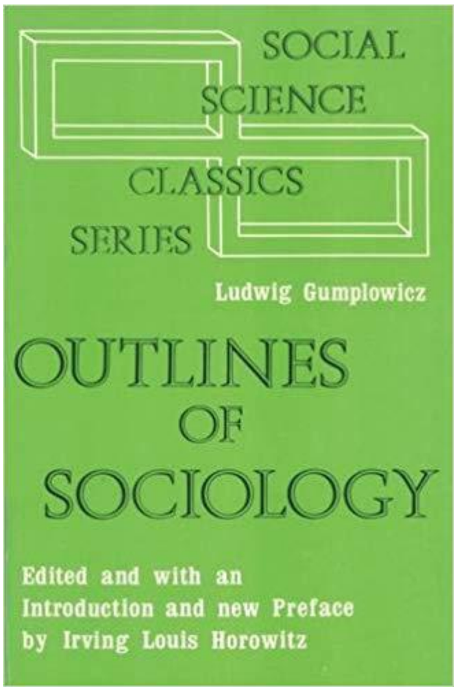
> “Hitler’s declaration that the Jewish consciousness is poison to the Aryan races is the deepest insight that the Western world has yet achieved in its own nature; and his capacity to realize this is the proof of his genius as well as the secret of his power and of the curious fascination which his personality exerts. […] it is not the practical power or wealth of the Jews that he fears, but the character of the Jewish mind. […] It is the hidden penetration of the Jewish spirit into the Gentile mind that is the danger; and it is a danger because the ‘Aryan’ mind cannot resist it, but must succumb.”[39]

Waton was wrong about the source of Hitler’s views: they didn’t originate from the Hebrew Bible. Neither did they owe anything to the Gospel. They drew from the same cultural current as Herder, which had its main source in a pre-Christian heroic mentality. Beyond that, Hitler’s anthropological notions were based on universal principles that most Jewish intellectuals of the same period knew very well but preferred Gentiles not to know. Interestingly, two of the most important founders of modern sociology and anthropology—the scientific study of societies as holistic systems that determine the behaviors and thought patterns of individuals—happen to be German Jews (though neither of them expressed sympathies for the Jews): Emile Durkheim (1858–1917) and Ludwig Gumplowicz (1838-1909). Here is a representative quote by Gumplowicz:

> “The great error of individualistic psychology is the supposition that man thinks. […]. for it is not man himself who thinks but his social community. The source of his thoughts is in the social medium in which he lives, the social atmosphere which he breathes, and he cannot think anything else other than what the influences of his social environment concentrating upon his brain necessitate. […]. The individual simply plays the part of the prism which receives the rays, dissolves them according to fixed laws, and lets them pass out again in a predetermined direction and with a predetermined color.”[41]

Gumplowicz, professor of political science in Graz, has now fallen in disrepute because his theories show too much proximity with Hitler’s. In his major book, *The Struggle of Races* (1883), Gumplowicz formulates the natural law of “syngenism” (from the Greek *syngenea*, meaning kinship). Syngenism refers to a set of factors uniting members of the same race (“race” having then a rather lose meaning, not much different from “people” or “nation”). At the origin of the formation of the syngenic feeling, there is above all consanguinity, but also education, language, religion, custom, law, and way of life (down to cooking habits). In other words, syngenic feelings are based on both physical resemblance and intellectual resemblance.

Western nations are currently suffering from a pathological weakening of syngenic cohesion, resulting mainly—but not exclusively—from mass immigration. Kevin MacDonald refers to several independent studies showing that racial heterogeneity weakens the social fabric and reinforces individualism. Sociologist Robert Putnam, for example, shows that:



> "immigration and ethnic diversity tend to reduce social solidarity and social capital. New evidence from the US suggests that in ethnically diverse neighbourhoods residents of all races tend to 'hunker down'. Trust (even of one's own race) is lower, altruism and community cooperation rarer, friends fewer."[42]

The Europeans' willingness to welcome Third World migrants by the millions, in the name of universalistic moral principles inherited from Christianity, together with the criminalization of any expression of white pride, is therefore a form of "pathological altruism".[43] Christianity is not solely responsible for this state of affair. It did erode traditional ethnic syngenism, and in the long run, it has weakened our collective immune system by its cocktail of individualism and universalism. But the pathological agent itself is not endogenous to Christianity: as MacDonald has also documented,[44] Jewish elites have been the foremost promoters of mass immigration, and the manufacturers of public consent to these policies (watch "The Tactics of Immigration"). By doing so, they have debilitated the national organisms they seek to vampirize, while reinforcing the syngenic vitality of their own national parasitic organism.

Laurent Guyénot, Ph.D., is the author of *From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations*, 2018, and *JFK-9/11: 50 years of Deep State*, Progressive Press, 2014.

Notes

[1] Henry Ford, *The International Jew* (on archive.org), vol. 2, chap. 23, November 13, 1920, quoted in Kevin MacDonald, *Cultural Insurrections: Essays on Western Civilizations, Jewish Influence, and Anti-Semitism,* The Occidental Press, 2007, p. 240.

[2] Harry Waton, *A Program for the Jews and Humanity. An Answer to All Anti-Semites,* 1939 (archive.org), pp. 52, 125, 132.

[3] Sigmund Freud, *Moses and Monotheism,* Hogarth Press, 1939 (archive.org), pp. 33-34.

[5] Genesis 37:35; 42:38; 44:29; 44:31.

[6] Moses Hess, *Rome and Jerusalem: A Study in Jewish Nationalism*, 1918 (archive.org), pp. 48, 64-65, 71, 98.

[7] Benzion Netanyahu, *The Founding Fathers of Zionism* (1938), Balfour Books, 2012 , kindle ed., 157-66 and 2203–7.

[8] Lucien Wolf, "What Is Judaism? A Question of Today," *The Fortnightly Review* XXXVI, (1884), pp. 237-256, on http://www.manchesterjewishstudies.org/wolf/

[9] Kevin MacDonald, *A People That Shall Dwell Alone: Judaism as a Group Evolutionary Strategy,* Praeger, 1994.

[10] Isaac Kadmi-Cohen, *Nomades: Essai sur l'âme juive,* Felix Alcan, 1929 (archive.org), pp. 98, 143.

[11] Maurice Samuel, *You Gentiles,* New York, 1924 (archive.org), pp. 74–75.

[12] Alfred Nossig, *Integrales Judentum,* 1922, pp. 1-5 (on www.deutsche-digitale-bibliothek.de/item/DXCTNNZZ3INPTI2S3MYPGLQOFR3XSW22)

[13] Yosef Hayim Yerushalmi, *Zakhor: Jewish History and Jewish Memory* (1982), University of Washington Press, 2011.

[14] Raphael Patai, *The Jewish Mind,* Wayne State University Press , 1977 (on books.google.fr).

[15] Henry Ford, *The International Jew,* vol. 2, chap. 23, *op. cit.*

[16] Lawrence Wills, *Jew in the Court of the Foreign King: Ancient Jewish Court Legends*, Cornell University Press, 1995, p. 189.

[17] Greg Felton, *The Host and the Parasite: How Israel's Fifth Column Consumed America,* Bad Bear Press, 2012.

[18] Gilad Atzmon, *The Wandering Who? A Study of Jewish Identity Politics,* Zero Books, 2011, p. 21.

[19] Andrew Joyce, "Pariah to Messiah: The Engineered Apotheosis of Baruch Spinoza," parts 1 to 3, *The Occidental Observer,* May 5, 2019.

[20] Brendon Sanderson, "Why Mahler? Norman Lebrecht and the Construction of Jewish Genius," *The Occidental Oberver,* April 13, 2011.

[21] Sarah Schmidt, "The 'Parushim': A Secret Episode in American Zionist History," *American Jewish Historical Quarterly* 65, no. 2, December 1975, pp. 121–139, on ifamericansknew.org/history/parushim.html.

[22] Bruce Allen Murphy, *The Brandeis/Frankfurter Connection: The Secret Political Activities of Two Supreme Court Justices*, Oxford University Press, 1982, p. 10.

[23] Leo Strauss, *Thoughts on Machiavelli,* University of Chicago Press, 1978, p. 42.

[24] Michael Ledeen, "What Machiavelli (A Secret Jew?) Learned from Moses," *Jewish World Review,* June 7, 1999, on www.jewishworldreview.com/0699/machiavelli1.asp.

[25] Daniel Elazar, *Community and Polity: Organizational Dynamics of American Jewry*, 1976, quoted in Kevin MacDonald, *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism,* Praeger, 1998, kindle 2013, k. 6668–91.

[26] Kevin MacDonald, *Cultural Insurrections, op. cit.,* pp. 90-91.

[27] Karl Budde, *Religion of Israel to the Exile,* Putnam's Sons, 1899 (archive.org), pp. 206-207.

[28] Detail in my book, *From Yahweh to Zion,* 2018, pp. 260-261.

[29] Kevin MacDonald, *A People That Shall Dwell Alone, op. cit.,* k. 5044–53. Kevin MacDonald, *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism,* Praeger, 1998, kindle 2013 , k. 3975–4004.

[30] Matthew 19:10-12, Matthew 19:29, Matthew 22:30, Matthew 24:19, Mark 13:17, Luke 14:26, Luke 21:23, Luke 23:29, 1Corinthians 7:1-8.

[31] Ivan Boszormenyi-Nagy, *Invisible Loyalties: Reciprocity in Intergenerational Family Therapy,* Harper & Row, 1973, p. 56.

[32] Philippe Ariès, *L'Homme devant la mort,* tome 1: *Le Temps des gisants,* Seuil, 1977.

[33] Louis Dumont, "The Christian Beginnings: From the Outworldly Individual to the Individual-in-the-world," in *Essays on Individualism: Modern Ideology in Anthropological Perspective,* University of Chicago Press, 1992, p. 23-59.

[34] T. D. Weldon has usefully conceptualized the opposition between "organic" and "mechanical" political theories, in *States and Morals: A Study in Political Conflicts,* McGraw-Hill Book Company, 1947 (on archive.org).

[35] Lewis Richard Farnell, *Greek Hero Cults and Ideas of Immortality* (1921) Adamant Media Co., 2005.

[36] Robert Kraynak, "The Idea of the Messiah in the Theology of Thomas Hobbes," *Jewish Political Studies Review,* Fall 1992, on jcpa.org.

[37] Karl Marx, *On the Jewish Question,* 1843, on www.marxists.org/archive.

[38] Hitler, *Mein Kampf, Complete and Unabridged,* Raynal & Hitchcock, 1941 (archive.org), pp. 408-409.

Subscribe to New Columns

[39] Harry Waton, *A Program for the Jews and an Answer to All Anti-Semites,* 1939 (archive.org), pp. 54, 64–67, 200.

[40] Letter to Martin Bormann dated February 3, 1945, quoted in Gunnar Heinsohn, "What makes the Holocaust a uniquely unique genocide?," *Journal of Genocide Research,* November 2000, pp. 411–413, on migs.concordia.ca.

[41] Ludwig Gumplowicz, *Outlines of Sociology* (1899), Transaction Books, 1980 (on books.google.com), pp. 240, 760.

[42] Robert D. Putnam, "*E Pluribus Unum*: Diversity and Community in the Twenty-first Century," June 15, 2007, on https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1467-9477.2007.00176.x

[43] The standard work on pathological altruism is: Barbara Oakley, Ariel Knafo, Guruprasad Madhavan and David Sloan Wilson (Eds.), *Pathological Altruism*, Oxford University Press, 2012.

[44] Kevin MacDonald, *The Culture of Critique: Toward an Evolutionary Theory of Jewish Involvement in Twentieth-Century Intellectual and Political Movements,* Praeger, 1998, kindle 2013, chapter 7, "Jewish Involvement in Shaping U.S. Immigration Policy."

The Arabian Cradle of Zion, by Laurent Guyénot

UR unz.com/article/the-arabian-cradle-of-zion

Laurent Guyénot July 8, 2019

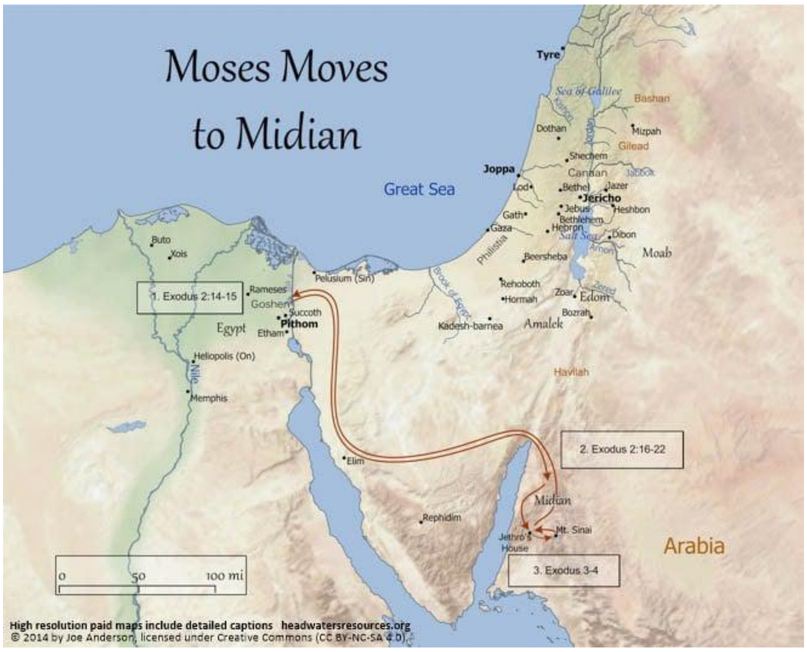
When Yahweh resided in an Arabian volcano

"Yahweh came from Sinai" (Deuteronomy 33:2; Psalms 68:18). It is in Sinai that Moses first encounters Yahweh; it is back to Sinai that Moses leads Yahweh's people from Egypt; and it is from Sinai that, two years later, on Yahweh's order again, Moses sets off with them to conquer a piece of the Fertile Crescent.

But where is Sinai, with its Mount Horeb? Exodus unequivocally places it in the land of Midian. After fleeing "into Midianite territory," Moses is hosted by "a priest of Midian with seven daughters" (2:15-16). He "agreed to stay on there with the man, who gave him his daughter Zipporah in marriage" (2:21). Moses' father-in-law is named Reuel in Exodus 2:18, but Jethro in Numbers 3:1, "Hobab son of Reuel the Midianite" in Numbers 10:29, and "Hobab the Kenite" in Judges 1:16. We'll call him Jethro, his most popular name. His daughter Zipporah gave Moses two sons: Gershom (2:22) and Eliezer (18:4). It is while grazing his father-in-law's flocks that Moses finds himself near Mount Horeb, "to the far side of the desert" (3:1), where he hears Yahweh call his name. By implication, Sinai is in Midian.

And where is Midian? Greek authors unanimously place it in northwestern Arabia, on the eastern shore of the Gulf of Aqaba. Even Paul the Apostle, who spent three years in Arabia, knew that "Sinai is a mountain in Arabia" (Galatians 4:25). It was not before the 4th century that the biblical Sinai was misplaced in the Egyptian peninsula, probably for geopolitical reasons (Egypt was within the control of the Roman Empire, unlike Arabia, under Persian influence). But placing the biblical Sinai west of the Gulf of Aqaba didn't make any sense, since that region had always belonged to Egypt (archeology has confirmed it). Why would the Israelites have settled there when chased by the Egyptian army? The same goes for Moses' earlier flight from Egypt as a wanted murderer. Never mind if these stories are true or not: the point is that their authors could not possibly have placed Sinai and Mount Horeb within Egyptian territory.

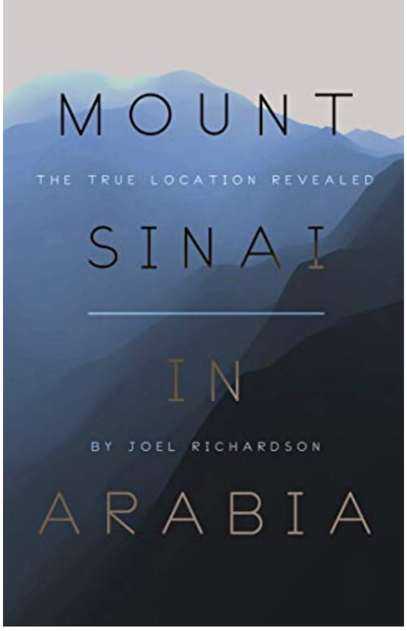
Where, then, did the Israelites cross the Red Sea? They probably didn't: the biblical "Red Sea" is a mistranslation originating from the Greek Septuagint. These waters are simply referred to in Hebrew as *Yam Suph* (23 times), which means "Sea of Reeds," and suggests a body of shallow fresh water, which Yahweh simply "dried up" before the Israelites, according to Joshua 2:10. It could be anywhere, in this land of ephemeral wadis.


Moses Moves to Midian
Great Sea
Tyre
Sea of Galilee
Bashan
Dothan
Mizpah
Gilead
Shechem
Joppa
Canaan
Jabbok
Lod
Bethel
Jazer
Jericho
Gath
Jebus
Heshbon
Bethlehem
Gaza
Hebron
Salt Sea
Dibon
Philistia
Arnon
Beersheba
Moab
Buto
Xois
Pelusium (Sin)
Brook of Egypt
Rehoboth
Zoar
Edom
Zered
Hormah
1. Exodus 2:14-15
Rameses
Goshen
Succoth
Pithom
Egypt
Etham
Kadesh-barnea
Amalek
Bozrah
Heliopolis (On)
Nile
Memphis
Havilah
Elim
2. Exodus 2:16-22
Midian
Rephidim
Mt. Sinai
Jethro's House
Arabia
3. Exodus 3-4
0
50
100 mi
High resolution paid maps include detailed captions headwatersresources.org
© 2014 by Joe Anderson, licensed under Creative Commons (CC BY-NC-SA 4.0)

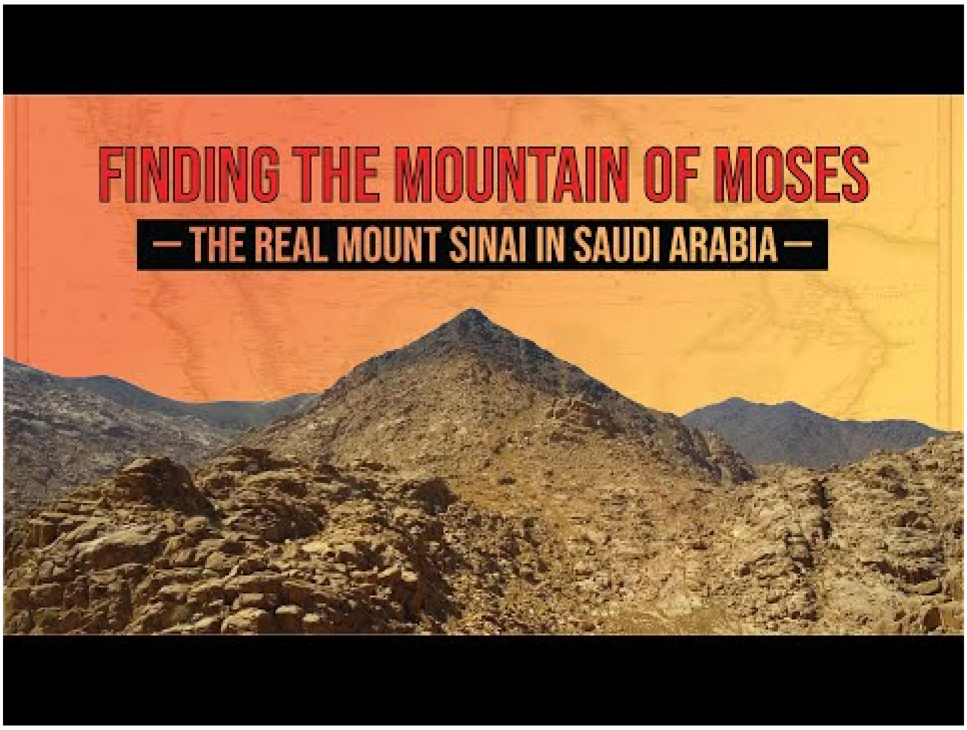
The precise location of Mount Horeb or Mount Sinai (both names are used interchangeably) can be deduced from the phenomena witnessed by the Israelites there:

> "there were peals of thunder and flashes of lightning, dense cloud on the mountain and a very loud trumpet blast; and, in the camp, all the people trembled. Then Moses led the people out of the camp to meet God; and they took their stand at the bottom of the mountain. Mount Sinai was entirely wrapped in smoke, because Yahweh had descended on it in the form of fire. The smoke rose like smoke from a furnace and the whole mountain shook violently. Louder and louder grew the trumpeting. Moses spoke, and God answered him in the thunder" (Exodus 19:16-19).

If Mount Horeb shakes like a volcano, rumbles like a volcano, smokes like a volcano, and spits fire like a volcano, then it should be a volcano. The region of Midian in Northwestern Arabia happens to be a volcanic area, unlike the Egyptian Sinai. Volcanic activity was still reported there in the Middle Ages.[1] One likely candidate is Jabal Maqla, which is part of the Jabal al-Lawz mountain range in northwestern Saudi Arabia. Its summit, reaching almost 8500 feet, consists of metamorphic rocks of volcanic origin.



Explorer Charles Beke was one of the first modern scholars to point out that Mount Sinai must be a volcano (*Mount Sinai a Volcano,* 1873), and to place it in Arabia (*Sinai in Arabia and of Midian*, 1878). New arguments were added in 1910 by Czech orientalist and explorer Alois Musil, who in turn inspired other investigators and scholars.[2] The Jabal al-Lawz candidacy has gained the support of a growing number of scholars, including Hershel Shanks, editor of the *Biblical Archaeology Review,* and Frank Moore Cross, professor of Hebrew at Harvard. What was originally a confidential scholarly debate began to be popularized in the 1990s, in books by adventurers such as Larry Williams,[3] or Howard Blum,[4] and documentary films such as "Searching for the real Mt Sinai," or "Search for Mt. Sinai-Mountain of Fire").
Two new books appeared recently, one by a Christian Evangelical, Joel Richardson (*Mount Sinai in Arabia*), and the other by a Jewish rabbi, Alexander Hool (*Searching for Sinai*). And in 2018, the Doubting Thomas Research Foundation has launched a couple of websites, SinaiInArabia.com and jabalmaqla.com, dedicated to present the complete evidence for the Arabian Sinai. It has produced the best documentary so far, "Finding the Mountain of Moses: The Real Mount Sinai in Saudi Arabia."


FINDING THE MOUNTAIN OF MOSES
— THE REAL MOUNT SINAI IN SAUDI ARABIA —

Watch Video At: https://youtu.be/YjrxHqNy5CQ

Video Link

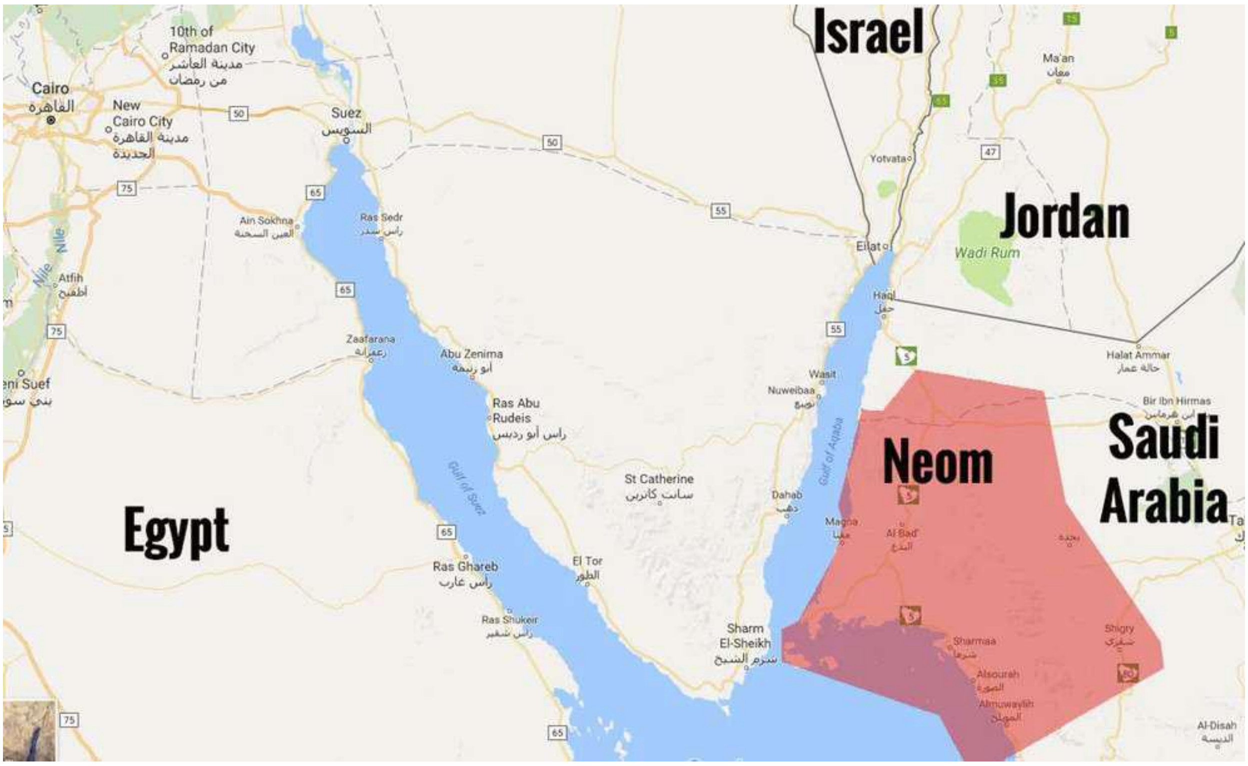
NEOM and the Saudi-Israeli secret deal

So far, the Saud royal clan, while well aware of possessing the true Sinai and the archeological remnants surrounding it, have prohibited its access to foreign adventurers and archeologists. But it may soon become an issue in the war of holy places in the Middle East. During their occupation of the Egyptian Sinai between 1967 and 1982, the Israelis had engaged in intense but fruitless archaeological search there; the Arabian alternative for the Mountain of God cannot leave them indifferent. Huge symbolic power is at stake. As everything biblical, the issue has far-reaching geopolitical implications in the eyes of the lords of Zion. Not to mention the financial prospect. Joel Richardson's introduction to his *Mount Sinai in Arabia* sounds like a touristic pamphlet targeting Yahweh worshippers worldwide:

> "This was the very place where God Himself 'came down'. […] This is a mountain that is literally drenched with divine history. […] Visiting Jebel al-Lawz […] was the single most soul-stirring and faith-building experience of my life. […] The time is ripe. Within the sovereignty of God, I fully believe that the season has come in which Jebel al-Lawz will finally be fully opened not only to archeologists but to the whole world."

The growing popularization of the Arabian Sinai cannot be unrelated to the NEOM project announced in October 2017 by Saudi Crown Prince Mohammad bin Salman: a high-tech, ultra-connected, transnational mega city and economic zone, covering 10,230 square-miles (about the size of Massachusetts), which happens to correspond roughly to ancient Midian. Operating under a specific legal regime geared for a Western lifestyle and insulated from Islamic law, NEOM will also target luxury tourism. Richardson hopes that Jebel al-Lawz will be part of the attraction:

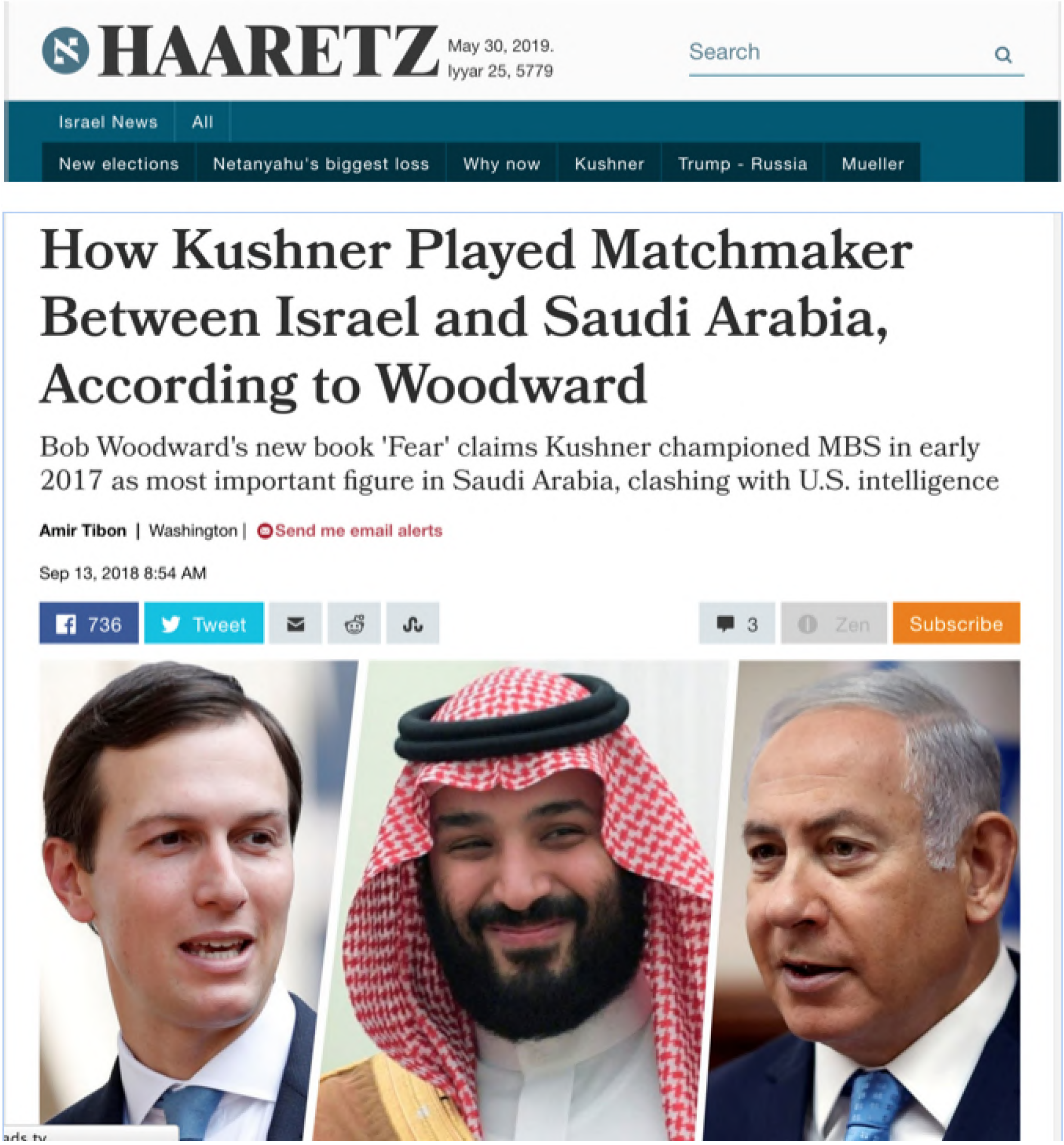
> "If current plans continue, the Saudi Kingdom will soon be opening to tourism for the first time in its history. Is the sovereign hand of God at work? […] In the current atmosphere of increasing unbelief, the same God who descended upon the mountain before multitudes has ordained that it now emerge from the relative shadows to be marveled upon by an even greater multitude."[5]


Israel
Jordan
Neom
Saudi Arabia
Egypt
Cairo
Suez
Eilat
Sharm El-Sheikh
Gulf of Suez
Gulf of Aqaba

Israel, whose city of Eilat will be just a few kilometers away with direct access by boat, is a major—although discreet—stakeholder in the mega-project. A *Jerusalem Post* reporter claims to have seen

> "correspondence between Arab diplomats and Israeli businessmen confirming that talks are ongoing over economic cooperation, and a number of Israeli companies are already selling cybersecurity tools to the Saudi government."

This joint venture, comments the Israeli reporter, is "a blow to the decades-long Arab League boycott of the Jewish state." Indeed, the legendary Saudi-Israeli enmity is rapidly morphing into an overt alliance for the control of the Middle East at the expense of Iran. MBS may now be reversing 70 years of Saudi boycott of Israel, saying, "Jews has a right to their own land."


HAARETZ
May 30, 2019.
Iyyar 25, 5779
Search
Israel News
All
New elections
Netanyahu's biggest loss
Why now
Kushner
Trump - Russia
Mueller
736
Tweet
3
Zen
Subscribe

How Kushner Played Matchmaker Between Israel and Saudi Arabia, According to Woodward

Bob Woodward's new book 'Fear' claims Kushner championed MBS in early 2017 as most important figure in Saudi Arabia, clashing with U.S. intelligence

Amir Tibon | Washington | Send me email alerts

Sep 13, 2018 8:54 AM

What sparked this romance was love potion # 9/11. This sophisticated false flag operation orchestrated by the crypto-Zionist neocons had an inbuilt device to blackmail Saudi Arabia into alignment (or, let's say, force the Sauds to purge their anti-Israeli elements): besides Osama bin Laden, 15 of the 19 alleged hijackers were Saudis. That was a message in itself, and David Wurmser hammered it with an article in the *Weekly Standard* of October 29, 2001, entitled: "The Saudi Connection: Osama bin Laden's a Lot Closer to the Saudi Royal Family Than You Think." Many books and articles were written with the same line.[6] Pressure increased when the *New York Times*, July 26, 2003, revealed that a 28-page section detailing possible involvement of specific Saudi officials had been censored from the 9/11 Commission Report. One of the key men in this blackmailing operation was Senator Bob Graham, brother-in-law of *Washington Post* owner Katharine Graham (born Meyer), with his book[7] and interviews, notably on Democracy Now. To anyone aware that bin Laden had nothing to do with 9/11, it should be obvious that the 28 "censored" pages of the 9/11 Commission report are a sham like the rest of it, an integral part of the false flag to blackmail Saudi Arabia into a new Israel-friendly policy.

It was effective, judging from the good job the Saudis have done for Israel in the last decade, by directing their jihadists against Libya and Syria. "Israel is said to be working with Saudi Arabia on Iran strike plan," according to *The Times of Israel,* November 17, 2013. The Saud's war in Yemen, directed against the Houthi Ansarullah movement, mostly Shiite and Israelophobic ("Death to Israel, Curse on the Jews," says their slogan), is another proof of their readiness to serve Zion. On October 26, 2017, Mohammad bin Salman declared that his war against Yemen is about preventing the creation of another Hezbollah in the Middle East. Iran is justifiably worried about this new alliance, as you can see in this 2017 Press TV debate.

Some believe that the Saudi-Israeli secret alliance actually goes back to the very foundation of Saudi Arabia. At least, a strong argument can be made that the creation of Saudi Arabia by Great Britain in the early 20th century fitted the Zionist agenda (read "How Zionism helped create the Kingdom of Saudi Arabia"). Made and maintained by the same Anglo-Zionist forces, both States are destined to disappear together, Sheikh Imran Hosein believes. But the Zionist plan is to fulfill Yahweh's promise to Abraham (which Jews generally consider a promise to the Jews): "To your descendants I give this land, from the river of Egypt to the great river, the Euphrates" (Genesis 15:18-21). Which, of course, means that northern Arabia must one day fall under Israeli control. Which is what NEOM may really be about. The signs of a "Greater Israel" hidden agenda are everywhere, including in such headlines as *Haaretz*'s "Before Islam: When Saudi Arabia Was a Jewish Kingdom," a perfect example of Israelis' propensity to use insignificant or fraudulent archeological findings to support their imperial hubris.

SYRIA
IRAQ
JORDAN
SAUDI ARABIA

Greater Israel, "from the Nile to the Euphrates"

There are actually rumors that both Muhammad ibn Saud (1710-1765), founder of the Saud dynasty, and his partner Muhammad ibn Abd-al-Wahhab (1703-1792), founder of Wahhabism, were Jews of ancient stock. The Memoirs of a British spy named Hempher, made known in 1888 by Ottoman admiral Ayyub Sabri Pasha, claims that Abd-al-Wahab was from a family of Dönmeh, and that his reform was covertly supported by the British as part of a strategy to foment division within Islam and destabilize Ottoman rule. This source is taken seriously in an Iraqi Military Intelligence report dated 2002 and entitled "The Emergence of Wahhabism and its Historical Roots", translated by the U.S. Department of Defense. The Iraqi report also refers to other Arabian sources claiming that ibn Saud was descended from a Jewish merchant from Basra. These claims receive a lot of echo in the Islamic world. It is especially common among Iranian Shiites to consider that "Wahhabism has its roots in Judaism," as an Iranian top general recently stated.[8] Wahhabis do indeed seem to be driven by the same bloodthirsty demon that spoke to Moses, Joshua and Elijah, a point appropriately illustrated by their fury against Baal, Yahweh's biblical nemesis, whose ancient temple in Palmyra the Islamic State blew up in 2015.

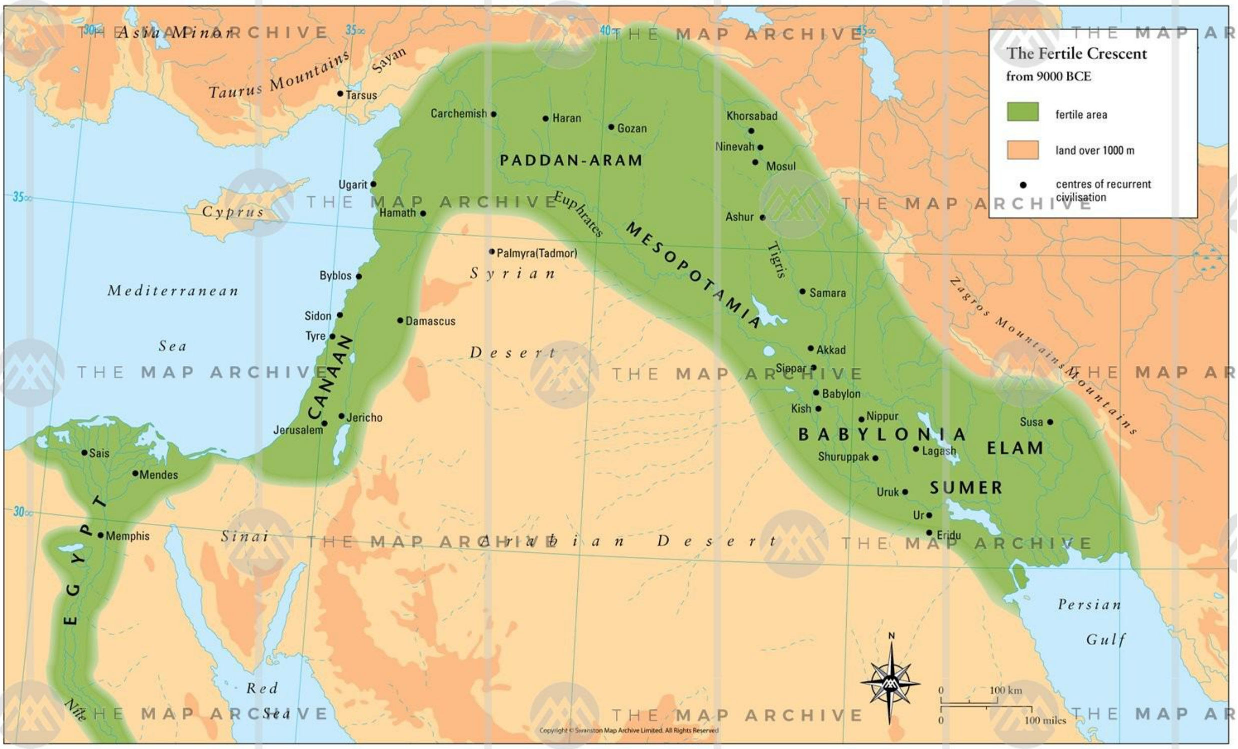
Although the crypto-Jewish origins of Wahhabism and/or the Saud dynasty seem impossible to authenticate, they are not implausible. There have been powerful Jewish communities in Arabia from very ancient times. At the time of the prophet Muhammad, writes Gordon Newby in *A History of the Jews of Arabia*, "Jews were present in all areas of Arabian society. There were Jewish merchants, Jewish bedouins, Jewish farmers, Jewish poets, and Jewish warriors. Jews lives in castles and in tents. They spoke Arabic as well as Hebrew and Aramaic."[9] They bore Arab names and their tribal organization was no different from that of other Arabs. Many converted to Islam over the centuries but some may have maintained some secret Jewishness. The most powerful Jewish community that Muhammad had to deal with was that of Khaybar, a hundred miles north of Medina. In the 12th century, there were still 50,000 Jews in that region, according to Jewish traveller Benjamin of Tuleda. They "go forth to pillage and to capture booty from distant lands in conjunction with the Arabs, their neighbors and allies."[10] In 1875, Charles Montagu Doughty found that they had become "Moslems outwardly, but, in secret, cruel Jews that will suffer no stranger to enter among them."[11] Itzhak Ben-Zvi postulates a form of crypto-Judaism to explain the simultaneity of the decline of north Arabian Jewry and the rise of the Wahhabis.[12]

The Arabian cradle of Judaism

The question of the Jewish origins of the Sauds belongs to the larger issue of the ties between Judaism, Islam, and Arabia. In the rest of this article, I will present the overwhelming evidence for the Arab origin of the Israelites, then the equally overwhelming evidence for the Jewish origin of Islam and the Mosaic pattern of its conquest of Syria. By connecting these two pictures, we'll get a broader perspective on the deep cultural current that has kept spreading from the Arabian desert since Moses' time.

First, let's get back to Moses' story. As I have said in an earlier article, the general scholarly consensus is that the first compilation of the Tanakh dates from the exilic period. But the Exodus story itself is much older and, apart from miracles and revelations, it has the ring of historical plausibility. The name "Israelites" must be anachronistic, though, since the kingdom named Israel existed long before being converted to Yahwism by Judeans. The Bible indicates that the "Israelites" were called "Hebrews" by the Egyptians (14 times in Exodus) and by the Philistines (8 times in 1Samuel), a term also employed with the vulgar meaning of "bandits" or "robbers" in Isaiah 1:23 and Hosea 6:9.[13] That name may be identical to the *Habirus* mentioned in the Amarna tablets discovered in Middle Egypt, sent from Canaan some time during the second millennium BCE to implore the speedy aid of the Pharaoh against the nomadic tribes of *Habirus*.[14] Moses' throng of migrants was probably not the first wave of *Habirus* to covet Canaan , and certainly not the last.

Canaan was a prosperous region, unlike the poorer lands of its southern fringe. Its inhabitants, whom the Bible portrays as detestable idolaters, were members of a technologically and culturally advanced civilization, organized in city-states, producing wheat, wine, oil, and other valuable products in large quantities. According to the report of the tribal chiefs sent by Moses in reconnaissance, “It does indeed flow with milk and honey. […] At the same time, its inhabitants are a powerful people; the towns are fortified and very big” (Numbers 13:27-28).


The Fertile Crescent
from 9000 BCE
🟩 fertile area
🟧 land over 1000 m
● centres of recurrent civilisation
Asia Minor
Taurus Mountains
Sayan
Tarsus
Carchemish
Haran
Gozan
Khorsabad
Nineveh
Mosul
PADDAN-ARAM
Ugarit
Hamath
Cyprus
Euphrates
MESOPOTAMIA
Ashur
Tigris
Palmyra(Tadmor)
Syrian
Desert
Byblos
Mediterranean
Sea
Sidon
Tyre
Damascus
Samara
Zagros Mountains
Akkad
Sippar
Babylon
Kish
Nippur
CANAAN
Jericho
Jerusalem
BABYLONIA
Shuruppak
Lagash
ELAM
Susa
Uruk
SUMER
Ur
Eridu
Sais
Mendes
Memphis
EGYPT
Sinai
Arabian Desert
Persian
Gulf
Red
Sea
Nile
N
0 100 km
0 100 miles
35
40
35
30
Copyright © Swanston Map Archive Limited. All Rights Reserved

It is commonly held that the biblical paradigm for the relationship between Jews and Arabs is encapsulated in the Genesis story of the half-brothers Isaac and Ishmael. But in fact, a more revealing background is provided by the Exodus story of the Israelis’ interaction with the Midianites, a semi-nomadic people known for their advanced skill in domesticating camels, and for their extensive commercial activity.[15]

As in a palimpsest, the narrative presenting Moses as the true discoverer of Yahweh seems to be written over an older story presenting Yahweh as a Midianite god adopted by Moses from his father-in-law, who is said to be a “priest” (*kohen*). Exodus hints that Mount Horeb was already known “holy ground” (3:5) when Moses approached it. And the Bible so much emphasizes that marrying a non-Israelite woman leads to adopting her gods that we may apply it to Moses, especially since it is Moses’ Midianite wife who, “taking up a flint, […] cut off her son’s foreskin” in order to appease Yahweh’s anger toward her husband (Exodus 4:24-26).

In Exodus 18, after leading his people from Egypt and establishing his camp in the Midianite desert, “Moses went out to meet his father-in-law, bowed to him and kissed him.” Then Jethro “offered a burnt offering and other sacrifices to God; and Aaron and all the elders of Israel came and ate with Moses’ father-in-law in the presence of God” (18:7-12). Here it is Jethro who acts as a priest of Yahweh, while Moses and Aaron are merely guests in the ceremony. Soon after, when Moses feels overwhelmed by the task of governing alone a great number of people, it is Jethro who, again with the authority of a priest of Yahweh, advises him to institute the Judges; “Moses took his father-in-law’s advice and did just as he said” (18:19-25). Moses then needs his father-in-law to guide him to Canaan, telling him: “You know where we can camp in the desert, and so you will be our eyes. If you come with us, we shall share with you whatever blessings Yahweh gives us” (Numbers 10:31-32). From Judges 1:16, we understand that Moses’s father-in-law agreed and “marched up with the sons of Judah.”

The sum of all these stories suggests that the cult of Yahweh originated with the Midianites. This hypothesis was first formulated in German by Friedrich Wilhelm Ghillany in 1863,[16] then in English by Karl Budde in 1899.[17] The theory has gained wide support, and is today convincingly presented by Swiss scholar Thomas Römer.[18] It doesn’t necessarily imply that the Hebrews only adopted Yahweh under Moses’ guidance: when Yahweh mandates Moses to tell his people in Egypt, “Yahweh, the god of your ancestors, has appeared to me” (3:16), the implication is rather that he is talking to Midianites. The situation is historically plausible, since nomadic tribes are known to have migrated into the pastureland of the border-districts of Egypt, from where they could be put to contribution for any great building operations.[19]

Moses’ most significant innovation to the Midianite cult, apparently, was to provide Yahweh with mobility, thanks to the Ark and the Tabernacle, a luxurious gold-plated tent (using the gold stolen from the Egyptians), the detailed specifications of which are given in Exodus, chapters 25 to 31. Henceforth, it is in in this tent that Moses—believe it or not—would talk to Yahweh “face to face, as a man talks to his friend” (33:11). That delocalization of Yahweh can be regarded as the first stage in the long process that will ultimately turn Yahweh from a volcano-dwelling deity into the omnipresent “God of Heaven and Earth.”

Yet Yahweh would long remain attached to the volcanic crater from which it first emerged into this world. He had guided the Israelites from Egypt, “by day in a pillar of cloud to show them the way, and by night in a pillar of fire to give them light” (13:21), as if by a vision of himself as volcano. On the eve of the migration from Sinai to Canaan, there is a vague notion that he wouldn’t really leave his mountain, but will “send an angel” to guide Moses (Exodus 23:20).[20] Centuries after the Exodus, the prophet Elijah walks 40 days on a pilgrimage to “the mount of God, to Horeb,” where, after a hurricane, an earthquake and a fire eruption, he received God’s word (1Kings 19). Yahweh continues to be called El Shaddai, possibly meaning “the god from the mountain” (Genesis 17:1, Exodus 6:2–3).[21] His addiction to the “pleasant smell” of carbonized flesh, known as holocausts (Genesis 8:21) can be ascribed to his volcanic genes. And he definitely keeps a volcanic character throughout: he is “a consuming fire” (Deuteronomy 4:24), expected in prophetic visions to “glow like a furnace,” and “set ablaze” all evil-doers (Malachi 3:19).

Other Abrahamic peoples

According to Genesis 25:2-4, the Midianites are descendants of Abraham by his second wife Keturah. They are therefore heirs of the Abrahamic covenant, just like the Ishmaelites, descendants of Abraham by his servant Agar. Midianites and Ishmaelites are actually more or less confused in Genesis 37, where it is said that Joseph was sold by Midianites to Ishmaelites who took him to Egypt (37:28), then that “the Midianites had sold him in Egypt” (37:36).

In addition to the Midianites, the Israelites interact with a series of peoples on their way to Canaan, notably the Moabites, the Edomites (or Idumeans), and the Amalekites. Although they practice agriculture around urbanized crossroads, all these peoples are mostly semi-nomadic pastors and merchants. They are all given as descendants of Abraham in Genesis: Moab is Abraham’s nephew (19:31-38), Edom or Esau is Abraham’s grandson (25:25), and Amaleq is Esau’s grandson (36:12). Kinship doesn’t necessarily rhyme with friendship. The Israelites are told in Deuteronomy, “You must not regard the Edomite as detestable, for he is your brother” (23:8), but Moabites must be excluded from the community to the tenth generation (23:4-5). As for the Amalekites, who “occupy the Negeb area” according to Numbers 13:29, they deserve to be eradicated from the face of the earth according to 1Samuel 15:2.

In Judges 1:16, Moses’s father-in-law is called a Kenite rather than a Midianite. It is generally assumed that the Kenites were a tribe among the larger nation of the Midianites, and that the Israelites had a special alliance with the Kenites, rather than with the Midianites as a whole. The name of the Kenites actually means “blacksmiths” or “iron-workers”, and it makes sense for such people to worship a volcano. Tribes of blacksmiths were nomadic because their skills were required over a very wide area. They were the objects of superstitious fears, because the art of metalworking is associated with magic. Strangely, the name of the Kenites (*Qayn* in Hebrew) is identical to the name of Cain, whose descendants are described in Genesis 4 as “restless wanderers” living in tents, inventors of ironwork, makers of metallic musical instruments, and protected from harm by a mysterious mark. The original Cain and Abel story must have originated from a people who claimed Cain as their ancestors,[22] since the third brother Seth appears to be a secondary addition (his children’s names in Genesis 5:6-32 are a copy of Cain’s children’s names in Genesis 4:17-18). Other biblical traditions may be derived from Kenite folklore, according to Hyam Maccoby.[23]

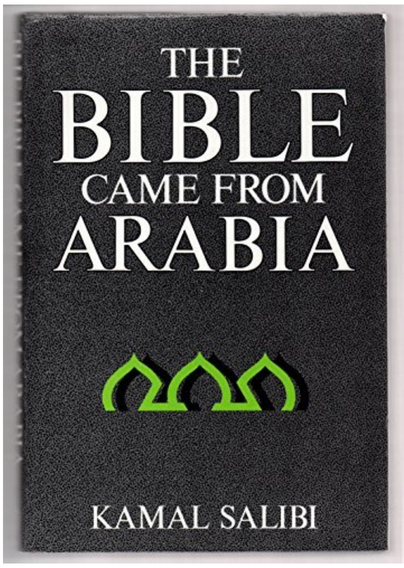
According to 1Chronicles 2:55, the Kenites are “descended from Hammath, father of the House of Rechab.” This makes the Kenites identical or kindred to the Rechabites. Jonadab the son of Rechab stands at the side of the Judean Yahwist general Jehu when he exterminates the priests of Baal in the northern kingdom of Israel (2Rois 10). The prophet Jeremiah commends the Rechabites for their fidelity to Yahweh and to their ancestor who ordered them not to “drink wine, build houses, sow seed, plant vineyards or own them, but [to] live in tents all your lives” (Jeremiah 35:6-7). Benjamin of Tuleda mentions Rechabites in Arabia in the 12th century, and several explorers still find them there in the early 19th century.[24]

The Kenites and Rechabites are the only peoples besides the Israelites who are presented systematically in benevolent terms in the bible. Saul spares the Kenites when he exterminates the Amalekites among whom they dwell, because, he tells them, “you acted with faithful love towards all the Israelites when they were coming up from Egypt” (1Samuel 15:6). When David “sent parts of the booty to the elders of Judah, town by town,” some of it goes to “the towns of the Kenites” (1Samuel 30:26-29).[25] In contrast, the rest of the Midianites are presented negatively from the beginning of the conquest of

Canaan. In Numbers 31, Midianites dwelling in the land of Moab are blamed for inciting the Israelites to intermarry with the Moabites, bringing on them "the vengeance of Yahweh." Moses formed an army to slaughter all the Midianites. (Yet in Judges 6, the Midianites are still a powerful people, allied with the Amalekites to oppress the Israelites.) Finally, we need to mention the Benjaminites. Although they are presented as one of the twelve tribes, the last chapters of Judges (19 to 21) show them at war with the other eleven tribes. Benjamin means *Ben Yamin,* or "son of Yemen." Does that mean they came from Yemen, the south-western part of Arabia? It is not certain, since Yemen actually means "South". But it is a strong possibility. There is a very ancient Jewish presence in Yemen, going back at least to the Himyarite Kingdom that controlled Arabia from the beginning of our era or earlier. It is believed that the king of Himyar converted to Judaism in 380 and that in the 6th century, the last Jewish king, Yûsuf Dhû Nuwâs, unleashed a great massacre of Christians, but fell in his turn when the Ethiopian Christian king invaded Yemen. The dates and details of this story are uncertain, and the origin of the Yemenite Jews (most of them relocated in Israel in 1949-50) remains partly mysterious. According to one of their legends, they were descended from the union of King Solomon and the Queen of Sheba. According to another, they had migrated from Israel before the destruction of the First Temple, and had refused to return from exile at the time of Ezra.[26] Genetic studies show that they are closely related to other Jewish groups, and linguistic studies show that Yemenite Hebrew is archaic.[27]

In conclusion, we have found an abundance of biblical evidence that Yahweh was originally a Midianite god, perhaps specially worshipped by the Kenites and the Rechabites, and that those presented as "Israelites" originate from Arabia (whether or not they had spent time in eastern Egypt). There is also extra-biblical evidence of a very ancient connection between Jews and Arabs. The three Jewish tribes residing in Yathrib (Medina) at the time of Muhammad claimed they had been living in the Hijaz since the time of Moses. Orientalist David Samuel Margoliouth believed their presence may very well be that ancient. He also argued that many Hebrew names, including that of Yahweh, were Arabic, and that the Book of Job, among other biblical stories, "ostensibly comes from Arabia."[28]

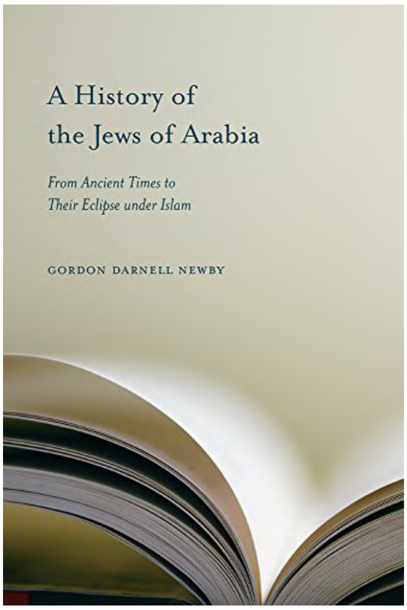
The story of Joseph looks totally Arabian to Kamal Salibi, professor of history and archeology in Beirut. In *The Bible Came from Arabia* (1985), he proposes a radical hypothesis: he relocates in Western Arabia all biblical place names and therefore all biblical history, from Abraham to Solomon through Moses. Egyptian researcher Ashraf Ezzat comes to a similar conclusion in his book *Egypt Knew no Pharaohs nor Israelites*. I do not find those theories very strong, but the evidence of the Arabic origin of Yahwism, the matrix of Jewish culture, is overwhelming.



The Judaic cradle of Islam

I mentioned earlier the thesis that Wahhabism is a Jewish creation. But was not Islam itself a Jewish creation from the beginning? The influence of Judaism on Muhammad is beyond question. It is reflected in many Koranic references to Moses (*Musa*), Abraham (*Ibrahim*), Joseph, David, Jonah, Solomon, and other biblical figures. Whole *surahs* are devoted to biblical legends, "often with postbiblical midrashic embellishments presumably gathered from local Jewish oral traditions," writes professor Mark Cohen in the *A History of Jewish-Muslim Relations*. "At the outset, most scholars agree, Muhammad assumed the Jews would flock to his preaching and recognize him as their own prophet—indeed, the final, or 'seal' of the prophets."[29] He prayed toward Jerusalem, adopted the Jews' prohibitions, and fasted on the same days. He married a woman from the Banu an-Nadir, one of the two wealthiest Jewish tribes of Yathrib (Medina), considered to be of priestly origin, which puts him in a position strikingly reminiscent of Moses marrying the daughter of a Midianite priest.

The Jewish tribes of Yathrib "were supposed to have derived from a migration of priests to Arabia some time after the destruction of the Second Temple," explains Gordon Newby, author of a respected *History of the Jews of Arabia*. "The presence of a [Jewish] priestly influence in Arabia will help account for the plethora of eschatological traditions ascribed to Jews in Islamic literature or utilized by Muslim exegetes based on Jewish writings".[30] According to Newby, "Islam developed against the background of an Arabia strongly under the influence of Judaism."



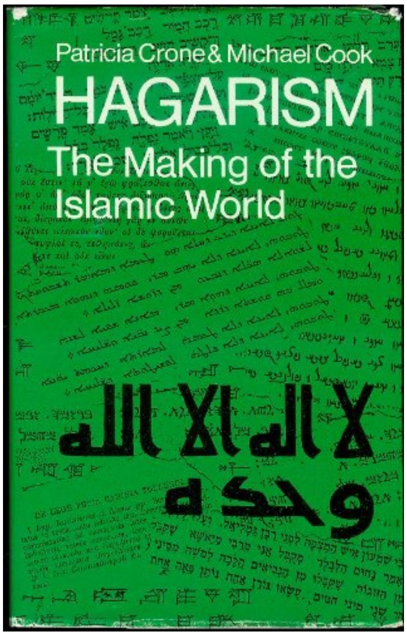
> "Islam and Judaism in Arabia during Muhammad's lifetime were operating in the same sphere of religious discourse: the same fundamental questions were discussed from similar perspectives; moral and ethical values were similar; both religions shared the same religious characters, stories, and anecdotes. We can see this when we look at the implied context of the Qur'ânic message. There is no expectation that the stories we call biblical are anything but familiar to the Arabian listeners. […] Muhammad's expectations that he might convert the Jews to his view were not unreasonable. It is clear that Muhammad did not think that he was starting a 'new' religion but, rather, restoring and reforming the Abrahamic heritage among the Jews and Christians of Arabia."[31]

According to French historian of Islam Alfred-Louis de Prémare, all information available, from every origin (Syriac, Armenian or Greek), indicates that Muhammad was the initiator of the Arab conquest of Palestine. The initial orientation of the prayer towards the Holy City bears witness to this (it was redirected toward Mecca in the 8th century).[32] Like the Israelite conquest ten centuries before, the Arab conquest was a form of razzia. It “appealed to the greed for booty of ever larger circles of Arabs,” in the words of historian of Islam Hichem Djait. “Almost all Arabs who participated in the wars of conquest found themselves enriched by booty, to the point that we can say that booty became the incentive for the conquest.”[33] Like the Israelites, they had a strong ethnic consciousness: the Prophet and most of his companions, as well as all the caliphs up to the 13th century, came from a single Arab tribe, the Quraych, who already controlled the sanctuary of Mecca in pre-Islamic times.

The context was strikingly similar to that of the biblical conquest of Canaan. Moses had taken advantage of the centuries-long struggle between Egypt and Assyria for the control of Syria. Muhammad and his successors took advantage of the war between the Persian and the Byzantium empires for the control of the very same territory. These Byzantine-Sasanian wars had exhausted both empires’ military resources, and revived among Jewish communities the messianic hope of seizing power over the ancient land of Israel. Around 612, the 4,000 Jews living in the city of Tyre secretly conspired with Jews from Jerusalem, Cyprus, Damascus, Tiberias and Galilee, to seize their city during the Christian holiday of Easter, then march together to drive the Christians out of Jerusalem. The plot was discovered and the Jewish army of 26,000 found Tyre well prepared to receive them. But when in 614 the Persians besieged Jerusalem, they were assisted from within by the Jews, who then received governorship over the city and permission to build a temple. The Jews then committed one of the largest massacres of Christians in history (read “Mamilla Pool,” by Israel Shamir). The Persians changed their policy within three months and expelled the Jews from Jerusalem.

When the Byzantines took back Palestine in 628, and their emperor Heraclius made a triumphal entry into Jerusalem in 630, many Jews took refuge to Arabia, Persia or Egypt. More fled when, two years later, weary of his Jewish subjects’ betrayals, Heraclius published an unprecedented decree compelling all the Jews and Samaritans of his empire to become Christians. Although the decree was not systematically enforced, it intensified the Jews’ anti-Byzantine messianic fever. Several Jewish apocalyptic and prophetic texts were written in that period, some promising that “the Empire will soon pass to Israel.” The *Sefer Zerubavel* (or *Apocalypse of Zerubbabel*) announced the restoration of Israel and the establishment of the Third Temple, designating Heraclius (under the cryptogram Armilius) as the Antichrist. It is quite remarquable that the Islamic conquest of Syria followed within a few years of the proclamation by Heraclius of his “final solution” to the Jewish question.[34]

I recommand on the subject the first two chapters of the groundbreaking book by professors Patricia Crone and Michael Cook, *Hagarism: The Making of the Islamic World* (available on archive.org). Drawing from non-Islamic sources of the 7th century, the authors find the origin of Islam in a form of Jewish messianism assigning to the Ishmaelites (or Hagarenes, from the name of Ishmael’s mother Hagar) a share in God’s promise to Abraham and the divinely ordained mission to take possession of the Promised Land in cooperation with the sons of Israel who have lost it.[35]


Patricia Crone & Michael Cook
HAGARISM
The Making of the Islamic World
لا اله الا الله
وحده

The sources used by the authors are not many, but they are very consistent in their accounts of “a wider intimacy in the relations of Arabs and Jews” at the time of Muhammad, and “the warmth of the Jewish reaction to the Arab invasion,” as well as “a marked hostility towards Christianity on the part of the invaders.” For example, the *Doctrina Jacobi* is a book written in Palestine in the 630s, in the form of a dialogue taking place in Carthage, between a sincerely converted Jew named Jacob and other Jews, either baptized by force or non-baptized. It mentions Muhammad as a prophet from the Saracens who is proclaiming “the advent of the anointed one who is to come” and the redemption of the Promised Land for all children of Abraham. The *Secrets of Rabbi Simon ben Yohay* is a Jewish apocalypse of the mid-eighth century. It asserts that God “brings the kingdom of Ishmael” in order to save the Jews from the wickedness of Byzantium. “He raises up over them a Prophet according to His will and will conquer the land for them and they will come and restore it in greatness, and there will be great terror between them and the sons of Esau.” Another important source is an Armenian Chronicle written in the 660s and ascribed to Bishop Sebeos. According to Crone and Cook, it presents the Islamic conquest as “an irredentism directed to the recovery of a divinely conferred birthright to the Promised Land,” in a partnership between the Sons of Ishmael and the Sons of Israel exiled in Arabia. It begins with the exodus of Jewish refugees from Edessa following its recovery by Heraclius from the Persians towards 628.

> “They set out into the desert and came to Arabia, among the children of Ishmael; they sought their help, and explained to them that they were kinsmen according to the Bible. Although the Ishmaelites were ready to accept this close kinship, the Jews nevertheless could not convince the mass of the people, because their cults were different. At this time there was an Ishmaelite called Mahmet, a merchant; he presented himself to them as though at God’s command, as a preacher, as the way of truth, and taught them to know the God of Abraham, for he was very well-informed, and very well-acquainted with the story of Moses. As the command came from on high, they all united under the authority of a single man, under a single law, and, abandoning vain cults, returned to the living God who had revealed Himself to their father Abraham. Mahmet forbade them to eat the flesh of any dead animal, to drink wine, to lie or to fornicate. He added: ‘God has promised this land to Abraham and his posterity after him forever; he acted according to His promise while he loved Israel. Now you, you are the sons of Abraham and God fulfills in you the promise made to Abraham and his posterity. Only love the God of Abraham, go and take possession of your country which God gave to your father Abraham, and none will be able to resist you in the struggle, for God is with you.’ […] All that remained of the peoples of the children of Israel came to join them, and they constituted a mighty army. Then they sent an embassy to the emperor of the Greeks, saying: ‘God has given this land as a heritage to our father Abraham and his posterity after him; we are the children of Abraham; you have held our country long enough; give it up peacefully, and we will not invade your territory; otherwise, we will retake with interest what you have taken.’”

The general picture drawn from non-Islamic sources finds confirmation in a few fossilized elements within the Islamic tradition, such as the “Constitution of Medina,” “a patently anomalous and plausibly archaic element of the Islamic tradition,” that documents the alliance between Muhammad and the powerful Jewish tribes of Yathrib.

It was only after the Arab conquest of Jerusalem that a break appeared between Jews and Arabs, leading to a rewriting of their relationship in Islamic sources. Crone and Cook find evidence of “an overt quarrel between Jews and Arabs over the possession of the site of the Holy of Holies, in which the Arabs frustrate a Jewish design to restore the Temple and build their own oratory there instead.” Simultaneously, “as the Hagarenes broke with their erstwhile Jewish protégés and acquired large numbers of Christian subjects, their initial hostility to Christianity was clearly liable to erosion.” The messianic significance of the conquest was toned down, and Jesus was recognized as Messiah—but the hatred of the cross was maintained through a clever invocation of Docetism. “In the figure of Jesus Christianity offered a messiah fully disengaged from the political fortunes of the Jews. All the Hagarenes had to do to rid themselves of their own messianic incubus was to borrow the messiah of the Christians.”

However, “The harder they leant on Christianity to dissociate themselves from the Jews, the greater the danger that they would simply end up by becoming Christians like the majority of their subjects.” Hence the development in the Koran of a specific “religion of Abraham,” which consisted mainly of circumcision and sacrifice—in reality “the perpetuation of pagan practice under a new Abrahamic aegis.” At this stage

Samaritanism provided a model of dissociation from Judaism, with their alternative sanctuary of Shechem, supposedly founded by Abraham; when the Ishmaelites disengaged from Jerusalem, they likewise chose of a sanctuary of their own, namely Mecca's Kaaba—a pre-islamic pagan shrine—, and claimed it had been founded by Abraham. Islam also agreed with Samaritans that the Jewish Torah has been corrupted over time. Yet despite the schism, Islam never lost contact with its Jewish origin, and even "acquired its classical rabbinic form in the shadow of Babylonian Judaism, probably in the aftermath of the transfer of power from Syria to Iraq in the middle of the eighth century."

Some scholars see Islam as rooted in Judeo-Christian heresies, rather than in Judaism *stricto sensu*.[36] The arguments include a hadith about Waraka ibn Nawfal, a relative of Muhammad's first wife Khadija, presented as a priest of the "Nazarenes" and the first believer in Muhammad's calling (*Sahih al-Bukhari Hadith*, 1.3). When Muhammad told him about the angel's visit, Waraka told him this was the same angel that God had sent to Moses. Waraqa "knew both the Torah and the Gospel," and "copied in Hebrew all the part of the Gospel that God wanted him to transcribe." Clearly, Waraqa is more Jewish than Christian, as were "Nazarenes" in general, a term refering generally to Jewish believers in the messiahship of Jesus who kept loyal to the Torah and circumcision. So the thesis of the origin of Islam in Judaizing Christian heresy is not contradictory with the thesis of its Jewish origin; but it is too narrow.

What did the Muslims do for the Jews?

By combining what we have learnt about the Arab origin of Mosaic Judaism, on the one hand, and about the Jewish origin of Islam, on the other, we get a very broad historical perspective. The conquest of Canaan launched by Moses and achieved by Joshua, which gave birth to Judaism, and the conquest of Syria launched by Muhammad and achieved by Abu Bakr, which gave birth to Islam, appear as two tidal waves of the same irresistible drive of Arabs and other *Habirus* to leave their inhospitable deserts and conquer the weakest and closest part of the Fertile Crescent.

Each wave is supported by the previous one and contributes to empower it. In all their conquests, the Arabs were favorably received by the Jews, who helped them overthrow Byzantine power. When Syria fell into Arab hands after the decisive battle of Yarmouk against the Byzantines in 636, the Holy City, from where the Jews had been banned since 135, became open to them again, and they rushed in. Although Islam then took some distance from Judaism, Jews assisted the Arabs in their subsequent conquest of Persia. And nowhere was the cooperation between Jews and Muslims more intimate than in the conquest of Catholic Visigothic Spain in 711. Muslim and Catholic sources agree that the conquering army, composed mostly of Berbers, included also many Jews, and that Iberian Jews provided valuable aid to the invaders. They were so trusted that conquered cities were left under the control of Jews.[37]

In return, the Islamic conquest remained a godsend for Jewish communities everywhere, even though their messsianic expectations were not fully realized. Previously, the Jews were divided into two empires at war with each other; the Jews of the Byzantine Empire were cut off from the intellectual center of Babylon, under Persian rule. A century after

Muhammad’s death, virtually every Jew in the world lived in a unified political space. As *dhimmis,* they were still second-class citizens, but that was preferable to the status of non-citizens they had previously. In a world where, for two centuries, Muslims remained a minority, Jews were now equal to Christians, and enjoyed a very broad social autonomy. Arab conquerors, who needed skilled administrators, opened up for the Jews unexpected prospects for social advancement.

Jews no longer had to fear forced conversions. In fact, they were not even encouraged to convert by their Muslim masters. For in the ideology of the early conquerors, says Hichem Djait, “converting other peoples was not part of the agenda.” The aim was to rule over them and live off their work through heavy tax (the *jizyah*).[38] Unlike the Christians, who for a long time remained attached to their Coptic, Syriac or Greek languages, the Jews quickly adopted Arabic, a Semitic language close to Aramaic and Hebrew, while developing, for internal use, a Judeo-Arabic language that allowed them to maintain a separation. Hebrew, which had been dead, was revived as a sacred language. “the Hebrew language developed its grammar and vocabulary on the model of the Arab language. The revival of Hebrew in our own times would be entirely unthinkable without the services rendered to it by Arabic in various ways a thousand years ago,” wrote S. D. Goitein.[39] After the end of the Islamic conquest of Persia in the mid-8th century, the Talmudic institutions (*Yeshiva*) of Babylonia became the supreme spiritual authorities of the Jewish world, serving as centers of knowledge and organs of world government. Still in the 16th century, Jewish communities as far away as Spain sought guidance from Baghdad. “Islamic rule not only transformed Judaism but enabled its consolidation and diffusion,” writes historian Marina Rustow.[40]

Subscribe to New Columns

Considering all this, David Wasserstein states in an article published in the *Jewish Chronicle*, entitled “So, what did the Muslims do for the Jews?”:

> “Islam saved Jewry. This is an unpopular, discomforting claim in the modern world. But it is a historical truth. The argument for it is double. First, in 570 CE, when the Prophet Mohammad was born, the Jews and Judaism were on the way to oblivion. And second, the coming of Islam saved them, providing a new context in which they not only survived, but flourished, laying foundations for subsequent Jewish cultural prosperity— also in Christendom—through the medieval period into the modern world. […] Had Islam not come along, Jewry in the west would have declined to disappearance and Jewry in the east would have become just another oriental cult.[41]

Today, Israel benefits from Islam in different ways. First, it can use Islam to defuse the only real threat it faces in the Middle East: Arab nationalism. Arab secular states, such as those of Nasser, Saddam, Gaddaffi or al-Assad, have been the most dangerous enemies of the State of Israel, while political Islam has been Israel’s de facto ally in the weakening or the destruction of these states. It started with the Muslim Brotherhood in Egypt. More recently, Israel has been supporting financially, militarily, and even medically, the jihadists who have plunged Syria into chaos. In Europe also, “Islam is the broom of Israel,” says French rabbi David Touitou.

Notes

[1] Colin Humphreys, *The Miracles of Exodus: A Scientist's Discovery of the Extraordinary Natural Causes of the Biblical Stories,* HarperOne, 2003.

[2] Jean Kœnig, "Le Sinaï, montagne de feu dans un désert de ténèbres," in *Revue de l'histoire des religions*, tome 167, n°2, 1965, pp. 129-155, on www.persee.fr

[3] Larry Williams, *The Mountain of Moses, The Discovery of Mount Sinai*, Wynwood Press, 1990, republished under the title *The Mount Sinai Myth*.

[4] Howard Blum *The Gold of Exodus: The Discovery of the True Mount Sinai*, Simon & Schuster, 1998.

[5] Joel Richardson, *Mount Sinai in Arabia,* WinePress Media, 2019.

[6] Dore Gold, *Hatred's Kingdom: How Saudi Arabia Supports the New Global Terrorism,* Regnery Publishing, 2004.

[7] Bob Graham, *Intelligence Matters: The CIA, the FBI, Saudi Arabia, and the Failure of America's War on Terror,* Random House , 2004.

[8] Seth Frantzman, "IRGC General Soleimani says roots of Wahhabism are Jewish, linked to ISIS," *Jerusalem Post,* February 22, 2019.

[9] Gordon Darnell Newby, *A History of the Jews of Arabia, From Ancient Times to Their Ecclipse under Islam,* The University of South Carolina Press, 1988, p. 49.

[10] *The Itinerary of Benjamin of Tuleda,* critical text, translation and commentary by Marcus Nathan Adler, London, 1907, p. 47-48, on www.teachittome.com/seforim2/seforim/masaos_binyomin_mitudela_with_english.pdf

[11] *Ibid,* footnote by Marcus Nathan Adler, p. 47.

[12] Itzhak Ben-Zvi, *The Exiled and the Redeemed,* Jewish Publication Society, 1957, p. 193, quoted in Gordon Darnell Newby, *A History of the Jews of Arabia, From Ancient Times to Their Ecclipse under Islam,* The University of South Carolina Press, 1988, p. 104.

[13] Niels Peter Lemche, *The Israelites in History and Tradition,* John Knox Press, 1998, pp. 58-60.

[14] Karl Budde, *Religion of Israel to the Exile,* New York, 1899 (archive.org), pp. 5-11.

[15] Thomas Römer, *The Invention of God,* Harvard UP, 2016, p. 57.

[16] In his *Theologische Briefe an die Gebildeten der deutschen Nation*, under the pseudonym of Richard von der Alm (Thomas Römer, *The Invention of God,* Harvard UP, 2016, p. 67).

[17] Karl Budde, *Religion of Israel to the Exile,* Lowrie Press, 2008, p. 19.

[18] Thomas Römer, *The Invention of God,* Harvard University Press, 2016.

[19] Karl Budde, *Religion of Israel to the Exile,* p. 12.

[20] In Judge 4:8, "the Angel of Yahweh," rather than Yahweh himself, gives victory to the Israelites.

[21] Thomas Römer, *The Invention of God,* Harvard UP, 2016, p. 108.

[22] There are other examples of nomadic people attributing their way of life to an ancestor's transgression. Yuri Slezkine remarks that before the modern era, some ethnic groups of wanderers conceived their mode of existence "as divine punishment for an original transgression" (Yuri Slezkine, *The Jewish Century,* Princeton UP, 2004, pp. 22-23).

[23] Hyam Maccoby, *The Sacred Executioner: Human Sacrifice and the Legacy of Guilt,* Thames & Hudson, 1982, pp. 13–51.
[24] Gordon Darnell Newby, *A History of the Jews of Arabia, From Ancient Times to Their Ecclipse under Islam,* The University of South Carolina Press, 1988, pp. 100, 103.
[25] See also Numbers 24:21 and Judges 5:24.
[26] Gordon Darnell Newby, *A History of the Jews of Arabia,* The University of South Carolina Press, 1988, pp. 18, 33-34.
[27] Gordon D. Newby, "The Jews of Arabia at the Birth of Islam," in Abdelwahab Meddeb and Benjamin Stora (eds), *A History of Jewish–Muslim Relations – From the Origins to the Present Day,* Princeton UP, 2013, pp. 39-57 (40).
[28] David Samuel Margoliouth, *Relations Between Arabs and Israelites Prior to the Rise of Islam: The Schweich Lectures 1921,* Oxford UP, 1924 (archive.org).
[29] Mark R. Cohen, "Islamic Policy toward Jews from the Prophet Muhammad to the Pact of 'Umar," in Abdelwahab Meddeb and Benjamin Stora (eds), *A History of Jewish–Muslim Relations – From the Origins to the Present Day,* Princeton UP, 2013, pp. 58-70 (59).
[30] Gordon Darnell Newby, *A History of the Jews of Arabia,* The University of South Carolina Press, 1988, pp. 17 and 47.
[31] Gordon Darnell Newby, *A History of the Jews of Arabia,* The University of South Carolina Press, 1988, pp. 105, 84-85.
[32] Alfred-Louis de Prémare, *Les Fondations de l'islam,* Seuil, 2002, pp. 131-135.
[33] Hichem Djaït, *La Grande Discorde. Religion et politique dans l'islam des origines,* Gallimard, 1989, pp. 70-71, 96.
[34] Gilbert Dagron and Vincent Déroche, *Juifs et chrétiens en Orient byzantin,* Centre de recherche d'histoire et civilization de Byzance, 2010, p. 41.
[35] Patricia Crone and Michael Cook, *Hagarism: The Making of the Islamic World*, Cambridge UP, 1977. The following summary is based on pp. 6-30.
[36] Karl-Heinz Ohlig and Gerd-Rudiger Puin (dir.), *The Hidden Origins of Islam: New Research into Its Early History,* Prometheus Books, 2010.
[37] Norman Roth, *Jews, Visigoths and Muslims in medieval Spain: Cooperation and Conflict*, Brill, 1994, pp. 79-90.
[38] Hichem Djaït, *La Grande Discorde,* Gallimard, 1989, p. 70.
[39] S. D. Goitein, *Jews and Arabs: Their Contacts through the Ages,* Schocken Books, 1970, pp. 7-8.
[40] Marina Rustow, "Jews and Muslims in the Eastern Islamic World," in Abdelwahab Meddeb and Benjamin Stora (eds), *A History of Jewish–Muslim Relations – From the Origins to the Present Day,* Princeton UP, 2013, pp. 75-96 (77-78).
[41] David J Wasserstein, "So, what did the Muslims do for the Jews?" *Jewish Chronicle,* May 24, 2012, on www.thejc.com/comment/comment/so-what-did-the-muslims-do-for-the-jews-1.33597

The Crucifixion of the Goddess, by Laurent Guyénot

unz.com/article/the-crucifixion-of-the-goddess

Laurent Guyénot

September 2, 2019

HEC Ē SPECIOSIOR SOLE + SVP OĒM STELLARV DISPOSICOĒ LVCI
OPATA IVĒIT PR

“Love is civilization’s miracle”, wrote Stendhal in his insightful essay on *Love.*[1] He was talking about the high ideal of love elaborated in Western Europe, from twelfth-century courtly love to nineteenth-century romanticism. That ideal is pretty much dead, buried under the heaps of obscenities produced industrially every day by our degenerate sub-culture. As the fish stinks by the head, so is the Jeffrey Epstein scandal a good indicator of the current state of rot of the Western Eros.

It is also emblematic of the role of Israel (I mean International Jewry) in the moral corruption of our once Christian civilization. Jews have always excelled as sex trafficking. As documented by Hervé Ryssen in “Israel and the White Slave Trade,” it was not a “Russian Mafia” that lured about 500,000 young women from Eastern Europe into worldwide prostitution networks during the 1990s, but ethnic Jews with Israeli citizenship. A 2000 *Amnesty International* report identified Israel as the central hub of this traffic, in which unsuspecting young girls were sequestrated, beaten, raped, enslaved and mentally destroyed.

Pornography, a specialization of prostitution, is almost a Jewish monopoly. Professor Nathan Abrams of the University of Aberdeen broke the taboo in 2004 with an article in the *Jewish Quarterly* (reprinted in a collection of essays titled *Jews and Sex*):

> “there’s no getting away from the fact that secular Jews have played (and still continue to play) a disproportionate role throughout the adult film industry in America. Jewish involvement in pornography has a long history in the United States, as Jews have helped to transform a fringe subculture into what has become a primary constituent of Americana.”[2]

The expression “secular Jews” is a convenient euphemism. Porn journalist Luke Ford, author of *A History of X: 100 Years of Sex in Film,* likewise insists that the business is run by “non-Jewish Jews,” by which he means “Jews alienated from Judaism.” He writes in his essay “Jews in Porn”:

> “Jews participating in the sex trade are not behaving Jewishly. They’re acting in a manner contrary to everything Jewish—the Torah, Israel, God, synagogue and everything the Jewish tradition considers holy.”

We’ve heard that line before: Jewish Bolsheviks were not Jews either, because they didn’t behave Jewishly. In this article, I will try to show that, just like Jewish Bolsheviks, Jews who abduct, enslave, sell, torture, or even sacrifice ritually Gentile girls are behaving much in accordance with the Torah. I insist: with the Torah, not just with the Talmud.

32,000 *shikses* and other biblical stories

The Torah forbids the Israelites, under penalty of death, to “have intercourse with an animal” (Exodus 22:18)—although I’ve heard the Talmud is more lenient—but there is not a trace of a prohibition to exploit sexually young Gentile girls. On the contrary, there is Moses’ blessing upon it.

In Numbers 31, Moses ordered his men to slaughter all the Midianites, because they had persuaded the Israelites to intermarry with the Moabites. Moses’s soldiers killed all the men but took “the Midianite women and their little ones captive.” Moses “was enraged with the officers of the army” and rebuked them: “Why have you spared the life of all the women? They were the very ones who […] caused the Israelites to be unfaithful to Yahweh.” He compromised: “So kill all the male children and kill all the women who have ever slept with a man; but spare the lives of the young girls who have never slept with a man, and keep them for yourselves.” At the end of the day, the booty amounted to thousands of sheep, goats, cattle, donkeys, “and in persons, women who had never slept with a man, thirty-two thousand in all.” Since no age is specified, and since girls were married very young in nomadic societies, we can guess that the 32,000 girls taken as human booty were mostly children. Nothing is said of their fate, but the very criterion of their selection (having never slept with a man) leaves us in no doubt about their utility. They were certainly not taken as wives, since the whole story is about the prohibition of marrying non-Jews. So we have here, I think, an unmistakable biblical precedent for the sexual enslavement of Gentile girls on a massive scale.

Incidentally, such narrative informs us on the logic behind the rule of transmission of Jewishness by the mother. This rule, never explicit in the Torah, has nothing to do with any particular respect for women. It follows directly from the fact that sex with foreign girls is lawful, as long as any bastard thus conceived is kept outside of the community

(Deuteronomy 23:3). The opposite situation needed not be considered: by biblical standards, a Jewish woman having sex with a Gentile would be stoned to death, before giving birth.

Unless, of course, she was acting for a higher purpose. Wealthy Jews such as the Rothschilds, although highly endogamous, have often married their daughters into aristocratic families.[3] The biblical prototype, in this case, is Mordecai's niece Esther, who, by marrying the Persian king, saved the Jews from Haman's evil scheme. The story —Netanyahu's favorite—ends happily with the Jews slaughtering 75,000 Persians, men, women and children, after which "the various peoples were now all afraid of the Jews" (9:2), and "Mordecai the Jew was next in rank to King Ahasuerus" (10:3). Esther is the archetypal Jewish heroin who marries a Goy for the sake of the Jews.

Some rabbinical tradition claims that Esther was not only Mordecai's niece, but also his wife, whom he had sent into the bed of the king of kings. In that case, Mordecai was following the example of Abraham. Married to his half-sister Sarah (his father's daughter), Abraham introduced her as his sister to Pharaoh who took her as a concubine, then compensated Abraham with "flocks, oxen, donkeys, men and women slaves, she-donkeys and camels" (Genesis 12:16). Abraham repeated the trick with the Philistine king Abimelech and got again "sheep, cattle, men and women slaves" (Genesis 20:14).

Such stories do not convey much reverence for women, but rather betray a utilitarian and mercantile view of women. The story of how Jacob married the two daughters of his uncle Laban (Genesis 29) is also representative. Jacob asks for Rachel as "wages" for seven years of work for Laban. But he is duped by Laban who slips Leah into his bed at night instead of Rachel. Jacob has to work seven more years to get Rachel too.

One story that shows an even more sinister view of women is found in Judges 19. A Levite from the highlands of Ephraim travels to Bethlehem in Judah with his concubine, and stops in the Benjaminite city of Gibeah, where he receives the hospitality of an old native from Ephraim.

> "While they were enjoying themselves, some townsmen, scoundrels, came crowding round the house; they battered on the door and said to the old man, master of the house, 'Send out the man who went into your house, we should like to have intercourse with him!' The master of the house went out to them and said, 'No, brothers, please, do not be so wicked. Since this man is now under my roof, do not commit such an infamy. Here is my daughter; she is a virgin; I shall bring her out to you. Ill-treat her, do what you please with her, but do not commit such an infamy against this man.' But the men would not listen to him. So the Levite took hold of his concubine and brought her out to them. They had intercourse with her and ill-treated her all night till morning; when dawn was breaking they let her go. At daybreak the girl came and fell on the threshold of her husband's host, and she stayed there until it was light. In the morning her husband got up and, opening the door of the house, was going out to continue his journey when he saw the woman, his concubine, lying at the door of the house with her hands on the threshold. 'Get up,' he said, 'we must leave!' There was no answer. He then loaded her on his donkey and began the journey home. Having reached his house, he took his knife, took hold of his concubine and cut her, limb by limb, into twelve pieces." (19:22-29).

The Levite sent the pieces to different Israelite towns with a call for vengeance against Gibeah. The Israelites slaughtered everyone in Gibeah and set the city on fire, while six hundred Benjaminite warriors had escaped into the desert. Then, as a token of reconciliation, they decided to provide these Benjaminites with new wives. For this, they attacked the town of *Jabesh in Gilead, where they killed* "all males and all those women who have ever slept with a man," but gathered four hundred virgins to offer the Benjaminites *(*21:10-24 *).*

The way the Levite and his host offer their concubine and daughter for rape is reminiscent of the story of the two daughters of Lot (Abraham's nephew), who are also proposed by their father (Genesis 19) to the Sodomites who wanted to "have intercourse" with the two "messengers of Yahweh" accommodated by Lot. "Look," said Lot, "I have two daughters who are virgins. I am ready to send them out to you, for you to treat as you please, but do nothing to these men since they are now under the protection of my roof'" (Genesis 19:8). The Hebrew for "messengers" is *malachim* in Hebrew, translated as *angeloi* in Greek, and although these "messengers of Yahweh" are understood as "angels," they might have been Levites in the original story. In this case, Lot's daughters were saved by the "angels" miraculously blinding the Sodomites so that "they could not find the doorway" (double meaning?).

Later on, Lot's daughters got their father drunk to conceive with him Moab and Ben-Ammi, ancestors of the Moabites and Ammonites (Genesis 19:31–38). That brings us to the main purpose of Israelite women: provide male heirs to their husbands. There are numerous examples in the Bible highlighting this absolute imperative. For instance, when Rachel found herself barren while her elder sister Leah had already given Jacob four sons, Rachel asked Jacob to unite with her servant Bilha, who gave him two sons as Rachel's substitute. Then "Leah, seeing that she had ceased to bear children, took her slave-girl Zilpah and gave her to Jacob as concubine" (Genesis 30:9).

In biblical anthropology, there is no other immortality for a man than through his male offspring. From that derives a man's duty to substitute for a brother who died without a son. In Genesis 38, after the death of his son Er, Judah asked his other son Onan to sleep with his sister-in-law Tamar "to maintain your brother's line" (Genesis 38:8). Onan was reluctant to do so—he gave his name to "onanism". Finally, Tamar dressed as a prostitute and slept with her father-in-law. Without her, there would have been no tribe of Judah. Tamar and Ruth exemplify the second type of Jewish heroin, who commits incest or adultery to save the clan or the tribe from extinction.

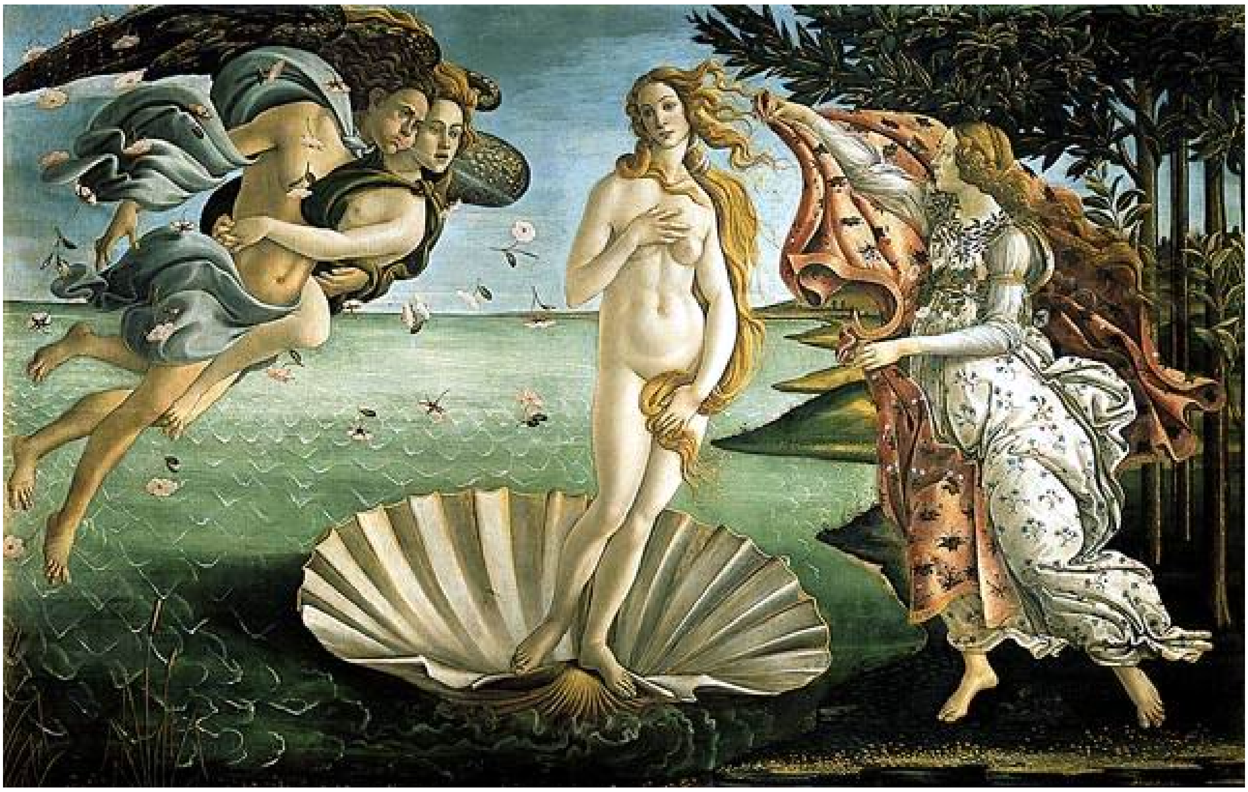
All these stories are pretty consistent in their representation of women and sexuality. Women have two functions: sex slaves if they are non-Jewish, and reproductive mates if they are Jewish. It would be hard to find any exception. The only biblical book that strikes a different note is the Song of Songs; but it is probably not of Israelite origin, and was only adopted in the Hebrew corpus in the first century of our era, due to an allegorical interpretation of Rabbi Akiva, who sees in it a symbolic declaration of the love between God and his people, although God is never mentioned. At any rate, its poetic eroticism does not rise above the comparison of love with drunkenness.

The Queen of Heaven

Having outlined the “anthropology of Eros” implicit in the Tanakh, we can turn to its theology, with the understanding that theology and anthropology mirror each other. The general mentality and attitude to love, sex and women in any given civilization is reflected in—and influenced by—its mythology. India, for example, has a rich erotic mythology: the Kalika Purana tells how Brahma created Dawn, radiant of youth and vitality, and himself succumbed to her charms.[4]

Nothing of that sort can be found in the Bible. Yahweh is a male god who abhors not only every other god, but goddesses as well. His feminine nemesis is Asherah. Her name appears forty times in the Tanakh, either to designate and curse the goddess, or to designate her symbol in the form of “sacred poles”. The Books of Kings report that Asherah was sometimes worshipped alongside Yahweh in Judea, and there is corroborating archeological evidence: inscriptions asking the blessing of “Yahweh and his Asherah,” dating from the eighth century BCE, were found in the ruins of Kuntillet Ajrud (the Sinai Peninsula). But from the point of view adopted by the scribes, Asherah worship is an unbearable abomination. The Judean king Manasseh is loathed for having “set up altars to Baal and made an *Asherah* [sacred pole] … in the two courts of the Temple of Yahweh” (2 Kings 21:2–5), whereas his grandson Josiah is praised for having removed Asherah’s symbol from the temple and “burnt it, reducing it to ashes and throwing its ashes on the common burial-ground” (23:6).

Throughout Antiquity, most civilized peoples worshipped a great goddess, and generally agreed to identify her with the great goddesses worshipped under other names by other peoples. From the third millennium BCE, the Sumerians had worshipped the goddess Inanna, whose name may mean “Lady of Heaven”. She was associated to the planet Venus, the morning star, whom Greeks would call lightbearer, which, very significantly, was latinized as Lucifer. She became known to the Assyrians as Ishtar, who was herself known as Astarte in the Phoenician city states of Sidon, Tyre, and Byblos, and identified with the other Syrian goddess Asherah. No cult was more syncretic, and all these goddesses merged under the title of “Queen of Heaven”. It can be argued that the worship of the great motherly Goddess fostered the sense of the universal brotherhood of men, in a way that no male divinity could do. Perhaps that is why Yahweh hated Asherah so much.



The Birth of Venus, by Botticelli (1485)

Under King Josiah, Yahweh complains to his prophet Jeremiah that the Israelites continue to worship the “Queen of Heaven”: “The children collect the wood, the fathers light the fire, the women knead the dough, to make cakes for the Queen of Heaven; and, to spite me, they pour libations to alien gods” (Jeremiah 7,18). We read in Jeremiah 44 that, after the Babylonians took Jerusalem, Judeans who had fled to Egypt persisted in their abominable worship of the Queen of Heaven. Yahweh tells them that the destruction of Jerusalem was their punishment for these “wicked deeds … offering incense and serving other gods” (44:2-3). He threatens them with complete extermination if they persist: “Why bring complete disaster on yourselves … by provoking my wrath by your actions, … as though bent on your own destruction and on becoming a curse and a laughing-stock for all the nations of the earth?” (44:7-8). Unimpressed, the rebellious Jews respond to Jeremiah:

> “We have no intention of listening to the word you have just spoken to us in Yahweh’s name, but intend to go on doing all we have vowed to do: offering incense to the Queen of Heaven and pouring libations in her honour, as we used to do, we and our ancestors, our kings and our chief men, in the towns of Judah and the streets of Jerusalem: we had food in plenty then, we lived well, we suffered no disasters. But since we gave up offering incense to the Queen of Heaven and pouring libations in her honour, we have been destitute and have perished either by sword or by famine” (44:16-18).

True to the jealous god he is serving, Jeremiah claims that it is precisely for having sacrificed to the Queen of Heaven that the Judeans were punished with the Babylonian army. But history proves him wrong: Manasseh’s 55-year reign, when Asherah was worshipped inside the Jerusalem temple, was an exceptionally long period of peace and prosperity, while Josiah brought disaster to Judea by his policy of exclusivism and provocation toward Babylon.

In the Hellenistic period, most great goddesses were identified to the Egyptian Isis, whose cult radiated from Alexandria across the Mediterranean Basin. Isis became known as the "myrionyme" goddess ("of ten thousand names"). In Apuleius's novel *The Golden Ass,* she calls herself "Queen of Heaven" and "the natural mother of all things," and declares: "my divinity is adored throughout the world, in divers manners, in variable customs, and by many names."

Isis is a nourishing mother, for she taught the cultivation of wheat and the making of bread to the Egyptians, who taught it to the Greeks.[6] Joseph Campbell notes that the Goddess is specially dear to sedentary agrarian societies, but not so to pastoral nomads, probably because "life in the desert doesn't leave you feeling terribly grateful toward the Mother Goddess."[7] As a matter of fact, Yahweh doesn't like vegetal offerings, and rejected Cain's offering for that very reason. He also finds the incense offered to the Queen of Heaven "repellent" (Jeremiah 44:21). What he liked was the "pleasing smell" of animal and human holocausts.

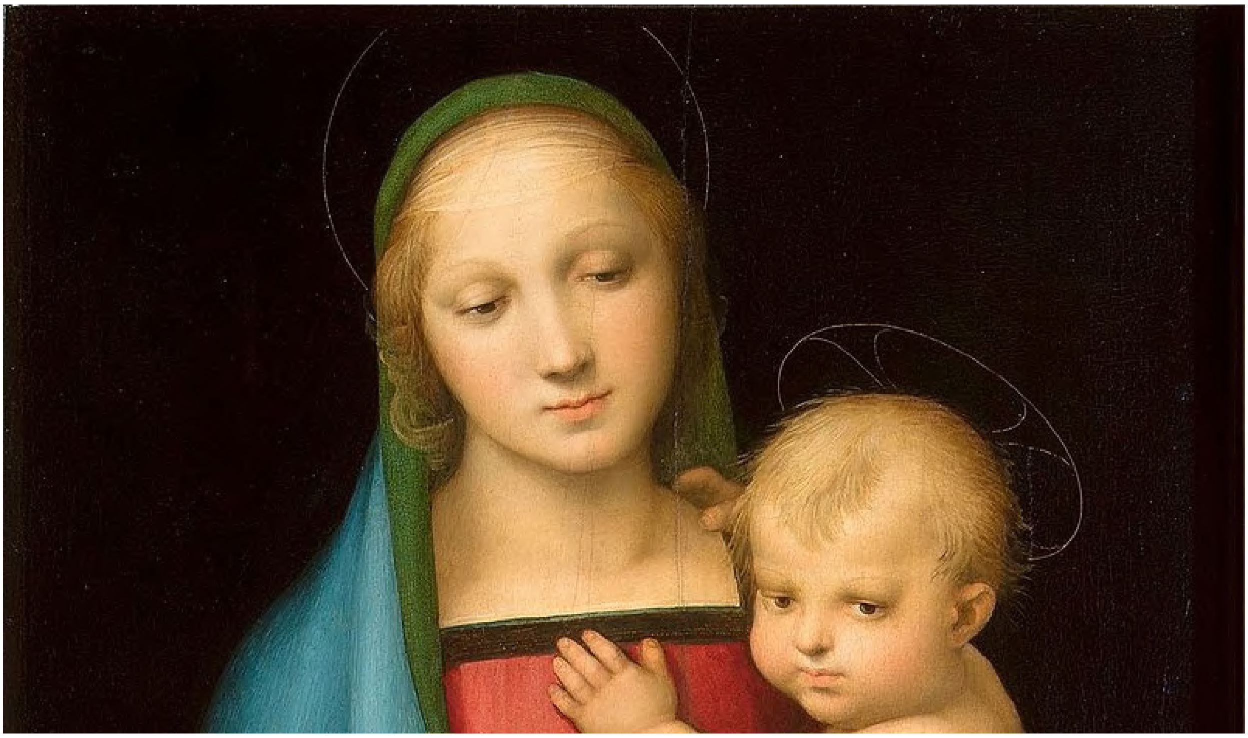
Isis is also the goddess of love. After her husband Osiris was murdered and dismembered by his jealous younger brother Seth, she gathered the pieces and, through her lamentations and prayers, brought Osiris back to life. She then conceived with the revived Osiris a son, Horus, who would return as an adult to complete the deliverance of Osiris by taking vengeance on Seth and reign over Egypt. This is the timeless story of love's triumph over death—the only love story worth telling. It is akin to the tale type known to folklorists as "Beauty and the Beast", in which the sacrificial love of a woman heals the heart of a dead man, or breaks the spell put upon him.[8] But it also incorporates the redemptive virtue of vengeance, found for instance in Shakespeare's *Hamlet*, in which the king is murdered by his brother and avenged by his son.

The Virgin Mother Mary

In the early centuries CE, Artemis was the name of the universal goddess in Ephesus (now in Turkey), where her gigantic temple was considered one of the Seven Wonders of the World. She was referred to as "the Mother of the gods", although Christians called her "mother of the demons". We read in the Acts of the Apostles (19:23-28) of a "serious disturbance" in Ephesus, when "a silversmith called Demetrius, who provided work for a large number of craftsmen making silver shrines of Artemis," complained about Paul's preaching:

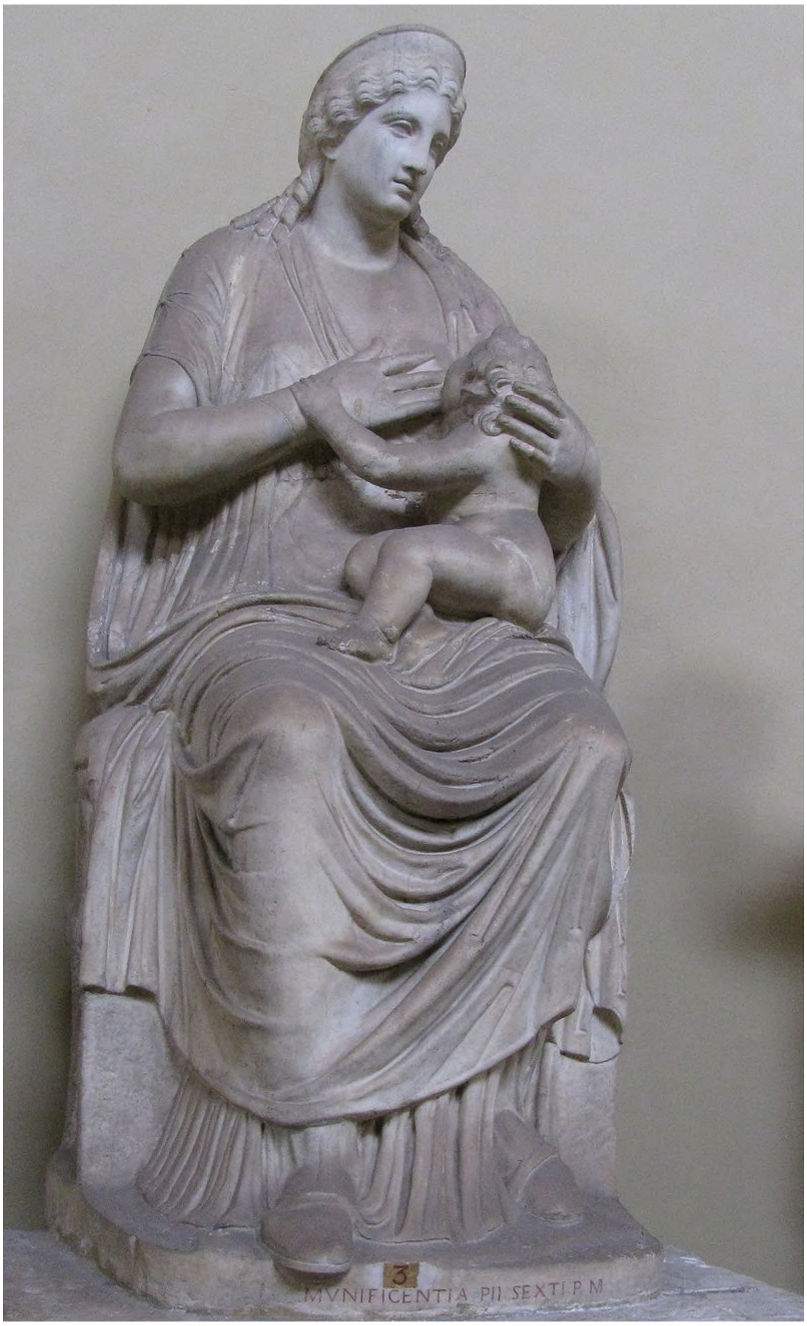
> "'This threatens not only to discredit our trade, but also to reduce the sanctuary of the great goddess Artemis to unimportance. It could end up by taking away the prestige of a goddess venerated all over Asia, and indeed all over the world.' This speech roused them to fury, and they started to shout, 'Great is Artemis of the Ephesians!'" (Acts 19:23-28)[9]

Although the author of Acts belittles the Ephesians' concern as purely economic, this was a religious conflict. It lasted several centuries, and in 401 the Temple of Artemis was burned by Christians. Thirty years later, the Eastern Roman emperor Theodosius II convened at Ephesus a council, at which the title *Theotokos* was officially bequeathed to the Virgin Mary. And so Artemis was given back to the Ephesians, only under a different identity. The pilgrims who had converged to Ephesus for centuries to pay homage to Artemis could now pray in front of the same statues and walk the same torchlight processions. Mary naturally became known as the Queen of Heaven, an attribute symbolized by her crown of twelve stars, recalling the zodiac which Artemis wore as a necklace.



Madonna del Granduca, by Raphael (1505)

In Egypt, Libya, Italy and Gaul, Mary merged perfectly with Isis, and the figure of Mary shedding tears at the foot of the cross echoed the lamentations of Isis. The crucified and resurrected Jesus made an excellent avatar of Osiris, who was used to absorbing other heroes and gods—for instance Antinous in the 2nd century CE. As for Horus, known to the Greeks as Harpocrates (from the Egyptian *Har pa khrad*, "Horus the child"), he was transformed into the figure of the Infant Jesus. In the Egyptian myth, Horus is conceived at the spring equinox, the time of harvest, and his birth is celebrated every year at the winter solstice. Isis hid Horus to protect him from the evil uncle whom he was destined to overthrow as king of Egypt, just as Mary hid Jesus—in Egypt precisely—to save him from King Herod who feared for his throne (Matthew 2). The representations of Isis with little Horus on her knees are believed to have influenced Christian art.



Isis lactans

In a mostly illiterate society, it may seem fairly simple to convince a majority of people that the Mother of God and Queen of Heaven that their ancestors had worshipped was in fact the mother of a Jewish Messiah. Syncretism was, after all, in the very nature of the Goddess. But Christianization met strong resistance, among the aristocratic elite especially. The Christian version of the Goddess was frustratingly reductive: her exclusive human incarnation restricted her universal significance, and she lacked some aspects of femininity. Although Mary is “full of grace”, there is a limit to Marian mysticism: Eros is out of the question. Finally, the Virgin Mary is hardly a nurturing mother in the agrarian sense. At any rate, it was not before the 12th century that the cult of Mary was firmly established in Western Europe. Bernard de Clairvaux (1090–1153) was the main promoter of this cult in France, and the first to call her “Our Lady” (“Notre Dame”). All the Gothic cathedrals from then on were consecrated to her. Yet in the South of France, many “Black Madonnas” produced as late as the 13th centuries are thought to have been made for Isis, rather than Mary. And even after the triumph of the Gregorian Reform in 1215 (Fourth Council of the Lateran), the ancient cult of Isis seems to have continued to irrigate secretly Western civilization, as an underground stream. We are now going to follow this stream until its resurgence in the romantic movement of the 19th century.

The courtly tradition of *fin'amor*

We should not imagine Western medieval society as immersed in a homogeneous Catholic faith, with only a few heretical groups at the fringe. As I have argued in a book based on my doctoral thesis, we get a more accurate idea of medieval civilization if we consider that it has two distinct and antagonistic cultures: there is on one side the Latin culture of the clerics, with a near monopoly on the written word, and on the other, a rich culture in vernacular languages, mainly oral but leaving us enough written material from the 12th century. Unlike clerical culture, which is written in prose and concerned with doctrinal orthodoxy, lay culture is mostly narrative and poetic. It is of aristocratic origin, but permeates popular layers. In its highest expressions, such as Chrétien de Troyes's masterpieces, it excels in polysemy and symbolism. Although we may call it "secular", it possesses its own religiosity, which includes ideas about the world of the dead completely at odds with Christian doctrine.

Aristocratic non-clerical culture values love as the source of the greatest spiritual joy, and therefore cannot conceive of Paradise without it. Some poems sarcastically reject the loveless Christian Paradise: the male protagonist of the 12th century poem *Aucassin et Nicolette*, threatened with Hell by a cleric if he persists in loving Nicolette, answers that he prefers Hell, if that is where those who value love, chivalry and poetry are destined to go. In Guillaume de Lorris's *Roman de la Rose* (1225-1230), the narrator dreams himself in a wonderful garden with a Fountain of Love and the most beautiful woman he has ever seen. According to specialist Jean Dufournet, we find in this work "the elements of a very strong spiritual current that make the protagonist an emulator of the mystics." The god Amor who strikes the narrator's heart may be a poetic hypostasis, but he poses as a competitor of the Catholic God of asceticism and virginity; incidentally, Amor is Roma in reverse.

Bibliothèque des HISTOIRES

La mort féerique

Anthropologie du merveilleux XII^{e}-XV^{e} siècle

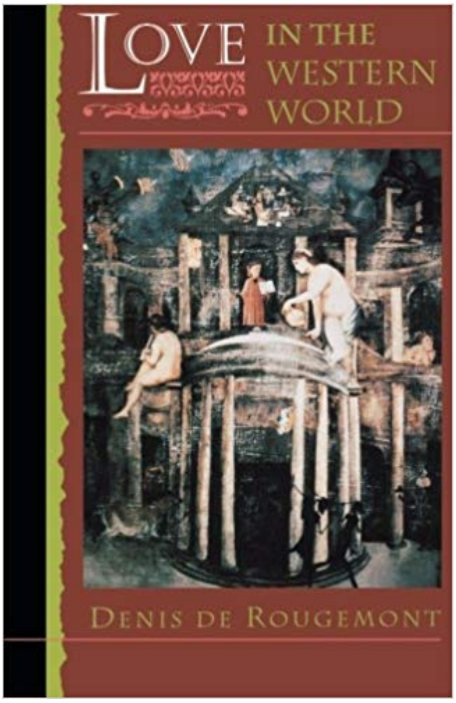
par LAURENT GUYÉNOT

nrf

Éditions Gallimard

These notions played a crucial role in the tradition known today as "courtly love", first formalized in the troubadours' poetry in Aquitaine, where the duchess Alienor (1122-1204), granddaughter of the first troubadour, introduced it to the court of her first husband, the King of France, then to that of her second husband, the King of England, where it combined harmoniously with the Celtic traditions of Wales and Britain, to produce for example the fairy lays of Marie de France or the Arthurian romances of Chrétien de Troyes.

As its name indicates, the *fin'amor* required the refinement or the crude sexual impulse. In the central episode of Chrétien de Troyes's *Erec and Enide,* Erec meets a lovely damsel in a paradisiac garden magically protected, but must fight the terrible red knight who keeps her prisoner. Erec wins the fight, and learns that it is in fact the red knight who was prisoner of his lady, and is now free. Erec also learns that the lady was Enide's cousin, and he can now celebrate with Enide the "Joy of the Court" (*La Joie del Cort*). When we know the cryptic codes of Chrétien de Troyes, and particularly his taste for puns and his habit of duplicating characters as brothers or cousins, we understand that, not only the two women are one, but the red knight is also the double of Erec himself, his dark, impulsive, side. It is therefore against himself that Erec must fight in order to experience the "Joy of the Heart" (*La Joie del Cor* in Old French) with his lady.



In his memorable essay *Love in the Western World* (originally published in French in 1938, revised in 1952, and followed in 1961 by *Essays on the Myths of Love*), French author Denis de Rougemont sought to understand the intricate relationship between the erotic and the religious in the tradition of the troubadours and their romantic heirs. He recognizes that this poetry is fundamentally religious, but foreign and opposed to Christianity. Because it developed at the same time (12th century) and in the same region (Occitania) as Catharism—sometimes even the same castles[10]—De Rougemont tried to link the two, but most historians have rejected his hypothesis of the troubadours' secret Catharism. A simpler explanation for the proximity of the two traditions is the climate of religious tolerance that existed in the South of France before the Albigensian Crusades (1209-1229).

Whatever the case may be, De Rougemont has highlighted the fact that the *Dame* of the troubadours often appears an ideal, distant, almost intangible figure. Her name is generally kept secret, and when it is not, it suggests an allegorical fiction rather than a historical person: a good example is Geoffrey Rudel (12th century), who, "after long being in love with the image of a woman he has never seen, beholds her at last after a sea passage and dies in the arms of the Countess of Tripoli as soon as she has bestowed upon him a single kiss of peace and a greeting." De Rougemont also notes that the stereotyped character of the troubadours' poetry gives the impression that they all love the same Lady.[11]

De Rougemont finds here an argument in support of his thesis that the Western experience of passionate love, "invented" by the troubadours, is an illusion, a lie: when the lover thinks he is loving a woman, he is, in fact, loving an ideal woman that doesn't exist. But perhaps that ideal woman did exist, in the troubadours' mind. Perhaps they believed that to love a woman perfectly is to perceive and worship the immaterial Goddess through her. From a Platonic perspective, the Idea is more real than its manifestations on earth, and for the medieval poet, as for the medieval philosopher, visible realities are always the symbol and the sign of more essential, invisible truths

(Étienne Gilson, *The Spirit of Mediaeval Philosophy,* 1922). From that perspective, the psychological phenomenon that Stendhal called “crystallization”, which makes the beloved appear glowing with all perfections, takes on a very different meaning. Love does not lie; simply, its truth is not of this world.

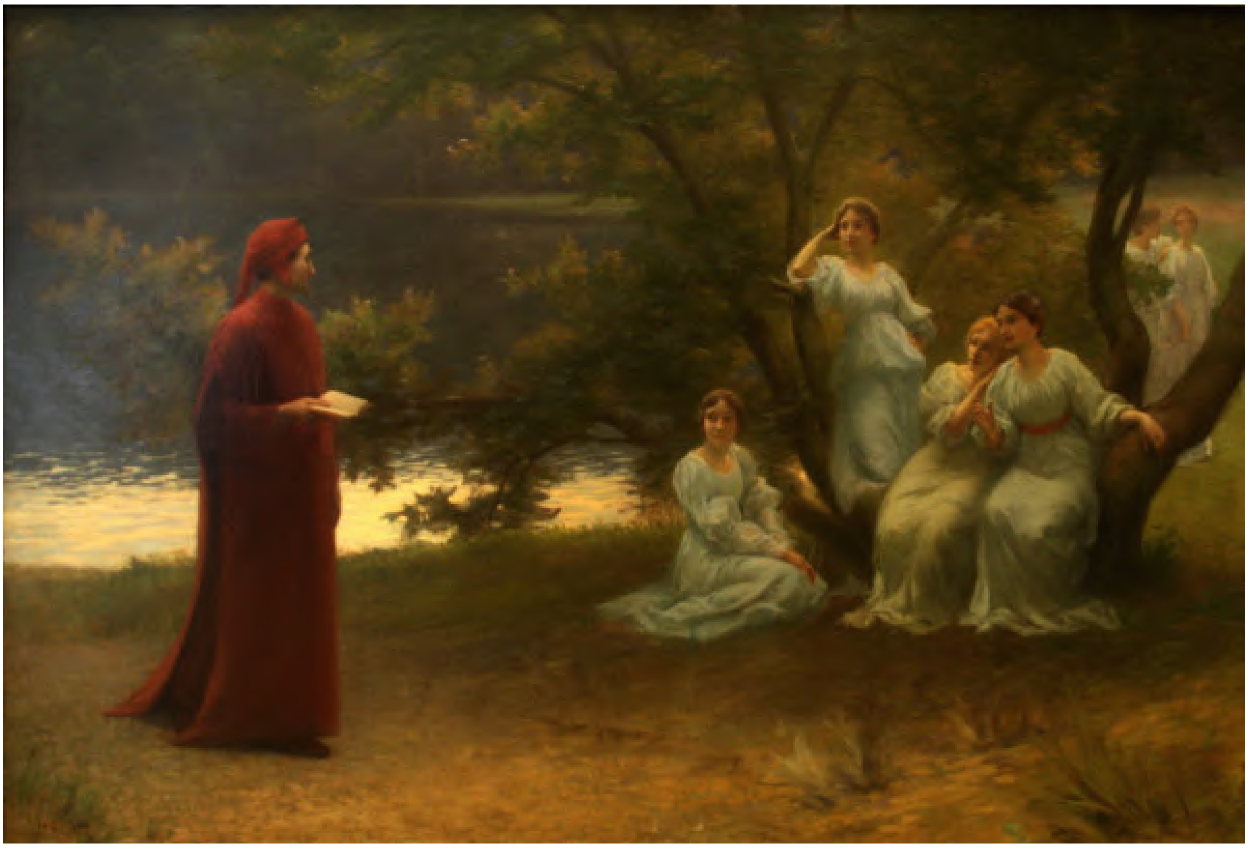
Dante and the *Fedeli d’Amore*

Our fragmentary knowledge of the troubadours’ tradition does not allow any certainty about their underlying philosophy. There is no conclusive evidence of a religion of the Goddess encrypted in their art. But the love poetry of their immediate successors, namely Dante Alighiery (1265-1321), Petrarch (1304-1374) and Boccaccio (1313-1375), is much more illuminating. All are from Florence, a city where many Occitans took refuge after fleeing the Frankish crusaders and the Roman Inquisition.[12] Literary critics have often wondered if the ladies to whom they addressed their most beautiful verses (respectively Beatrix, Laura and Fiametta) were real or archetypal women. Each of them was allegedly encountered during Holy Week, and died shortly after, so that the poet addresses her as a disembodied creature, living in Paradise where she transforms herself into Divine Light. Her lover then takes the title of pilgrim, and undertakes a spiritual journey to reach her. What we think we know about Dante’s Beatrice comes exclusively from Boccaccio, who wrote fifty years later a commentary on the *Divine Comedy*. But Boccaccio had his own reason for claiming that Beatrice was a real woman. Dante’s poems are enigmatic, and the poet urges his readers to find the hidden meaning in his verses: “Men of sound intellect and probity, weigh with good understanding what lies hidden behind the veil of my strange allegory” (*Inferno,* IX, 61-63). Luigi Valli published in 1928 a book that made a great impression on thinkers like René Guénon, Julius Evola or Henri Corbin: *Il linguaggio segreto di Dante e dei “Fedeli d’amore”.*[13] The “faithful of love” mentioned by Dante may have been a circle of poets, artists and philosophers, mainly Florentines, sharing highly heterodox religious conceptions, and a hostility to the new world order imposed by the Roman Church. These poets, writes Valli, made their love feelings “a material for expressing mystical and initiatory thoughts […] in a symbolic love language.”

The key to Beatrice’s cryptic identity in the *Divine Comedy* is provided by Dante in an earlier book titled *Vita Nuova* (*The New Life*). Here Dante first introduces “my mind’s glorious lady, … she who was called by many Beatrice, by those who did not know what it meant to so name her” (the name Beatrice means “*she who confers blessing”*). Nine times in his life, Beatrice appeared to him, Dante says. The first time, Beatrice “greeted me so virtuously, so much so that I saw then to the very end of grace.” For Beatrice’s “greeting”, Dante uses the Italian word *saluto,* which is close to *salute,* “salvation”. Beatrice’s *saluto,* says Dante, fills men with repentance, humility, forgiveness, and charity —hardly the qualities of the ordinary lover.

> *"In her eyes my lady bears Love,*
> *by which she makes noble what she gazes on:*
> *where she passes, all men turn their look on her,*
> *and she makes the heart tremble in him she greets,*
> *so that, all pale, he lowers his eyes,*
> *and sighs, then, over all his failings:*
> *anger and pride fleeing before her.*
> *All sweetness, all humble thought*
> *are born in the heart of him who hears her speak,*
> *and he who first saw her is blessed."*

Beatrice is the essence of feminine grace and virtues, manifested in all women: "my lady came into such grace that not only was she honoured and praised, but through her many were also honoured and praised." In several passages, Dante indicates that when he is sensitive to the charm of real women (Beatrice's friends, for example), it is Beatrice that he sees through them: "They have seen perfection of all welcome / who see my lady among the other ladies."

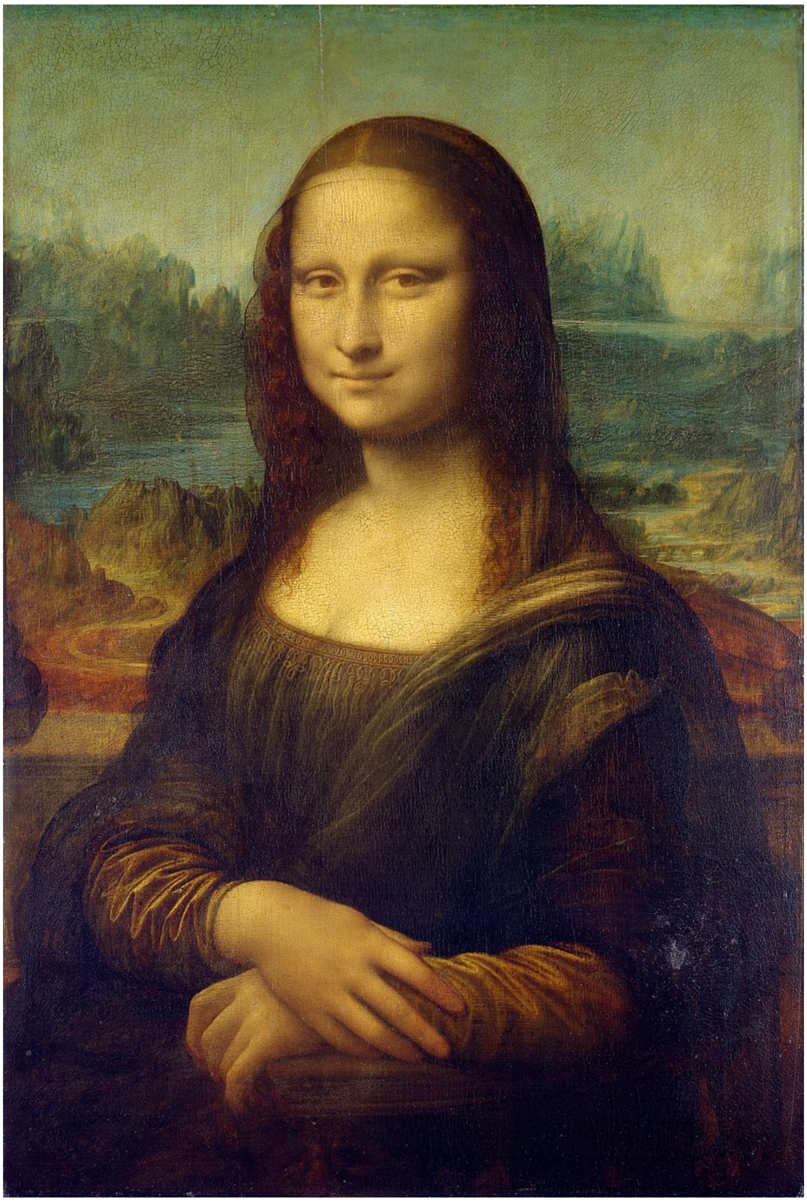


Dante seeing Beatrice through other women, as painted by Marcel Rieder in 1895

We need not take the cryptic nature of Dante's message as a form of "esotericism", as did René Guénon (*The Esoterism of Dante,* 1925). In those times, crypsis was necessary for any non-suicidal heterodox thinker. A close friend of Dante, Cecco d'Ascoli (1269-1327), was accused by the Inquisition of "speaking badly" of the Catholic faith and burnt at the stake, and Dante himself came under suspicion.

With some exaggeration perhaps, Robert Graves wrote that, “The purpose of poetry is religious invocation of the Muse,” whom he also called the White Goddess and the Mother of All Living. Painters and sculptors have also devoted much effort to capturing and communicating the essence of feminine grace. The aesthetic experience, according to Schopenhauer, means getting lost in the contemplation of the Platonic Idea behind the phenomenon, thus escaping the cycle of unfulfilled desires. Surely Yahweh’s second commandment not to make “any image of anything” (Exodus 20:4) has much to do with the absence in Hebrew culture of any reverence for woman.

Two centuries after Dante, another Florentine genius, Leonardo da Vinci (1452-1519), would give us a portrait of the Goddess under the name Mona Lisa. Just like for Dante’s Beatrice, scholars say they know her identity. Lady Lisa (Mona is a diminutive of Madonna, or Ma Donna) is said to have been the wife of a rich merchant who commissioned her portrait to the painter, who was then at the height of his glory. But the painting respects none of the codes of the portrait of the time (lack of jewelry, for example). And Leonardo worked on it uninterruptedly for ten years, with extraordinary devotion, religiously superimposing thousands of layers of paints and varnish of extreme thinness. He never parted from it until his death at the court of François 1st. Many have suspected, correctly I believe, that this painting is not the portrait of a lady, but the icon of *the* Lady, Donna l’Isa (Isa being a variant of Isis). The black veil that can be seen rejected on her left shoulder is a reference to the famous veil of Isis that “no mortal ever raised,” mentioned by Plutarch.



Romanticism and the Divine Sophia

According to Julius Evola (*Metaphysics of Sex*, 1934), Dante's Beatrice, Petrarch's Laura and Boccaccio's Fiametta all symbolize Wisdom or Gnosis, the divine source of enlightenment. This is consistent with Dante's admiration for Boethius, whom he places in Paradise. In his *Consolation of Philosophy* (524), Boethius told how, while awaiting death in the jails of King Theodoric, he had been visited by *Philosophia* in the form of a majestic woman, and entrusted his soul to her, without a hint of Christian faith.

Technically, *philosophia* is the love of Sophia, Wisdom. The divinization of Sophia is a very ancient tradition. It survived in Christian Byzantium, as the very name of the basilica Hagia Sophia (Holy Wisdom) bears witness. The tradition has even persisted in the fringe of Russian Orthodoxy. Philosopher and poet Vladimir Solovyov (1853-1900) experienced mystically the divine Sophia in the form of a celestial female being who made him feel that "All was one, a single image of womanly beauty" (*Three meetings*). Unfortunately, Solovyov's attempt to reconcile the Trinitarian doctrine with the platonic notion of Divine Wisdom met with opposition in the Orthodox hierarchy.

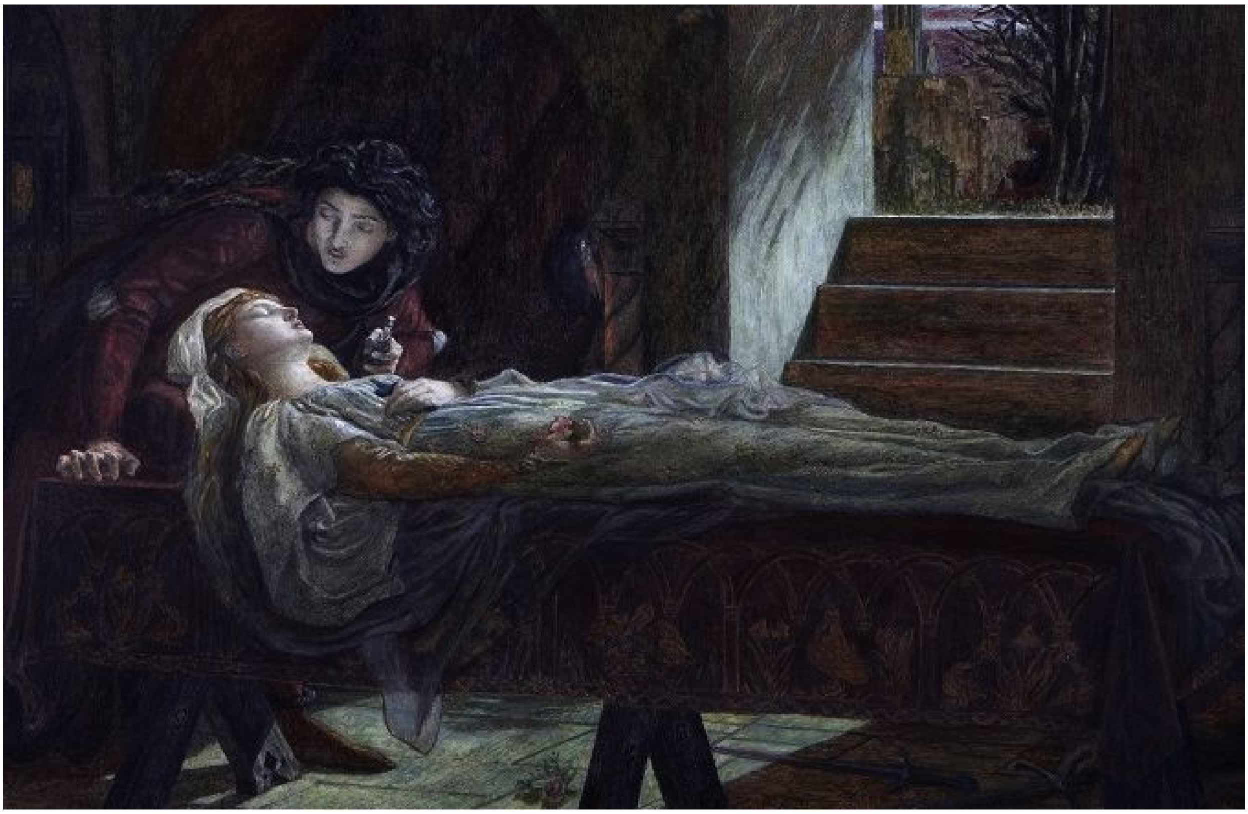
Why would Wisdom be a woman? From a theological viewpoint, if God is seen as masculine, it makes sense that Wisdom, the intermediary principle that brings the world into being, be viewed as feminine. But from a psychological viewpoint, the question is: why would the Goddess, as the idealization of femininity, be associated to Wisdom? Danish philosopher Søren Kierkegaard has an answer: he saw a connection between the birth of nascent love in the heart of the adolescent and the blossoming of what he calls "Ideality". This is one of Kierkegaard's central insights, and it could be formulated in the following way: Sophia touches a man's soul at the same time as Eros touches his heart. Both are complementary aspects of the same divine grace. If one is not sown, the other cannot blossom to its full potential. It follows that to defile the image of woman in the mind of adolescents through mass pornography, is to raise generations of men devoid of ideality.

Kierkegaard, who renounced marrying the woman he loved in order to cultivate his genius, wrote in *In Vino Veritas* (1845):

> "It is through woman that ideality is born into the world and—what were man without her! There is many a man who has become a genius through a woman, many a one a hero, many a one a poet, many a one even a saint; but he did not become a genius through the woman he married, for through her he only became a privy councilor; he did not become a hero through the woman he married, for through her he only became a general; he did not become a poet through the woman he married, for through her he only became a father; he did not become a saint through the woman he married, for he did not marry, and would have married but one—the one whom he did not marry; just as the others became a genius, became a hero, became a poet through the help of the woman they did not marry."

This dilemma is at the heart of the romantic or heroic conception of love. Love aspires to fusion and permanence, but only survives through separation and instability, and sometimes reaches perfection and immortality through death. This is best illustrated by the German poet Novalis (1772-1801), who first coined the term "romanticism." In his *Hymns to the Night*, Novalis evokes his young fiancée Sophie von Kühn, whose death triggered his poetic gift, exactly as Beatrice did for Dante. As he was shedding tears on Sophie's tomb, she appeared to him:

> "through the cloud I saw the glorified face of my beloved. In her eyes eternity reposed. I laid hold of her hands, and the tears became a sparkling bond that could not be broken. Into the distance swept by, like a tempest, thousands of years. On her neck I welcomed the new life with ecstatic tears. It was the first, the only dream, and just since then I have held fast an eternal, unchangeable faith in the heaven of the Night, and its Light, the Beloved."



Scene from Romeo and Juliet, by Lucy Madox Brown (c. 1880)

“I have for Sophie religion, not love,” commented Novalis. Sophie became for him the Goddess. Gérard de Nerval (1808-1855), the emblematic French romantic poet, gave another beautiful expression of this theme in his last novel *Aurélia* (he was found dead soon after finishing it). As the narrator gets convinced by some sign that his death is near, he falls sick and, in his delirium, sees a woman of supernatural beauty, whose body grows until embracing the whole cosmos. She bears the features of Aurelia, the love of his youth, whom he had lost by some tragic misunderstanding and who, he will learn later, had just died. In another dream, she tells him she has been with him all the time: “I am the same as Mary, the same as your mother, the same as all the forms you have always loved.” And so the narrator concludes:
Subscribe to New Columns

> “I set my thoughts on the eternal Isis, the mother and the sacred wife; all my aspirations, all my prayers were confounded in this magical name, I felt reviving in her, and sometimes she appeared to me under the figure of the ancient Venus, sometimes also in the features of the Virgin of the Christians.”

Conclusion

The romantic ideal of love as a mystical encounter with the eternal feminine, or the Goddess, has had a very profound influence on European culture. Naturally, an ideal is never fully attained. Perhaps it is only approached by a blessed few, an aristocracy of love. Yet it glitters in the sky for all to see, and it attracts like a magnet the collective soul. Certainly, the ideal is the source of much disillusion and suffering, as De Rougemont insisted and as the romantic poets knew. But, as Byron said, “sorrow is knowledge.”

Conversely, the absence of ideality in relationship to love in the Hebrew tradition has had a profound influence on the Jewish mind. The main reason why romanticism is foreign to Jewish culture is that there can be no truly romantic conception of love without faith in the immortality of the soul, and Jewish anthropology is fundamentally materialistic (read my article “Israel as One Man”). It is therefore no surprise that romanticism has been regarded with contempt by most Jewish intellectuals. Moses Hess judged it “decadent,” preferring Jewish novels, since “the Jews alone had the good sense to subordinate sexual to maternal love.”[15] He admits, however, that Jewish writers are perfectly capable of imitating romanticism, like anything else.

The enthusiasm of the Jewish cultural elites for Freud’s theory may be seen in the light of this “clash of cultures”. Kevin MacDonald (*A Culture of Critique*, ch. 4) explains it by an inherited Jewish culture where love was seen “as an invention of the alien gentile culture and thus morally suspect.”[16] Otto Rank’s idea that Jews had a more primitive, and therefore healthier sexuality (“The Essence of Judaism,” 1905) was widely shared among Freud’s disciples. Which makes John Murray Cuddihy argue, in his very insightful essay *The Ordeal of Civility*, that Freud’s theory of sublimation resulting from repression came straight from the *shtetl* Jews’ inner struggle over integration: “In psychoanalysis, the ‘id’ is the functional equivalent of the ‘Yid’ in social intercourse.”[17] Sexual liberation became a new version of the messianic ideal of universal redemption by the Jews, the “light of the nations.” And as we know, in practice, the Jewish way to save the nations is to defile their most sacred values—their gods, and, above all, the Goddess.

From the 1930s, American Jewish authors found in the theories of Freud and his Jewish disciples the justification for assaulting the romantic ideal and challenging the obscenity laws, as Josh Lambert shows in *Unclean Lips: Obscenity, Jews, and American Culture* (I quote from the free pdf of his doctoral dissertation, of which the book is a rewriting). Ludwig Lewisohn, “the most prominent Jewish writer in interwar America,” is a case in point. He had been analyzed briefly by Freud, and was a close friend of Otto Rank. Like Rank, Lewisohn liked to “portray traditional, unassimilated Jewish sexuality as uniquely healthy.” He also shared Wilhelm Reich’s ideas (*The Mass Psychology of Fascism*, 1934), that anti-Semitism is a symptom of sexual frustration and can be cured by liberating the Gentiles’ libido (a message echoed in Herbert Marcuse’s *Eros and Civilization,* 1955 *,* as well as in Theodor Adorno’s *The Authoritarian Personality,* 1950). So did Isaac Rosenfeld, who said: “I regard anti-Semitism as a symptom of a serious, underlying psycho-sexual disease of epidemic proportion in our society.” According to Josh Lambert,

> “Much of the sexual utopianism and amateur sexology that appeared in the fiction and essays of Norman Mailer, Saul Bellow, Allen Ginsberg, and Isaac Rosenfeld in the 1940s and 1950s elaborated upon Reich’s attempt to cure the sexual ills of all of Western civilization, and, in so doing, to relieve Jews of their role as scapegoats.”

In their endeavor to elevate obscenity to the status of art, Jewish authors received the active support of Jewish lawyers and judges. “Jews participated in these obscenity trials not only as defendants, but also in key juridical roles,” writes Lambert, citing Jewish Supreme Court justices Benjamin Cardozo, Louis Brandeis, Felix Frankfurter, Arthur Goldberg, and Abe Fortas.[18]

In 1969 Philip Roth unleashed his novel, *Portnoy's Complaint,* the confession of a sex-obsessed American Jew, who lusted after the *shikses* as a teenager ("My circumcised little dong is simply shriveled up with veneration. . . . How do they get so gorgeous, so healthy, so blond?"), before securing a blond *shiksa* for himself, whom he nicknamed The Monkey. "Hating Your Goy and Eating One Too," is how the narrator describes the experience, making the following confession to his psychiatrist:

> "What I'm saying, Doctor, is that I don't seem to stick my dick up these girls, as much as I stick it up their backgrounds — as though through fucking I will discover America. Conquer American — maybe that's more like it."

For Roth/Portnoy, "America is a *shiksa* nestling under your arm whispering love love love love love!"[19] Roth is not the only American-Jewish novelist sharing this vision of American society as the *shiksa,* in other words, a sexual object to be screwed .[20]
And this should not be mistaken as the traditional Jewish resentment against Christianity. It is not "Christian values" that are attacked with extreme violence by hollywoodism, pornography, psychoanalysis, feminism, homosexualism and anti-LGBTQphobia, not forgetting modern art; it is the Western tradition of love, the miracle of our civilization. This cultural assault is the enduring manifestation of Yahweh's ancient rage against the Queen of Heaven. Blessed are those Jews who turned their back on Jeremiah's sociopathic god and found comfort in the Goddess instead. We need them more than ever.

Modern art in Place Vendôme, Paris, 2014

Laurent Guyénot, Ph.D., is the author of *From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations*, 2018, and *JFK-9/11: 50 years of Deep State*, Progressive Press, 2014.

Notes

[1] Stendhal, *Love,* Penguin Classics, 2000, p. 83.

[2] "Triple exthnics: Nathan Abrams on Jews in the American Porn Industry," *Jewish Quarterly,* vol 51, n°4 (2004), pp. 27-31.

[3] According to Hilaire Belloc, "with the opening of the twentieth century those of the great territorial English families in which there was no Jewish blood were the exception" (*The Jews,* Constable & Co., 1922, archive.org, p. 223).

[4] Heinrich Zimmer, *The King and the Corpse: Tales of the Soul's Conquest of Evil,* 1948.

[5] Raphael Patai, *The Hebrew Goddess,* 3rd ed., Wayne State University Press, 1990, p. 34.

[6] George Foucart, *Les Mystères d'Éleusis,* Picard, 1914 (on archive.org).

[7] Joseph Campbell, *Goddesses*, "Chapter 1: Myth and the Feminine Divine".

[8] Laurent Guyénot, *La Mort féerique. Anthropologie du merveilleux,* Gallimard, 2011, p. 318.

[9] As usual, I quote the New Jerusalem Bible, but here, I have restored the name of Artemis, whom the translators had replaced by Diana.

[10] Denis de Rougemont, *Love in the Western World*, Princeton UP, 1983, p. 84.

[11] Denis de Rougemont, *Love in the Western World*, Princeton UP, 1983, pp. 91, 97.

[12] Philippe Guiberteau, "Dante, Guido Cavalcanti et les Épicuriens de Florence," *Bulletin de l'Association Guillaume Budé*, n°3, octobre 1969, pp. 349-368, www.persee.fr/doc/bude_0004-5527_1969_num_1_3_3070

[13] Valli's research was extended by Alfonso Ricolfi in *Studi sui "Fedeli d'amore",* Soc. Anonima Dante Alighieri, 1933-1940. Formerly had appeared an article by Gabriele Rossetti (1832) discussed by Étienne-Jean Délécluze, in "Dante était-il hérétique ?" *Revue des Deux Mondes,* tome 1, 1834, pp. 370-405, on fr.wikisource.org. Also worth reading in French is Philippe Guiberteau, "Dante entre l'Église et l'hérésie," *Bulletin de l'Association Guillaume Budé*, n°21, déc. 1962, pp. 460-489, on www.persee.fr, and Eugène Aroux, *Dante, hérétique, révolutionnaire et socialiste,* 1854.

[14] Robert Graves, *The White Goddess: A Historical Grammar of Poetic Myth* (1948), Farrar Strauss Giroux, 1966 , pp. 4, 24.

[15] Moses Hess, *Rome and Jerusalem: A Study in Jewish Nationalism,* 1918 (archive.org), pp. 82, 86.

[16] Kevin MacDonald, *The Culture of Critique: Toward an Evolutionary Theory of Jewish Involvement in Twentieth-Century Intellectual and Political Movements,* Praeger, 1998, p. 125.

[17] John Murray Cuddihy, *The Ordeal of Civility: Freud, Marx, Lévi-Strauss, and the Jewish Struggle with Modernity*, Delta Book, 1974 (on archive.org), p. 23.

[18] Joshua Lambert, *Unclean Lips: Obscenity and Jews in American Literature,* University of Michigan,2009, pp. viii, 67-68, 166, 20.

[19] Philip Roth, *Portnoy's Complaint,* Random House, 1969, p. 235, 146, quoted in Lambert, *Unclean Lips, op. cit.,* pp. 190-192.

[20] Leslie Fiedler, "The Jew in the American Novel," in *The Collected Essays of Leslie Fiedler*, vol. 2, Stein and Day, 1971, pp. 76, 83, quoted in John Murray Cuddihy, *The Ordeal of Civility, op. cit.,* p. 62.

Freud, Sexual Abuse, and B'nai B'rith, by Laurent Guyénot

unz.com/article/freud-sexual-abuse-and-cover-up

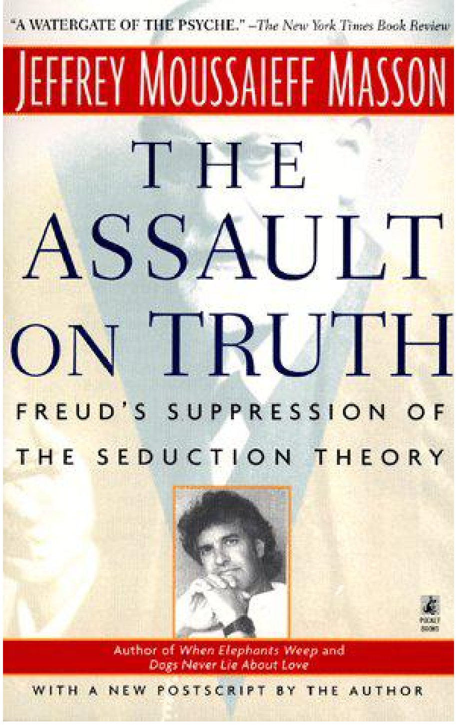
Laurent Guyénot September 30, 2019

In the last few years, there have been lots of news reports (e.g., here), documentary films (e.g., Yoland Zauberman's "M"), and articles (e.g., here and here) about sexual abuse of children in Orthodox Jewish communities. In March 2017, for instance, *Haaretz* reported that the Israeli police arrested 22 ultra-Orthodox Jews for sex crimes against minors and women, and in July 2019 *The Times of Israel* reported that "Deputy Health Minister Yaakov Litzman was alleged to have improperly intervened to aid at least 10 sex offenders from Israel's ultra-Orthodox community." In 2015, Jewish attorney Michael Lesher wrote *Sex Abuse, Shonda and Concealment in Orthodox Jewish Communities,* to document

> "the dismal history of how far too many of those cases have been assiduously concealed both from the public and from the police: how influential rabbis and community leaders have sided with the alleged abusers against their victims; how victims and witnesses of sexual abuse have been pressured, even threatened, not to turn to secular law enforcement for help; how autonomous Jewish 'patrols,' displacing the role of official police in some large and heavily religious Jewish neighbourhoods, have played an inglorious part in the history of cover-ups; … how some Jewish communities have even succeeded in manipulating law enforcement officials to protect suspected abusers."

This reminds me of the story of how Freud, having stumbled upon the widespread reality of child abuse among his mostly Jewish clientele, covered it up with the theory that all little girls desire their fathers' penis and all little boys dream of screwing their mothers — and named his theory after a Gentile myth.

2. Freud's Assault on Truth


"A WATERGATE OF THE PSYCHE." –The New York Times Book Review
JEFFREY MOUSSAIEFF MASSON
THE ASSAULT ON TRUTH
FREUD'S SUPPRESSION OF THE SEDUCTION THEORY
Author of When Elephants Weep and Dogs Never Lie About Love
WITH A NEW POSTSCRIPT BY THE AUTHOR

The story has been told by Jeffrey Masson in *The Assault on Truth: Freud's Suppression of the Seduction Theory* (1984).[1] In 1895 and 1896, Freud, listening to his neurotic and hysterical patients, became convinced that most of them had suffered from traumatic sexual abuse in their childhood. The traumatic origin of "hysteria" (an overused diagnosis in those days) had already been discussed by neurologists, including Jean-Martin Charcot, whose conferences Freud had attended in Paris, and Hermann Oppenheim, who published in Berlin in 1889 a treatise on traumatic neuroses. Yet psychological traumas of sexual nature were rarely discussed openly. On the other hand, there were medical publications, known to Freud, documenting the frequency of violence on children, including sexual assaults, but they focused on the physical consequences. In April 1896, confident to have made a major breakthrough in psychiatry, Freud presented his findings to the Society for Psychiatry and Neurology in Vienna, his first major public address to his peers. His lecture met with total silence. According to Masson, Freud was urged never to publish it, lest his reputation be damaged beyond repair. He found himself isolated, but nevertheless published his paper, "The Aetiology of hysteria."

Freud's conclusions are drawn from 18 case studies (6 men and 12 women), all of which, he claims, bear his general thesis:

> "I therefore put forward the thesis that at the bottom of every case of hysteria there are one or more occurrences of premature sexual experience, occurrences which belong to the earliest years of childhood but which can be reproduced through the work of psycho-analysis in spite of the intervening decades. I believe that this is an important finding, the discovery of a *caput Nili* in neuropathology."
> "Sexual experiences in childhood consisting in stimulation of the genitals, coitus-like acts, and so on, must therefore be recognized, in the last analysis, as being the traumas which lead to a hysterical reaction to events at puberty and to the development of hysterical symptoms."

Freud suggests that this conclusion applies not only to hysteria but to most neuroses. Among other remarks, he suggests that children who aggress sexually other children do so as a result of having been sexually abused themselves: “children cannot find their way to acts of sexual aggression unless they have been seduced previously.”

However, one year after this article, Freud decided that he had made a mistake in believing his patients. He determined that what he had taken as repressed memories of sexual abuse, were in fact “phantasies.” For the rest of his life, he would keep telling how he overcame his error and discovered that “these phantasies were intended to cover up the auto-erotic activity of the first years of childhood, to embellish it and raise it to a higher plane. And now, from behind the phantasies, the whole range of a child’s sexual life came to light” (*The History of the Psychoanalytic Movement,* 1919).

From the standpoint of Freud’s earlier theory—which he euphemistically called the “seduction theory”—his new theory of spontaneous infantile sexual fantasies can be seen as a projection, not unlike sex offenders’ tendency to blame their victims: the patients themselves are now accused of both sexual passion and murderous fantasies toward their parents. By repressing these self-generated impulses, says Freudian orthodoxy, they have created their own neuroses which may, in hysterics, take the forms of false memories of abuse.

Thirty-five years later, Freud’s most gifted disciple, once president of the International Psychoanalytical Association, stumbled on the same realization that Freud had shared in “The Aetiology of hysteria.” Sandor Ferenczi wrote in his diary in July 1932 that the Oedipus complex could well be “the result of real acts on the part of adults, namely violent passions directed toward the child, who then develops a fixation, not from desire [as Freud maintained], but from fear. ‘My mother and father will kill me if I don’t love them, and identify with their wishes.’” Overcoming his apprehension of Freud’s reaction, Ferenczi dared present his conclusions before the 12th International Psycho-Analytic Congress in a lecture titled “Confusion of tongues between the adults and the child”. His paper contains a number of important ideas confirmed by later research, such as the victims’ psychological “identification with the aggressor,” or “introjection”: “the aggressor disappears as external reality and becomes intrapsychic instead of extrapsychic,” so that even the guilt feelings of the aggressor are introjected. Ferenczi hypothesized that helplessness causes the victim to empathize with the aggressor, a process today known as “Stockholm syndrome”.

“Extreme adversity, especially fear of death,” may also trigger a premature development, for which Ferenczi uses the metaphor of “a fruit that ripens or becomes sweet prematurely when injured by the beak of a bird, or of the premature ripening of wormy fruit. Shock can cause a part of the person to mature suddenly, not only emotionally but intellectually as well.” Such traumatic maturation happens at the expense of psychological integration, and Ferenczi brings in the notion of a personality split: “there can be no shock, no fright, without traces of a personality split.” In his personal diary, reflecting on a patient who cannot remember having been raped, but dreams of it ceaselessly, Ferenczi writes:

> “I know from other analyses that a part of our being can ‘die’ and while the remaining part of our self may survive the trauma, it awakens with a gap in its memory. Actually it is a gap in the personality, because not only is the memory of the struggle-to-the-death effaced, but all other associatively linked memories disappear… perhaps forever.”

1922 group portrait, with Ferenczi sitting next to Freud

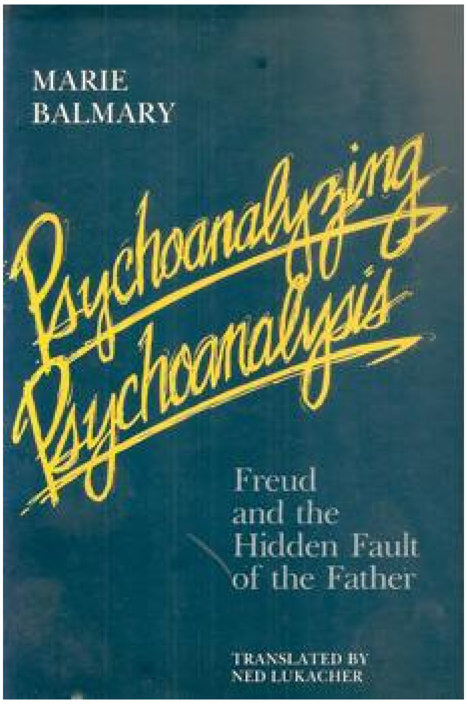
This observation is consistent with the findings of French medical doctor and psychologist Pierre Janet (1859-1947), whose work has long been overshadowed by Freudian psychology but has generated increased interest since the 1980s. Janet theorized the first model of “dissociative identity disorders,” now included in the *Diagnostic and Statistical Manual of Mental Disorders.* In *Les Névroses* (1909), Janet wrote: “Just as synthesis and association are the great characteristics of all normal psychological operations, so dissociation is the essential characteristic of all diseases of the mind.” Dissociation accounts for the evolution of traumatic memories, composed of physiological, sensory, affective, and cognitive experiences, which Janet calls “idées fixes.” These fragmented aspects of the experience do not allow a real memory to integrate the biography of the subject, and instead develop into separate psychic entities, which nevertheless interfere with the main personnality. In the most severe cases, it can develop into schizophrenia or multiple personnalities.

Ferenczi’s lecture “Confusion of tongues” met with the same disapproval from members of the Psycho-Analytic Association as Freud’s “Aetiology of hysteria” had met from Viennese psychiatrists. Ferenczi was ostracized by Freud and his sectarian disciples, and his paper was never translated in English for the *International Journal of Psycho-Analysis,* as was customary. He died a few years later, a broken man.

3. The hidden fault of the father

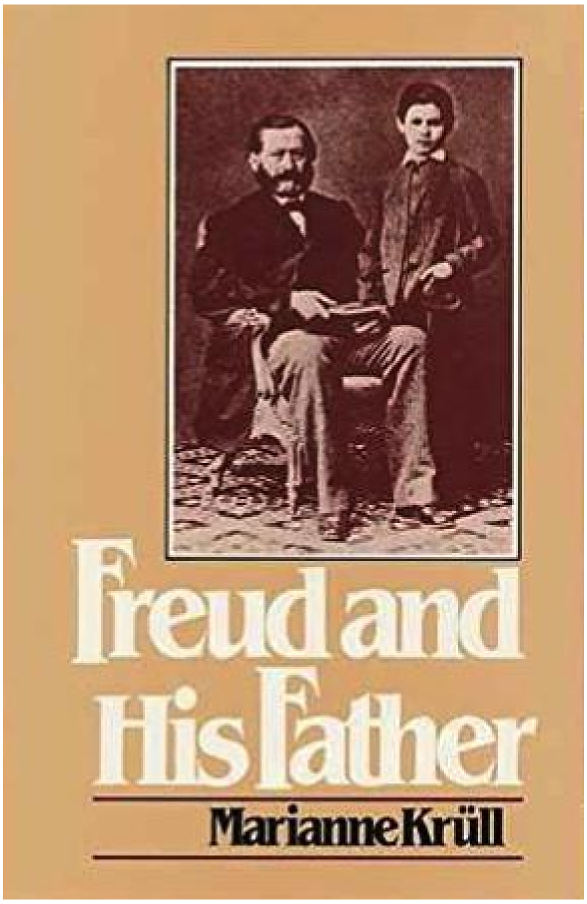
This story raises two questions: First, what is it that made Freud change his mind in the first place, and made him shun Ferenczi’s work thirty years later? Secondly, and more importantly, why was Freud’s theory so successful, despite being long proven scientifically flawed, and its therapeutic value baseless?

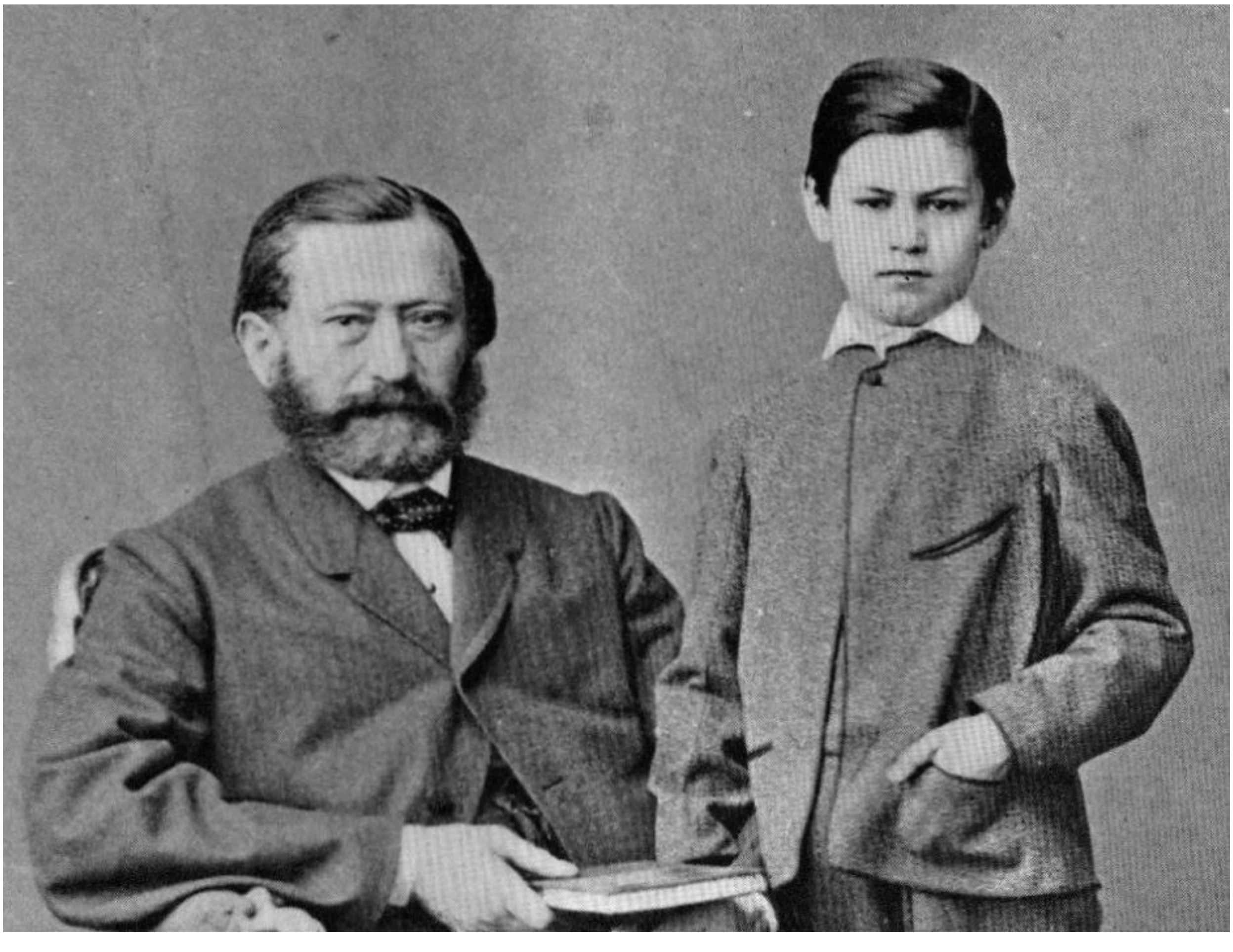
On the first question, Masson shares his “conviction that what Freud had uncovered in 1896—that, in many instances, children are the victims of sexual violence and abuse within their own families—became such a liability that he literally had to banish it from his consciousness.” This theory has been challenged, and Masson has been criticized for exaggerating the negative reaction to Freud’s seduction theory (read here). All that can be said with confidence is that his paper didn’t bring him the instant fame he expected. Masson takes other factors into account. He believes that Freud was influenced by the wacky otorhinolaryngologist Wilhelm Fliess, unhappy inventor of the “nasal reflex neuroses,” with whom Freud had developed a very peculiar emotional bond (incidentally, Fliess’ son Robert would later write on sexual abuse and hint of his own abuse by his father). Masson is the editor of the unexpurgated version of Freud’s letters to Fliess (Freud destroyed Fliess’ letters, but failed to have his own letters destroyed), which provide unique information on the way Freud elaborated his theories (most important excerpts here). Yet at the end of his fascinating investigation, Masson admits that the full explanation for Freud’s sudden conversion eludes him.


MARIE
BALMARY
Psychoanalyzing Psychoanalysis
Freud and the Hidden Fault of the Father
TRANSLATED BY
NED LUKACHER

Additional insight has been supplied by two books published almost simultaneously (1979), one in French and one in German, both translated in English in 1982: Marie Balmary, *Freud and the Hidden Fault of the Father,* and Marianne Krüll, *Freud and His Father.* Both draw extensively from Freud’s letters to Fliess, which document how Freud was led to his theoretical about-face by his introspective self-analysis. Balmary and Krüll point out that Freud undertook this self-analysis just after the death of his father Jacob. On November 2, 1896, ten days after his father’s death, Freud wrote to Fliess about a dream he had the night before the funeral, in which appeared a sign saying, “You are requested to close the eyes,” which he interpreted as referring to “one’s duty to the dead.” Yet on February 11, 1897, after mentioning that forced oral sex on children can result in neurotic symptoms, he adds: “Unfortunately, my own father was one of these perverts and is responsible for the hysteria of my brother (all of whose symptoms are identifications) and those of several younger sisters. The frequency of this circumstance often makes me wonder.” The following summer, he went through a depressive episode, and wrote on July 7: “I still do not know what has been happening to me. Something from the deepest depths of my own neurosis set itself against any advance in the understanding of the neuroses, and you have somehow been involved in it.” Soon after, September 21, he announced to his friend: “I want to confide in you immediately the great secret that has been slowly dawning on me in the last few months. I no longer believe in my *neurotica* [his seduction theory].” He gave as one explanation, “the surprise that in all cases, the father, not excluding my own, had to be accused of being perverse.” In the next letter, October 3, he wrote confidently that in the case of his own neurosis, "the old man plays no active part." Finally, October 15, he referred to the Oedipus story:

> "A single idea of general value dawned on me. I have found, in my own case too, [the phenomenon of] being in love with my mother and jealous of my father, and I now consider it a universal event in early childhood."





Sigmund and his father Jacob in 1854

Balmary and Krüll independently build a strong case that Freud backed off from a theory which tarnished the ideal image of the father he was grieving. After his father's death, Freud felt constrained by a mandate that he was unable to resist, and hence, "dutiful son that he was, took the guilt upon his own shoulders with the help of his Oedipus theory" (Krüll, p. 179). Balmary and Krüll bring in the equation a recent biographical discovery of Jacob Freud's less than perfect behavior; a forgotten second wife named Rebecca, who mysteriously disappears, possibly by suicide, at the time of Jacob's marriage with his third wife, the beautiful Amelia Nathansohn, half his age and already pregnant of Sigmund (a fact Jacob tried to conceal by falsifying Sigmund's date of birth). In light of post-Freudian developments in transgenerational depth-psychology,[2] it is possible that Freud had from early age an intuitive sense of a "hidden fault of the father" linked to his own identity, which may have combined with memories of his father's sexual abuse on himself and his brother and sisters. During his self-analysis at the age of 40, the whole thing came knocking at the door of his consciousness, but he finally surrendered to the subconscious imperative to "close the eyes." To cover-up the menacing truth of his father's faults, Freud invented the Oedipus complex, charging children themselves of "polymorphous perversion."

Balmary points out that, in his personnal identification with the hero Oedipus (who solved the riddle of the Sphinx), Freud truncated the myth. According to Greek tragedians, Oedipus' father Laius was cursed by the gods for seducing a young teenage boy and leading to his suicide. Then, frightened by the oracle's prophecy that he would be killed by his own son if he conceived one, Laius had his newborn son abandoned in the forest, "ankles pierced by the middle with iron spikes" (Euripides, *The Phoenician Maidens*). Thus, in the complete myth, Oedipus' predestination to kill his father and marry his mother is not determined by his own impulses, but by the fault of his father. For Balmary, Freud's ignorance of this part of the myth reveals and symbolizes his own blind spot, his failure to discover the secret guilt of the father—both his own father and, by consequence, the fathers of his neurotic and hysterical patients.

4. The "dark, emotional powers" of Jewishness

Neither Masson not Balmary deal with the Jewish aspect of the issue. Marianne Krüll hints that the father's mandate to "close the eyes" was a question of "filial piety on which, ultimately, the entire Jewish tradition is based" (Krüll, p. 178), but, although Jewish herself, she does not insist on that aspect.

For an interesting reflection on the Jewish hidden background of the Oedipus complex, we can turn to the very stimulating book of John Murray Cuddihy, *The Ordeal of Civility*.[3] The author points out that Freud had been fascinated by Sophocles' play *Oedipus Rex* from his adolescence. When he saw it played in 1885, it made again a deep and mysterious impression on him. Twelve years later, he wrote to Fliess (October 15, 1897) that he has found, with his new theory of universal repressed wishes of incest and parricide, the explanation for "the gripping power of *Oedipus Rex*." In other words, comments Cuddihy, Freud "proposes a theory *to explain* the play's power over him and to make 'intelligible' why he should identify so deeply with its hero, Oedipus. It is in the course of that effort that the core of the theory of psychoanalysis is born."

But then, Cuddihy suggests that Freud failed to see the real origin of his fascination with *Oedipus Rex*. What had resonated deeply in him from the time he first read *Oedipus Rex* was not so much the general plot of the play (the hero killing his father and marrying his mother), as the circumstances in which Oedipus killed his father: coming down a narrow road, Oedipus was rudely ordered to step aside by the herald of the king, then was struck on the head by the king himself. Enraged, Oedipus slew the king, his herald and the rest of his retinue except one. This story—not acted but narrated in the play—bears an uncanny resemblance with another story that had made a lasting impression on Freud a few years earlier, as he explained in *The Interpretation of Dreams.* This is a story that his father, a shtetl Jew from Moravia—where Sigmund was born—, had told him when he was ten or twelve years old,

> “to show how much better things were now than they had been in his days. ‘When I was a young man,’ he said, ‘I went for a walk one Saturday in the streets of your birthplace; I was well dressed, and had a new cap on my head. A Christian came up to me and with a single blow knocked off my cap into the mud and shouted: ‘Jew! get off the pavement!’ ‘And what did you do?’ I asked. ‘I went into the roadway and picked up my cap,’ was his quiet reply. This struck me as unheroic conduct on the part of the big, strong man who was holding the little boy by the hand. I had contrasted this situation with another which befitted my feelings better: the scene in which Hannibal’s father, Hamilcar Barca, made his boy swear before the household altar to take vengeance on the Romans. Ever since that time Hannibal had had a place in my fantasies.”

Freud, Cuddihy argues, had experienced shame of his father, and “to be ashamed of a father *is a kind of* ‘moral parricide.’”

> “Freud presumably experienced not only this rage and shame, but guilt about the rage and shame. He quickly ‘censored’ these unacceptable feelings, unacceptable to a dutiful son ostensibly proud of his father; he ‘repressed’ them. Years later he encounters Sophocles’ tragedy and it lays a spell on him.”

Still later, after his father’s death, he rationalized this spell with a universal theory that discharged him from further inquiry into his own family story. “But the *idee fixe* that Oedipus was to become for Freud,” Cuddihy maintains, “hinges on a small detail (small, but structurally indispensable for the action of the story) that Freud never mentions in all the countless times he retells the ‘legend’: … a social insult, a discourtesy on the road, stemming from someone in a position of social superiority (King Laius to the unknown wayfarer, Oedipus, just as the Christian in Freiberg who forced Jacob Freud into the gutter).” According to Cuddihy, the supposedly universal “Oedipus Complex” that Freud thought he discovered was in reality the veil of a characteristically Jewish complex of his time.

Even if we judge that thesis overstrained (it is questionable how the phantasies of avenging and killing the father could merge), we can appreciate how Cuddihy draws attention to the fact that Freud’s father—the father whom he felt compelled to exculpate, but toward whom he nevertheless experienced a murder wish—was a Jewish father recently immigrated from Yiddishland into the heart of European civilization.

Freud's disciple and first biographer Ernest Jones remarks that Freud "felt himself to be Jewish to the core, and evidently it meant a great deal to him."[4] Books dealing specifically with Freud's Jewishness (such as Moshe Gresser, *Dual Allegiance: Freud as a Modern Jew,* Sunny Press, 1994) can rely on several statements made by Freud himself, either in private correspondence or in Jewish environment. In the preface for the Hebrew translation of *Totem and Taboo,* for example, asking himself rhetorically what is Jewish in his work, Freud answered: "a very great deal, and probably its very essence."[5] In a speech prepared for delivery at the B'nai B'rith Lodge in Vienna in 1926, Freud explained his motivation for joining thirty years earlier (1897):

> "Whenever I have experienced feelings of national exaltation, I have tried to suppress them as disastrous and unfair, frightened by the warning example of those nations among which we Jews live. But there remained enough to make the attraction of Judaism and the Jews irresistible, many dark emotional powers all the stronger the less they could be expressed in words, as well as the clear consciousness of an inner identity, the familiarity of the same psychological structure. … So I became one of you."

This statement is an excellent illustration of what Cuddihy calls "the ordeal of civility," the struggle of every Jew who wishes to assimilate yet feels unable to overcome the "dark emotional powers" of his ancestral Jewishness, with its implicit imperative *not to* assimilate. Jewishness has much to do with what Ivan Boszormenyi-Nagy calls those "invisible loyalties" that can bind a person to his ancestors, by an irresistible system of values, obligations and debts.[7] The question is to what extent Freud's psychoanalytical theory is the result of Freud's surrender to those "dark emotional powers."

We must take Freud seriously when he tells us, in *The Interpretation of Dreams,* that his own Jewishness took the form of an identification with Hannibal, and the fantasy of "taking vengeance on the Romans." He went on to say:

> "I myself had walked in Hannibal's footsteps … Hannibal, with whom I had achieved this point of similarity, had been my favourite hero during my years at the Gymnasium; … Moreover, when I finally came to realize the consequences of belonging to an alien race, and was forced by the anti-Semitic feeling among my classmates to take a definite stand, the figure of the Semitic commander assumed still greater proportions in my imagination. Hannibal and Rome symbolized, in my youthful eyes, the struggle between the tenacity of the Jews and the organization of the Catholic Church. The significance for our emotional life which the anti-Semitic movement has since assumed helped to fix the thoughts and impressions of those earlier days. Thus the desire to go to Rome has in my dream-life become the mask and symbol for a number of warmly cherished wishes, for whose realization one had to work with the tenacity and single-mindedness of the Punic general, though their fulfillment at times seemed as remote as Hannibal's life-long wish to enter Rome."

The significance of this public confession, printed in 1899 for all the world to read, cannot be overestimated. Here Freud names as the driving force in his life the fantasy of entering Rome (the Christian world) and destroying it to avenge the Phoenicians (the Jews).

If Freud was deeply influenced by his Jewish background, so were the other founding members of the psychoanalytical movement. Dennis Klein writes in *Jewish Origins of the Psychoanalytic Movement*:

“From its beginning in 1902 to 1906, all 17 members were Jewish. The full significance of this number lies again in the way their viewed themselves, for the analysts were aware of their Jewishness and frequently maintained a sense of Jewish purpose and solidarity. … this feeling of positive Jewish pride formed the matrix of the movement in the psychoanalytic circle: As a spur to renewed independence, it tightened the bond among the members and powered their self-image of a redemptive elite.”[8]

The exception is Carl Jung, whom Freud named president of the International Psychoanalytical Association in 1910 precisely to deflect the reproach that psychoanalysis was a “Jewish science.”[9] Interestingly, Jung is the only member who never subscribed to Freud’s theory of infantile sexuality. In response to a letter by Karl Abraham, who complained that “Jung seems to be reverting to his former spiritualistic inclinations,” Freud explained : “it is really easier for you than it is for Jung to follow my ideas, for … you stand nearer to my intellectual constitution because of racial kinship (*Rassenverwandtschaft).*” Freud asked Abraham not to antagonize Jung because “it was only by his appearance on the scene that psychoanalysis escaped the danger of becoming a Jewish national affair.”[10]

In contrast to Jung, Abraham was the most zealot supporter of Freud’s theory of infantile sexuality. In *The History of the Psychoanalytic Movement,* 1919, Freud wrote that, “The last word in the question of traumatic etiology was later on said by Abraham, when he drew attention to the fact that just the peculiar nature of the child’s sexual constitution enables it to provoke sexual experiences of a peculiar kind, that is to say, traumas” (self-inflicted traumas, so to speak). Freud was referring to a 1907 paper by Abraham, “The Experiencing of Sexual Trauma as a Form of Sexual Activity.” It is perhaps significant that Abraham, son of an Orthodox rabbi, was also the most ethnocentric of Freud’s disciples. He wrote in 1913 an essay “On Neurotic Exogamy,” diagnosing Jewish men who say they “could never marry a Jewess” with a neurosis resulting from “disappointed incestuous love.”[11]

5. Denial, projection, inversion

I suggest that Freud’s abandon of the seduction theory and its cover-up by the Oedipus complex were motivated, half-unconsciously at least, by Freud’s loyalty, not only to his father, but to his Jewish community. In the 1890s, Freud’s clientele was drawn exclusively from the Jewish middle class. Imagine if Freud’s seduction theory had earned him the recognition he craved for: although he disguised the identity of his patients in his case studies, it would not have been long before his work was attacked, not just as “Jewish science,” but as evidence of the depravity of Jewish mores.

However, I don't think Freud reasoned consciously in this manner. As he was turning a blind eye on the incestuous sexuality of his patients' families, his blindness was not fake, but psychologically constrained; it is the blindness that characterizes Jewishness. At the core, Jewishness is the conviction, deeply internalized from the earliest age, of the superiority of Jews over non-Jews—"chosenness". Anything contradicting this superiority creates a cognitive dissonance which is overcome by denial.

Denial means projection: to protect the dirty secret of child abuse in Jewish families—including his own—, Freud projected an imaginary repressed infantile perversion on all mankind. Projection, in turn, means inversion: Freud's close disciple Otto Rank claimed that Jews had a more primitive, and therefore more healthy sexuality than Gentiles (Rank, "The Essence of Judaism," 1905). Freudians and Freudo-Marxists have systematically denounced Christian civilization as suffering from sexual repression. According to Wilhelm Reich, anti-Semitism is itself a symptom of sexual frustration, and could be cured by sexual liberation (*The Mass Psychology of Fascism*, 1934)—an improvement from Leo Pinsker's theory that Judeophobia was a "hereditary" and "incurable" "disease transmitted for two thousand years."[12] In order to understand the psychological background of this Reichian messianic mission to cure the Christian West, and in order to see more clearly the projective nature of the psychoanalytical theory of repression, it is helpful to know the personal story of Wilhelm Reich, which reads as a caricature of Freud's: At ten years old, when he realized that his mother was having an affair with his tutor, the young Wilhelm thought of blackmailing his mother into having sex with him. Eventually, he confided in his father about his mother's adultery. In 1910, after a period of beatings from his father, his mother committed suicide, for which Reich blamed himself.[13]

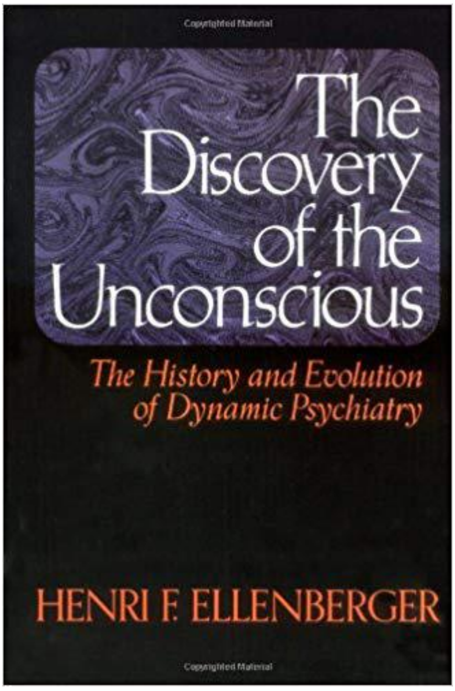
One of the most puzzling aspects of Jews' relationship with their host nations is its ambivalence—patterned on biblical "history": within Jewish thinking, saving the nations and destroying them are not two sides of the same coin, but one and the same, because what nations are supposed to be cured of is their very identity (their gods, in biblical terms). According to Andrew Heinze, author of *Jews and the American Soul*, Jews have shaped "American ideas about the mind and soul" with the preoccupation "to purge the evils they associated with Christian civilization."[14] It really started with Freud. In September 1909, invited to give a series of lectures in New England, Freud jokingly asked his companions, Sandor Ferenczi and Carl Jung: "Don't they know we're bringing them the plague?"[15] An extraordinary statement for a medical doctor pretending to have found a "cure" for neurosis. And a prophetic one: Freudism became a justification for a sexual "liberation" that can be seen in retrospect as a massive sexual abuse of the youth.

Sigmund’s grandson Sir Clement Freud, British MP, pedophile, rapist, and suspected murderer of a three-year-old girl

By a stunning coincidence, Freud was initiated into the recently founded B’nai B’rith in September 1897, precisely the time of his conversion to the dogma of infantile sexuality. Dennis Klein writes in chapter 3 of his book (“The Prefiguring of the Psychoanalytic Movement: Freud and the B’nai B’rith”) that after the bitter disappointment of being denied professorship, “Freud filled, through the B’nai B’rith, the professional as well as the social vacuum in his life.” He was a very active member attending almost every meeting during the first decade, his most productive years. He recruited at least three members and in 1901 was a founding father of a second lodge in Vienna, the Harmony Lodge. The same year, he gave a talk on “Goals and Purposes of the B’nai B’rith Societies.” Freud often presented his work to the B’nai B’rith before publishing it. In this respect, writes Klein, the Viennese B’nai B’rith lodge “was a precursor of the movement of psychoanalysis.” “After his death in 1939, the B’nai B’rith of Vienna continued, relentlessly, the support granted during his lifetime to the famous ‘brother.’”[16]

To what extent were the B’nai B’rith masonic meetings influential in Freud’s swing from the seduction theory to the Oedipus theory? No one can say. However, we can hold as fairly certain that Freud’s membership in the B’nai B’rith was influential in his becoming one of the major intellectual stars and gurus of modernity.

As a scientist, Freud was a failure, duped by his own unconscious and his unrealistic confidence that he could solve the human enigma by self-analysis alone. He was also an impostor who, in his published case studies, invented cures when they was none (as investigations into the real biographies of his patients have shown).[17] True, he was sometimes insightful. But the hagiographic image of Freud as the “discoverer of the unconscious" is totally unwarranted, as Henri Ellenberger has shown in his classic study, *The Discovery of the Unconscious*:


Copyrighted Material

The Discovery of the Unconscious

The History and Evolution of Dynamic Psychiatry

HENRI F. ELLENBERGER

Copyrighted Material

> "throughout the nineteenth century there existed a well-rounded system of dynamic psychiatry. … The basic features of the first dynamic psychiatry were the use of hypnosis as an approach to the unconscious mind, the interest in certain specific conditions called 'magnetic diseases,' the concept of a dual model of the mind with a conscious and an unconscious ego, the belief in the psychogenesis of many emotional and physical conditions, and the use of specific psychotherapeutic procedures; the therapeutic channel was seen as being the 'rapport' between hypnotist and patient. … the cultural impact of the first dynamic psychiatry was far greater than is generally believed."[18]

It could easily be argued that, in matters of psychology, every sensible thing that Freud said had been said before him, and that almost everything he said that hadn't been said before has been proven wrong.

So why did Freud become so famous? The long answer is that Freud benefitted from the same kind of communication networking that produced many other Jewish intellectual "geniuses", and made French novelist André Gide comment in 1914 (in his diary) about "this tendency to constantly emphasize the Jew, … this predisposition to recognizing in him talent, even genius"[19] The shorter answer to the question above is: B'nai B'rith. I will not suggest that the B'nai B'rith supported Freud's Oedipus theory because they saw its potential for the moral corruption of the West. Nor do I suggest that the B'nai B'rith and Freud conspired to ruin Western civilization with the pestilential idea of infantile sexuality. But I do suggest that, had Freud maintained his earlier conviction in the reality of the abuses suffered by his Jewish patients, he would not have received as much support.

To clarify this point, it is appropriate to recall a memorable demonstration of power by the B'nai B'rith, which has an obvious relevance to Freud's intellectual biography. In 1913, the B'nai B'rith created the Anti-Defamation League to save the life and the reputation of Leo Frank, the wealthy young president of the Atlanta chapter of B'nai B'rith, who was convicted of the rape and murder of Mary Phagan, a thirteen-year-old girl working in his pencil factory. The evidence for Frank's guilt was overwhelming, but tremendous financial resources were deployed for his legal defense—including false testimonies—and an intense publicity was orchestrated in the news media, with the *New York Times* devoting enormous coverage to the case. I quote from Ron Unz's article:

> “For almost two years, the nearly limitless funds deployed by Frank’s supporters covered the costs of thirteen separate appeals on the state and federal levels, including to the U.S. Supreme Court, while the national media was used to endlessly vilify Georgia’s system of justice in the harshest possible terms. Naturally, this soon generated a local reaction, and during this period outraged Georgians began denouncing the wealthy Jews who were spending such enormous sums to subvert the local criminal justice system. … All appeals were ultimately rejected and Frank’s execution date for the rape and murder of the young girl finally drew near. But just days before he was scheduled to leave office, Georgia’s outgoing governor commuted Frank’s sentence, provoking an enormous storm of popular protest, especially since he was the legal partner of Frank’s chief defense lawyer, an obvious conflict of interest. … A few weeks later, a group of Georgia citizens stormed Frank’s prison farm, abducting and hanging him, with Frank becoming the first and only Jew lynched in American history.”

Thanks to the mobilization of the Jewish power elite—“as one man”—, Leo Frank has been turned from a convicted pedophile and child murderer into a martyr of anti-Semitism. We don’t know what Freud thought of the case, but there is an obvious resonance between his “assault on truth” and the B’nai B’rith’s. If young Mary Phagan had visited a Freudian psychoanalyst before her atrocious death, and complained of her boss’ sexual overtures, she probably would have been told about her own “penis envy”; had she protested, she would have been told that her protest proved her sexual repression—exactly as happened to Freud’s patient Dora, Ida Bauer by her real name, an eighteen-year-old girl suffering from hysterical symptoms.[20]

Mary Phagan

7. The Isaac complex

The son's repressed wish to murder his father is perhaps Freud's most fertile intuition. The problem is with Freud's abusive generalization. Only the neurotic son of a destructive and manipulative father has a repressed wish to "kill the father." Freud discovered this impulse in himself, and, confounding his self-analysis for a scientific quest of universal laws, he projected it on all mankind. But the fact that Freud's Jewish disciples all discovered the same impulse, and that Freudism became so widely accepted by Jews, suggests that Freud's generalization was not without merit. It only suffered from the tendency of Jewish intellectuals to project Jewish issues on all humankind. The child's repressed wish to kill his father is not universally human, but may be characteristically Jewish. For the Jewish father is the guardian of Jewishness and the representative of the Jewish god. And every Jew aspires in the depth of his soul to free himself from Yahweh, the archetypal abusive and castrating Father. As Philip Roth's character Smilesburger says in *Operation Shylock*: "To appeal to a crazy, *violent* father, and for three thousand years, that is what it is to be a crazy Jew!"[21] And so the secret wish to murder the Jewish father is also a secret wish for the death of the Jewish god. It is therefore identical with the so-called "Jewish self-hatred" that Theodor Lessing saw as affecting every Jew without exception: "There is not a single man of Jewish blood in whom cannot be detected at least the beginning of Jewish self-hatred."[22]

By choosing a Greek myth as a metaphor for his theory, Freud was projecting on Gentiles a Jewish problem. Had he recognized the Jewish overtone of the complex, he might have called it the "Isaac complex," since Isaac is the son that Abraham was willing to slaughter. The expression "Isaac complex" has actually been used by French heterodox *psychoanalyst* Jean-Pierre Fresco, who defines it as "the overall consequences in the son's psyche of a father perceived as psychologically menacing, destroying or murderous."[23] Fresco calls such a father "Abrahamic." He draws his insight from a reading of Franz Kafka's autobiographical and posthumously published *Letter to the father,* in which Kafka describes the devastating effect on his personality of a father whose means of education were "abuse, threats, irony, spiteful laughter, and—oddly enough—self-pity." Kafka also wrote to his father: "My writing was all about you, all I did there, after all, was to bemoan what I could not bemoan upon your breast."

Kafka's major novels refer autobiographically to his relationship with his father and its deleterious psychic consequences. *The Metamorphosis* tells of Gregor Samsa's transformation into a repulsive insect chased and killed by his father, whose incestuous violence is suggested in the scene where the father attacks his son from behind with a cane, tapping his feet and "pushing out sibilants, like a wild man." After the death of Gregor appears his sister Grete, his double in the other sex, the homosexualized son. In *The Verdict*, Georg (anagram of Gregor) has just become engaged with Frieda Brandenfeld (same initials as Felice Bauer, the woman that Kafka had just started dating), and announces it to his father. The father opposes a terrible prohibition to this project of marriage, accompanied by extreme narcissistic violence. The paternal prohibition of emancipation through marriage is linked to an incestuous domination that becomes clear when Georg submissively proposes to the father to exchange beds. Fresco also finds the psychic trace of the father in Kafka's novel *The Trial*, whose narrator Joseph K. was arrested without knowing who slandered him nor who will judge him. According to Fresco, this uncomprehensible and omnipotent slanderer-accuser-judge is “the palimpsest of an archaic Abrahamic father unconsciously introjected as an archaic and sadistic superego, and turned into an inner persecutor.”

I find it very significant that Kafka—by his own admission—drew his inspiration from his experience as the son of a psychopathic father, while his Jewish literary critics consider him quintessentially Jewish. “By common consent,” said Harold Bloom, “Kafka is not only the strongest modern Jewish writer, but *the* Jewish writer.” (Hence Israel’s decade-long legal battle to secure his autograph manuscripts as national treasure.) Who is right, of Kafka and his critics? Does his genius come from his being Jewish, or from his having a psychopathic father? Obviously, it is impossible to distinguish the two factors, because the psychopathic father happens to be Jewish; he is, in Fresco’s terms, the typical “Abrahamic father.” But are not all Jewish fathers Abrahamic in the measure of their Jewishness? Is not the Jewish god a psychopathic father—and the psychopathic father a Jewish god?

Kafka perceived his sadistic father as a cruel divinity, whose laws were totally arbitrary and yet unquestionable, just like the Jewish god: “for me as a child everything you called out to me was positively a heavenly commandment,” he wrote in his *Letter to the Father.* “From your armchair you ruled the world. Your opinion was correct, every other was mad, wild, meshugge, not normal. Your self-confidence indeed was so great that you had no need to be consistent at all and yet never ceased to be in the right.”

> “Hence the world was for me divided into three parts: one in which I, the slave, lived under laws that had been invented only for me and which I could, I did not know why, never completely comply with; then a second world, which was infinitely remote from mine, in which you lived, concerned with government, with the issuing of orders and with the annoyance about their not being obeyed; and finally a third world where everybody else lived happily and free from orders and from having to obey. I was continually in disgrace; either I obeyed your orders, and that was a disgrace, for they applied, after all, only to me; or I was defiant, and that was a disgrace too, for how could I presume to defy you; or I could not obey because I did not, for instance, have your strength, your appetite, your skill, although you expected it of me as a matter of course; this was the greatest disgrace of all.”

8. The trauma of eight-day circumcision

Above all, the Abrahamic father is the executionneer of the commandment given to Abraham: “As soon as he is eight days old, every one of your males, generation after generation, must be circumcised” (Genesis 17:12). Had Freud preserved his original insight into the psychological damage of sexual abuse on children, he might have eventually reflected on the impact of neonatal circumcision. But he has been rather discreet on the subject—though he didn’t have his own sons circumcised. He broaches it in his latest books, but only in the context of anthropological speculations. In *New Introductory Lectures on Psychoanalysis,* he speculated that “during the human family’s primeval period, castration used to be carried out by a jealous and cruel father upon growing boys," and that "circumcision, which so frequently plays a part in puberty rites among primitive people, is a clearly recognizable relic of it."[25] Freud went further in *Moses and Monotheism*:

> "Circumcision is a symbolical substitute of castration, a punishment which the primeval father dealt his sons long ago out of the awfulness of his power, and whosoever accepted this symbol showed by so doing that he was ready to submit to his father's will, although it was at the cost of a painful sacrifice."[26]

Interestingly, Freud originally got that idea from Sandor Ferenczi, who had written in an article that greatly impressed Freud, that circumcision is "a means of inspiring terror, a symbol of castration by the father."[27]

Subscribe to New Columns

But we note that in the above quotations Freud isn't referring to Jewish circumcision of eight-day-old children, only to circumcision of adolescent boys. Given the Jewish undercurrent in Freud's intellectual biography, it is reasonable to assume that his inability to deal with the issue of Jewish neonatal circumcision is connected to his refusal to face the devastating reality of child abuse. Isn't the first abuse suffered by every Jewish male from the part of his parents and kins, circumcision on the eighth day? It physically impresses on every Jew, and on all Jews collectively, the traumatic domination of Yahweh and his Covenant.

The psychological impact of neonatal circumcision, performed without anesthesia and causing unbearable pain, has been studied by Professor Ronald Goldman, author of *Circumcision, the Hidden Trauma.* His research shows a disturbance in the mother-child bonding process after the ritual.[28] Testimonies from "Mothers Who Observed Circumcision" show that the mothers' guilt is also part of the equation. Here is one, from Elizabeth Pickard-Ginsburg:

> "I don't feel I can recover from it. […] We had this beautiful baby boy and seven beautiful days and this beautiful rhythm starting, and it was like something had been shattered! … When he was first born there was a tie with my young one, my newborn. And when the circumcision happened, in order to allow it I had to cut off the bond. I had to cut off my natural instincts, and in doing so I cut off a lot of feelings towards Jesse. I cut it off to repress the pain and to repress the natural instinct to stop the circumcision."

The unnatural incestuous wish that Freud and his Jewish male disciples discovered in their repressed unconscious could perhaps be explained as a result of the inhibition in mother-child bonding caused by the trauma of neonatal circumcision. A trauma caused at this age has little chance to ever be brought back into consciousness and be healed.

More research is perhaps needed on the possible link between Jewish circumcision and the fact, according to the 1906 *Jewish Encyclopedia*, that "the Jews are more subject to diseases of the nervous system than the other races and peoples among which they dwell."[29] Research done by sociologist Leo Srole in 1962 showed that the rate of neuroses and character disorders among Jews was about three times as high as among Catholics and Protestants.[30]

In *The Future of an Illusion*, Sigmund Freud describes "religion"—meaning essentially Christianity—as a "universal obsessional neurosis" which has for believers the merit that "their acceptance of the universal neurosis spares them the task of constructing a personal one." With a similar approach, Judaism can be described as a "collective sociopathy." This does not mean that "the Jews" are sociopaths, but rather that, in proportion to the degree of their identification as Jews, they are victims of a sociopathic mindset patterned from the Tanakh, "marked in their flesh" (impressed traumatically in their subconscious) by circumcision, and fuel by their elites with the paranoia of anti-Semitism. The difference between collective sociopathy and individual sociopathy is the same as between collective neurosis and individual neurosis according to Freud: participation in a collective sociopathic mentality allows members of the community to channel sociopathic tendencies toward the outside of the community, and to maintain inside a high degree of sociability.

Laurent Guyénot, Ph.D., is the author of *From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations*, 2018, and *JFK-9/11: 50 years of Deep State*, Progressive Press, 2014.

Notes

[1] Jeffrey Masson, *The Assault on Truth: Freud's Suppression of the Seduction Theory,* Farrar Strauss & Giroud, 1984.

[2] For instance, Nicolas Abraham and Maria Török, *L'Écorce et le Noyau,* Aubier-Flammarion, 1978.

[3] John Murray Cuddihy, *The Ordeal of Civility: Freud, Marx, Lévi-Strauss, and the Jewish Struggle with Modernity*, Delta Book, 1974 (on archive.org), chapter 4, pp. 48-57.

[4] Ernest Jones, *The Life and Work of Sigmund Freud*, vol. 1, *The FormativeYears and the Great Discoveries, 1856-1900*, Basic Books, 1953, p. 22, quoted by John Murray Cuddihy, *The Ordeal of Civility: Freud, Marx, Lévi-Strauss, and the Jewish Struggle with Modernity*, Delta Book, 1974 (on archive.org), p. 24.

[5] Richard J. Bernstein, *Freud and the Legacy of Moses,* Cambridge UP, 1998, p. 1, on http://assets.cambridge.org/97805216/30962/sample/9780521630962web.pdf

[6] Sigmund Freud, "On Being of the B'nai B'rith," reprinted in *Commentary*, March 1946, pp. 23-24, quoted in Peter Homans, *The Ability to Mourn: Disillusionment and the Social Origins of Psychoanalysis,* University of Chicago Press, 1989, p. 71.

[7] Ivan Boszormenyi-Nagy, *Invisible Loyalties: Reciprocity in Intergenerational Family Therapy,* Harper & Row, 1973.

[8] Dennis B Klein, *Jewish origins of the psychoanalytic movement*, The University of Chicago press, 1985, p. xi.

[9] Andrew Heinze, *Jews and the American Soul: Human Nature in the Twentieth Century*, Princeton University Press, 2004.

[10] Moshe Gresser, *Dual Allegiance: Freud as a Modern Jew,* State University of New York Press, 1994, p. 138; Cuddihy, *The Ordeal of Civility, op. cit.,* p. 77.

[11] Karl Abraham, "On Neurotic Exogamy," in *Clinical Papers and Essays on Psycho-analysis: The Selected Papers of Karl Abraham*, ed. Hilda Abraham, trans. Hilda Abraham and D. R. Elison, Basic Books, 1955, p. 48-50.

[12] Leon Pinsker, *Auto-Emancipation: An Appeal to His People by a Russian Jew*, 1882, on www.jewishvirtuallibrary.org/jsource/Zionism/pinsker.html

[13] Myron Sharaf, *Fury on Earth: A Biography of Wilhelm Reich,* St. Martin’s Press, 1983, retold by Gilad Atzmon in *Being in Time: A Post-Political Manifesto,* Skyscraper, 2017, pp. 93-94.

[14] Andrew Heinze, *Jews and the American Soul: Human Nature in the Twentieth Century*, Princeton University Press, 2006, pp. 3, 352.

[15] George Prochnik, *Putnam Camp: Sigmund Freud, James Jackson Putnam, and the Purpose of American Psychology,* Other Press, 2006, p. 422.

[16] Dennis B. Klein, *Jewish origins of the psychoanalytic movement*, The University of Chicago press, 1985, p. 74; Alain Lelouch, “Freud (1856-1939) au B’nai B’rith,” on https://www.bbfrance.org/Freud-1856-1939-au-B-nai-B-rith_a24.html

[17] Richard Webster, *Why Freud was Wrong,* Orwell Edition, 2005.

[18] Henri F. Ellenberger, *The Discovery of the Unconscious: The History and Evolution of Dynamic Psychiatry,* Basic Books, 1981, p. vii.

[19] André Gide, *Œuvres complètes,* Gallimard, 1933, tome VIII, p. 571.

[20] Kevin MacDonald, *The Culture of Critique: Toward an Evolutionary Theory of Jewish Involvement in Twentieth-Century Intellectual and Political Movements,* Praeger, 1998, p. 124.

[21] Philip Roth, *Operation Shylock: A Confession,* Simon & Schuster, 1993, p. 110.

[22] Theodor Lessing, *La Haine de soi: ou le refus d’être juif* (1930), Pocket, 2011, pp. 68.

[23] Jean-Pierre Fresco, “Kafka et le complexe d’Isaac *,” Le Coq-Héron*, 2003/2 (n° 173), pp. 108-120, on www.cairn.info/revue-le-coq-heron-2003-2-page-108.htm

[24] “Foreword” in Yosef Hayim Yerushalmi, *Zakhor: Jewish History and Jewish Memory* (1982), University of Washington Press, 2011.

[25] Sigmund Freud, *New Introductory Lectures on Psychoanalysis* (1933), Hogarth Press, 1964, p. 86.

[26] Sigmund Freud, *Moses and Monotheism*, Hogarth Press, 1939, p. 192.

[27] Sandor Ferenczi, *Further Contributions to the Theory and Technique of Psycho-Analysis* (1926), Hogart Press, 1999, p. 228.

[28] Ronald Goldman, *Circumcision, the Hidden Trauma: How an American Cultural Practice Affects Infants and Ultimately Us All,* Vanguard, 1997.

[29] “Nervous diseases,” by Joseph Jacobs and Maurice Fishberg, on www.jewishencyclopedia.com/articles/11446-nervous-diseases.

[30] Leo Srole, *Mental Health in the Metropolis: The Midtown Manhattan Study,* McGraw-Hill, 1962, New York UP, 1978; Nathan Agi, “The Neurotic Jew,” *The Beacon,* December 5, 2011.

[31] Sigmund Freud, *The Future of an Illusion,* Hogarth Press, 1928 , p. 76.

A Holocaust of Biblical Proportions, by Laurent Guyénot

unz.com/article/a-holocaust-of-biblical-proportions

Laurent Guyénot

November 11, 2019

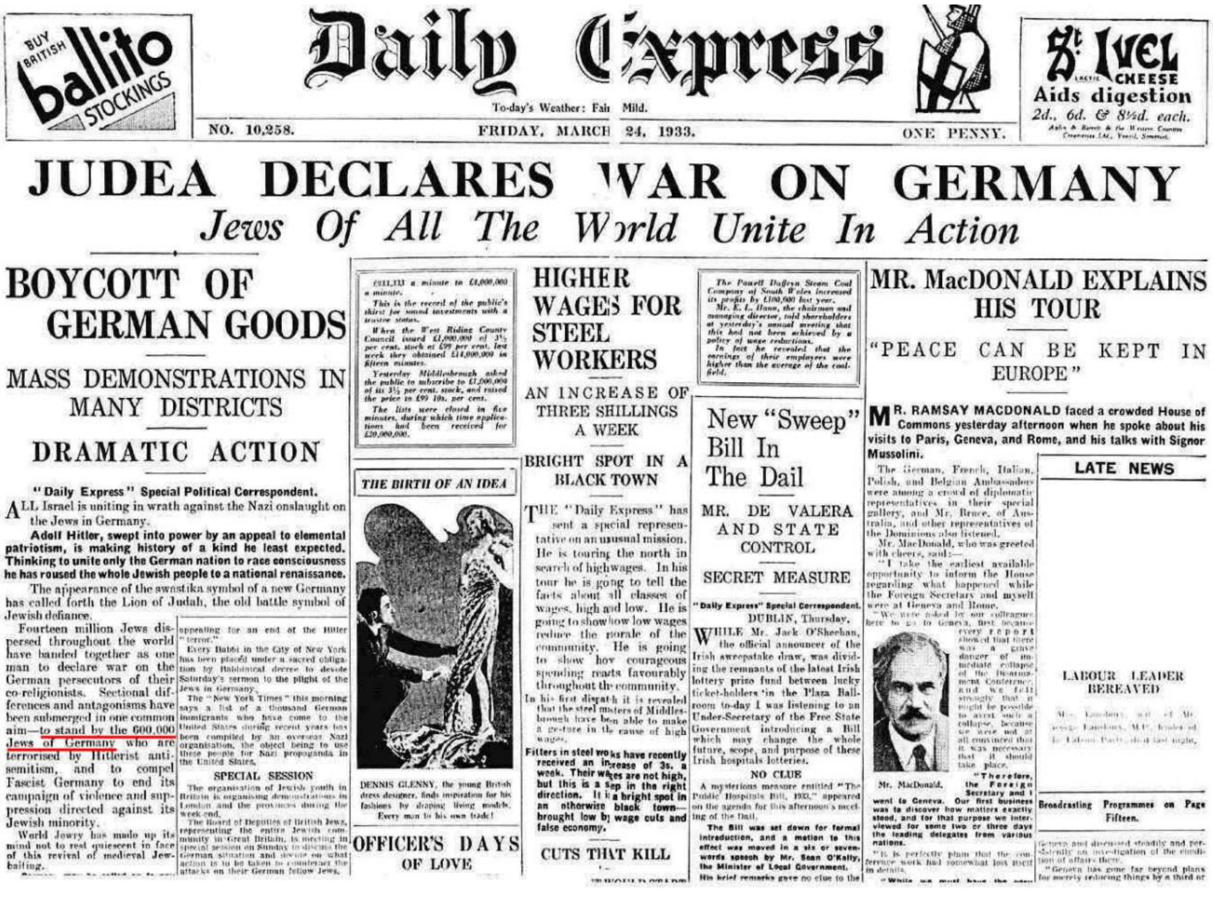
Jewish blood for Zion

Holocaust is term taken from the Hebrew Bible (in the Greek translation), designating the religious sacrifice of animals that are burned completely on an altar. The first holocaust recorded in the Bible is performed by Noah in Genesis 8. In a fit of rage, Yahweh has said to himself: "I shall rid the surface of the earth of the human beings whom I created, […] for I regret having made them." But after drowning almost all his creatures in a flood, Yahweh regrets having regretted, when Noah offers him a huge holocaust. "Yahweh smelt the pleasing smell and said to himself, 'Never again will I curse the earth because of human beings, because their heart contrives evil from their infancy." Yahweh has been addicted to the "sweet smell" of carbonized flesh ever since. According to the Book of Ezra, a gigantic holocaust was offered to Yahweh by the Judeo-Babylonians who (re)colonized Palestine, in preparation for the (re)building of the Temple (7:12-15).
Why, then, was the name "Holocaust" chosen to designate the destruction of "six millions" European Jews during World War II? Everything of importance in the history of Israel gets a biblical name, even Israel's nuclear deterrence policy, the "Samson Option". But why "holocaust"? In what sense is the Holocaust a holocaust? The obvious implication is that the death of millions of European Jews pleased Yahweh, and, by consequence, hastened the fulfillment of his messianic promise. As evident as it is, that implication is of course

unspeakable in explicite terms. It will only be whispered cryptically among initiates (read for example about Irving Greenberg's controversial statements on Wikipedia). At best, it can be veiled in religious terms: "The State of Israel is God's answer to Auschwitz," in Abraham Herschel's Trinitarian formula linking Yahweh (the Father), Israel (the Son), and the Holocaust (the Holy Ghost?).[1]

But in his book *The Holocaust Victims Accuse,* anti-Zionist rabbi Moshe Shonfeld comes close to the outrageous claim that the Zionists needed six millions cremated Jews for the foundation of the Jewish State: "The Zionist leaders saw the spilt Jewish blood of the holocaust as grease for the wheels of the Jewish national state." (Read a review of Moshe Shonfeld's book here, and get the book on pdf here.)

Are there any facts to back the theory that the Zionist elites willingly sacrificed the German Jews on the altar of Zionism? I think there are. We can start with the declaration of war published on the front page of the British *Daily Express,* March 24, 1933, at the initiative of Zionist Wall Street lawyer Samuel Untermeyer: "the Israeli people around the world declare economic and financial war against Germany." The words were carefully chosen to implicate the 400,000 Jews living in Germany among the conspirators against the German State and the German people: "Jews of All the World Unite in Action," read the headline, while the article insisted: "Fourteen million Jews dispersed throughout the world have banded as one man … to stand by the 600,000 Jews of Germany." This declaration, heard loud and clear in Germany, was a provocation meant to put the German Jews in extreme danger, at a time when "not a hair on a Jew's head had been touched," as Goebbels protested.



BUY BRITISH ballito STOCKINGS

Daily Express

To-day's Weather: Fair Mild.

NO. 10,258. FRIDAY, MARCH 24, 1933. ONE PENNY.

St. Ivel Lactic Cheese Aids digestion 2d., 6d. & 8½d. each.

JUDEA DECLARES WAR ON GERMANY

Jews Of All The World Unite In Action

BOYCOTT OF GERMAN GOODS

MASS DEMONSTRATIONS IN MANY DISTRICTS

DRAMATIC ACTION

"Daily Express" Special Political Correspondent.

ALL Israel is uniting in wrath against the Nazi onslaught on the Jews in Germany.

Adolf Hitler, swept into power by an appeal to elemental patriotism, is making history of a kind he least expected. Thinking to unite only the German nation to race consciousness he has roused the whole Jewish people to a national renaissance.

The appearance of the swastika symbol of a new Germany has called forth the Lion of Judah, the old battle symbol of Jewish defiance.

Fourteen million Jews dispersed throughout the world have banded together as one man to declare war on the German persecutors of their co-religionists. Sectional differences and antagonisms have been submerged in one common aim—to stand by the 600,000 Jews of Germany who are terrorised by Hitlerist anti-semitism, and to compel Fascist Germany to end its campaign of violence and suppression directed against its Jewish minority.

World Jewry has made up its mind not to rest quiescent in face of this revival of medieval Jew-baiting.

... appealing for an end of the Hitler "terror."

Every Rabbi in the City of New York has been placed under a sacred obligation by Rabbinical decree to devote Saturday's sermon to the plight of the Jews in Germany.

The "New York Times" this morning says a list of a thousand German immigrants who have come to the United States during recent years has been compiled by an overseas Nazi organisation, the object being to use these people for Nazi propaganda in the United States.

SPECIAL SESSION

The organisation of Jewish youth in Britain is organising demonstrations in London and the provinces during the week-end.

The Board of Deputies of British Jews, representing the entire Jewish community in Great Britain, is meeting in special session on Sunday to discuss the German situation and devise on what action is to be taken to counteract the attacks on their German fellow Jews.

£311,333 a minute to £4,000,000 a minute.

This is the record of the public's thirst for sound investments with a trustee status.

When the West Riding County Council issued £1,000,000 of 3½ per cent. stock at £99 per cent. last week they obtained £14,000,000 in fifteen minutes.

Yesterday Middlesbrough asked the public to subscribe to £1,000,000 of its 3½ per cent. stock, and raised the price to £99 10s. per cent.

The lists were closed in five minutes, during which time applications had been received for £20,000,000.

THE BIRTH OF AN IDEA

DENNIS GLENNY, the young British dress designer, finds inspiration for his fashions by draping living models. Every man to his own trade!

OFFICER'S DAYS OF LOVE

HIGHER WAGES FOR STEEL WORKERS

AN INCREASE OF THREE SHILLINGS A WEEK

BRIGHT SPOT IN A BLACK TOWN

THE "Daily Express" has sent a special representative on an unusual mission. He is touring the north in search of high wages. In his tour he is going to tell the facts about all classes of wages, high and low. He is going to show how low wages reduce the morale of the community. He is going to show how courageous spending reacts favourably throughout the community.

In his first dispatch it is revealed that the steel masters of Middlesbrough have been able to make a gesture in the cause of high wages.

Fitters in steel works have recently received an increase of 3s. a week. Their wages are not high, but this is a step in the right direction. It is a bright spot in an otherwise black town—brought low by wage cuts and false economy.

CUTS THAT KILL

The Powell Duffryn Steam Coal Company of South Wales increased its profits by £180,000 last year.

Mr. E. L. Hann, the chairman and managing director, told shareholders at yesterday's annual meeting that this had not been achieved by a policy of wage reductions.

In fact he revealed that the earnings of their employees were higher than the average of the coal-field.

New "Sweep" Bill In The Dail

MR. DE VALERA AND STATE CONTROL

SECRET MEASURE

"Daily Express" Special Correspondent.

DUBLIN, Thursday.

WHILE Mr. Jack O'Sheehan, the official announcer of the Irish sweepstake draw, was dividing the remnants of the latest Irish lottery prize fund between lucky ticket-holders in the Plaza Ballroom to-day I was listening to an Under-Secretary of the Free State Government introducing a Bill which may change the whole future, scope, and purpose of these Irish hospitals lotteries.

NO CLUE

A mysterious measure entitled "The Public Hospitals Bill, 1933," appeared on the agenda for this afternoon's meeting of the Dail.

The Bill was set down for formal introduction, and a motion to this effect was moved in a six or seven-words speech by Mr. Sean O'Kelly, the Minister of Local Government.

His brief remarks gave no clue to the

MR. MacDONALD EXPLAINS HIS TOUR

"PEACE CAN BE KEPT IN EUROPE"

MR. RAMSAY MACDONALD faced a crowded House of Commons yesterday afternoon when he spoke about his visits to Paris, Geneva, and Rome, and his talks with Signor Mussolini.

The German, French, Italian, Polish, and Belgian Ambassadors were among a crowd of diplomatic representatives in their special gallery, and Mr. Bruce, of Australia, and other representatives of the Dominions also listened.

Mr. MacDonald, who was greeted with cheers, said:—

"I take the earliest available opportunity to inform the House regarding what happened while the Foreign Secretary and myself were at Geneva and Rome.

"We were asked by our colleagues here to go to Geneva, first because every report showed that there was a grave danger of immediate collapse of the Disarmament Conference, and we felt strongly that it might be possible to avert such a collapse, because we were not at all convinced that it was necessary that it should take place.

Mr. MacDonald.

"Therefore, the Foreign Secretary and I went to Geneva. Our first business was to discover how matters exactly stood, and for that purpose we interviewed for some two or three days the leading delegates from various nations.

"It is perfectly plain that the conference work had somewhat lost itself in details.

... Geneva and discussed steadily and persistently an investigation of the condition of affairs there.

"Geneva has gone far beyond plans for merely reducing things by a third or

LATE NEWS

LABOUR LEADER BEREAVED

Broadcasting Programmes on Page Fifteen.

Many Jews, it must be said, protested at the irresponsibility of the Jewish financial elites' call for boycott. American rabbi Harry Waton would write in 1939 in his in *Program for the Jews*:

> "by this stupid boycott they aggravate the position of the Jews in Germany. In their vanity and stupidity the Jews in this country do not realize how inhuman and cruel it is to sacrifice the Jews in Germany in order to satisfy a stupid, and insane vanity. […] Six years passed since the Jews outside of Germany declared war against Nazi Germany and Fascist Italy. The Jews will never admit that the recent pogroms had much to do with their stupid boycott."[2]

Neither would they admit, of course, that the pogroms were the intended outcome of the boycott, as the necessary pretext needed to escalate the economic war into a military one, which would in turn bring hell down upon the German Jews.

How Hitler was trapped by his own prophecy

Predictably, five days after the declaration of the boycott, Hitler announced a counter-boycott of Jewish businesses in Germany as "defensive measure." At the same time, he warned that, "Jewry must recognize that a Jewish war against Germany will lead to sharp measures against Jewry in Germany."
On January 30, 1939, in an ultimate attempt to deter England from declaring war on Germany, Hitler sent her a warning from the Reichstag tribune. After recalling that he had often been a prophet, as when he predicted his own rise to power, Hitler added:

> "I want once again to be a prophet. If the international Finance-Jewry inside and outside of Europe should succeed in plunging the peoples of the earth once again into a world war, the result will be not the Bolshevization of earth, and thus a Jewish victory, but the annihilation [*Vernichtung*] of the Jewish race in Europe."

This "prophetic warning to Jewry!" as the headline of *Völkische Beobachter* put it the following day, was widely distributed and discussed. As if in response to it, England declared war on September 3, 1939. The World Jewish Congress (founded in 1936 to rally world Jewry against Hitler) immediately stated that it stood wholeheartedly by Britain. Hitler repeated his prophecy on January 30, 1941, this time at the address of the United States. The *New York Times* responded with an article that was tantamount to challenging him to act on his word:

> "there is not a single precedent to prove he will either keep a promise or fulfill a threat. If there is any guarantee in his record, in fact, it is that the one thing he will not do is the thing he says he will do."[4]

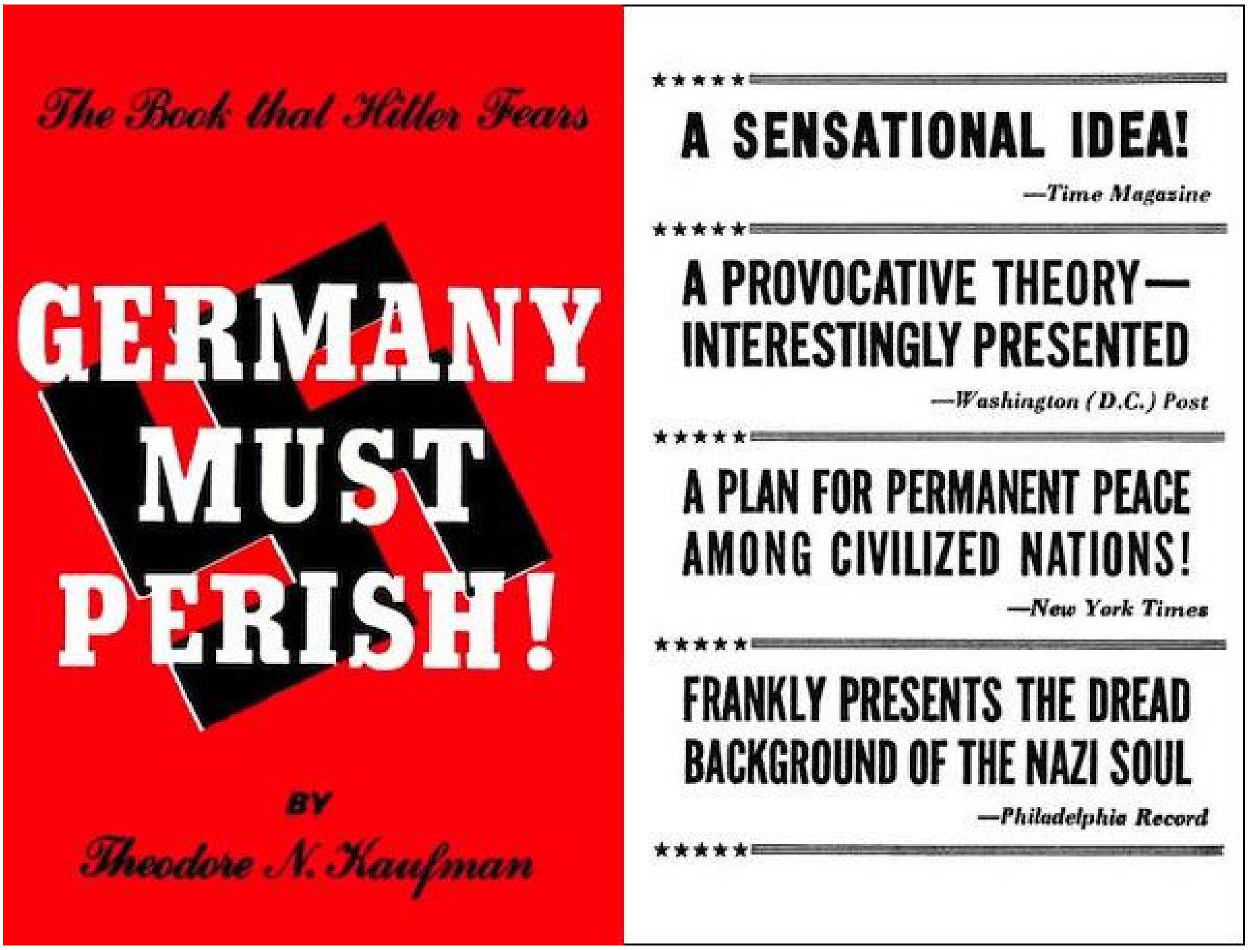
The United States entered the war in December 1941. A few days later, during the Reich Chancellery meeting of 12 December 1941, according to Goebbels' diary, Hitler declared that his prophecy "was not just a phrase. The world war is here, and the annihilation [*Vernichtung*] of the Jews must be the necessary consequence." Again, Hitler should have considered the obvious: he was being pushed to act on his prophecy.

That same year of 1941, in response to a plea for rescuing the Jews of Europe, Nathan Schwalb, head of the Jewish Agency in Switzerland, declined with the following justification:

> "if we do not bring sacrifices, with what will we achieve the right to sit at the table when they make the distribution of nations and territories after the war? […] only through blood will the land be ours."[5]

Already in 1938, the Anglo-American Zionists had sabotaged the Evian *International Conference on Political and Economic Problems Caused by the Expulsion of Jews from the Reich,* and the resolution of Western democracies to open their borders to the Jews that Germany would be happy to get rid of, because, said David Ben-Gurion, this "will endanger the existence of Zionism." German Jews were either to be forcibly converted to Zionism and emigrate to Palestine—but the British only allowed limited quotas—or be left to die in Nazi concentration camps—in both case, for the ultimate benefit of Zionism. When war broke out, there remained in Germany about 275,000 Jews who, for want of a visa granted by a foreign country, were unable to emigrate. This had been planned by the Anglo-American Zionists.

Everything possible was done to intensify German rage against Jews. In early 1941 appeared the 96–page booklet by Jewish American businessman Theodore Kaufman, *Germany Must Perish,* advocating "the extinction of the German nation and the total eradication from the earth, of all her people," by sterilizing all German males under sixty, and females under forty-five, which could be done in less than a month by about twenty thousand surgeons. "Accordingly in the span of two generations, […] the elimination of Germanism and its carriers, will have been an accomplished fact."[7] Interviewed by the *Canadian Jewish Chronicle*, Kaufman speaks of the Jews' "mission" to guide humankind toward "perpetual peace"; thanks to them, "slowly but surely the world will develop into a paradise"; but for the moment, "let us sterilize all Germans and wars of world domination will come to an end!"[8] Kaufman's book was reviewed positively in the *New York Times* and the *Washington Post*. In 1944, it would be commented upon by Louis Nizer in his influential book *What to Do with Germany?* (highly praised by Harry Truman). Nizer rejected Kaufman's solution as exaggerated, but recommended the death penalty for 150,000 Germans, and "labor battalions" for hundreds of thousands more.[9]



The Book that Hitler Fears

GERMANY MUST PERISH!

BY

Theodore N. Kaufman

★★★★★

A SENSATIONAL IDEA!

—Time Magazine

★★★★★

A PROVOCATIVE THEORY—INTERESTINGLY PRESENTED

—Washington (D.C.) Post

★★★★★

A PLAN FOR PERMANENT PEACE AMONG CIVILIZED NATIONS!

—New York Times

★★★★★

FRANKLY PRESENTS THE DREAD BACKGROUND OF THE NAZI SOUL

—Philadelphia Record

★★★★★

Louis Marschalko, in *The World Conquerors: The Real War Criminals* (1958), cites a few more well-published Jewish authors advocating a “final solution” for the “German question”: Leon Dodd, who in *How Many World Wars* (New York, 1942), proclaims that no Germany and no German race must be left after the war; Charles Heartman, who in *There Must Be No Germany After This War* (New York, 1942), also demands the physical extermination of the German people; Einzig Palil, who in *Can We Win the Peace?* (London, 1942), demanded the dismembering of Germany and the total demolition of German industry; Ivor Duncan, who in the March, 1942, issue of *Zentral Europa Observer,* demanded the sterilization of forty million Germans, estimating the total cost at five million pounds sterling.[10]

Shortly after the Normandy landings, Roosevelt and Churchill discussed the future of Germany at the Second Quebec Conference of September 11, 1944, and signed a project developed under the leadership of Jewish-Americans Henry Morgenthau Jr., the Secretary of the Treasury, and his assistant Harry Dexter White. This *Suggested Post-Surrender Program for Germany, or Program to Prevent Germany from Starting a World War III,* “is looking forward to converting Germany into a country primarily agricultural and pastoral in its character,” by dismantling and transporting to Allied nations “all industrial plants and equipment not destroyed by military action,” while calling for “forced German labor outside Germany.” The revelation of this insane “Morgenthau Plan” by the *Wall Street Journal* (September 23) pushed the Nazis into a desperate fight-to-the-death mentality, and further rage against Jews.[11]

Meanwhile, in 1944, a new effort by the Roosevelt administration for opening the borders of allied countries to Jewish refugees was again aborted by American Zionists. When Morris Ernst, sent by Roosevelt to London to discuss the project, returned with British agreement to welcome 150,000 refugees, Roosevelt was satisfied: “150,000 to England—150,000 to match that in the United States—pick up 200,000 or 300,000 elsewhere and we can start with half a million of these oppressed people.” But a week later, Roosevelt announced to Ernst the abandonment of the project “because the dominant vocal Jewish leadership of America won’t stand for it.” The Zionists, said Roosevelt, “know they can raise vast sums for Palestine by saying to donors, ‘There is no other place for this poor Jew to go.’ But if there is a world political asylum, they cannot raise their money.” Incredulous, Ernst made the rounds of his Jewish contacts. He wrote in his memoirs that, “active Jewish leaders decried, sneered and then attacked me as if I were a traitor. At one dinner party I was openly accused of furthering this plan of freer immigration [into the US] in order to undermine political Zionism.”[12]

The same Jews who had lobbied so hard until the 1930s in favor of unrestricted Jewish immigration in the US now wanted Jews to remain trapped in Germany, until the survivors could be forced into Palestine.

How, otherwise, could they be able to capitalize on a death toll of six million Jews? Six million is the number they had settled on long ago for Israel’s founding holocaust, it seems (read “Two hundred ‘Six million Jews’ allegations from 1900-1945” or watch “Six million Jews 1915-1938”). On October 31, 1919, for example, in an article titled “The Crucifixion of Jews Must Stop!” *The American Hebrew* had warned of “this threatened holocaust of human life” on “six millions” European Jews (a figure repeated seven times in one page) who “are being whirled toward the grave … through the awful tyranny of war and a bigoted lust for Jewish blood,” and concluded that “Israel is entitled to a place in the sun.” “Jewish blood” referred in this case to the pogroms by Russian and Ukrainian counter-revolutionaries, which made 6,000 victims that year—a disappointing number.

Ever since Theodor Herzl used the Dreyfus Affair as a springboard for Zionism, it was understood that “Anti-Semitism is a propelling force which, like the wave of the future, will bring Jews into the promised land,” as Herzl wrote in his dairy. “Anti-Semitism has grown and continues to grow—and so do I.” Logically, the propelling force will be proportional to the violence of the anti-Semitism, that is, to the reported number of its victims and the graphic horror of their doom.

The Nazis’ good Jews

The Jews who suffered the most under Nazi Germany were not the Zionist Jews. The Zionist Jews were regarded by the Nazis as the good Jews.[14] And for good reasons: they applauded the 1933 Nuremberg laws, and they protested against the economic boycott imposed by American Jews. The Zionist Federation of Germany addressed a memorandum to “the New German State” (dated June, 21) condemning the boycott, and expressing sympathy for the Nazi ideology:

> “Our acknowledgment of Jewish nationality provides for a clear and sincere relationship to the German people and its national and racial realities. Precisely because we do not wish to falsify these fundamentals, because we, too, are against mixed marriage and are for maintaining the purity of the Jewish group and reject any trespasses in the cultural domain.” “The realization of Zionism could only be hurt by resentment of Jews abroad against the German development. Boycott propaganda—such as is currently being carried on against Germany in many ways—is in essence un-Zionist.”[15]

A prominent leader of German Jewry, Joachim Prinz, future president of the *American Jewish Congress,* wrote in his book *Wir Juden* (“We the Jews”) published in Berlin in 1934:

> “We want assimilation to be replaced by a new law: the declaration of belonging to the Jewish nation and the Jewish race. A state built upon the principle of the purity of nation and race can only be honored and respected by a Jew who declares his belonging to his own kind.”[16]

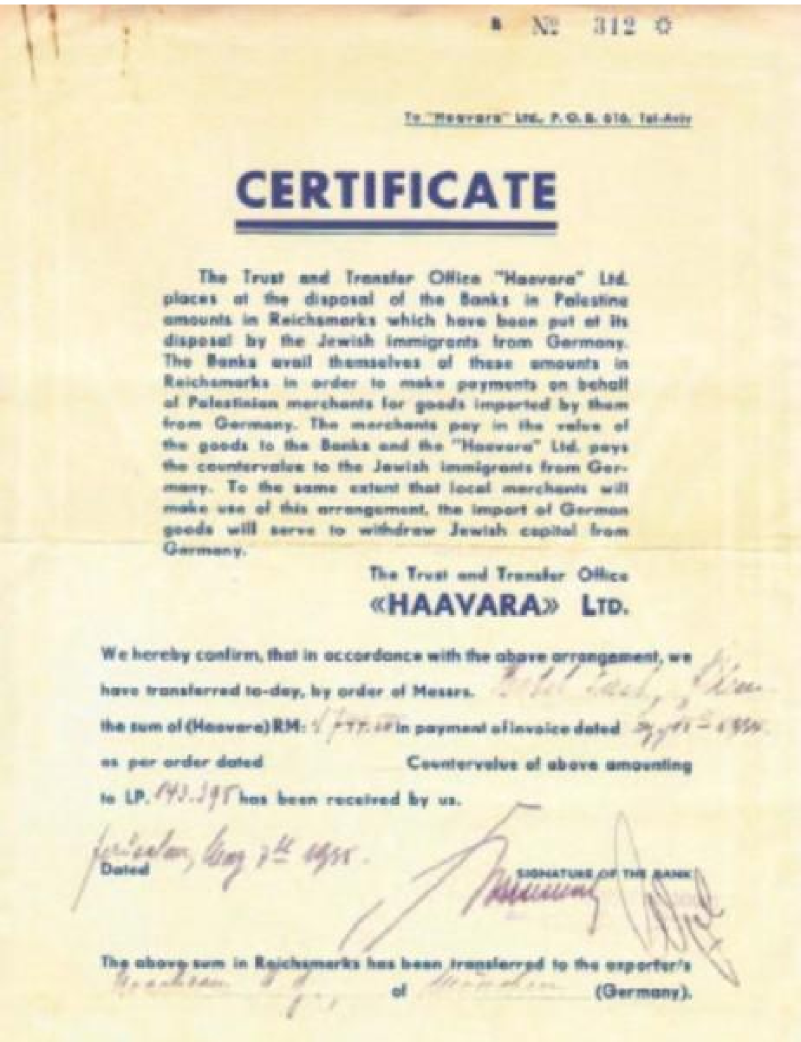
This was not just opportunism. There had always been sympathy between Jewish and German racialism, to the point that rabbi Waton (quoted above) claimed that, “Nazism is an imitation of Judaism.”[17] It was not Hitler, but Zeev Jabotinsky who wrote in his *Letter on Autonomy,* some twenty years before *Mein Kampf*:

> “A Jew brought up among Germans may assume German custom, German words. He may be wholly imbued with that German fluid but the nucleus of his spiritual structure will always remain Jewish, because his blood, his body, his physical-racial type are Jewish. […] A preservation of national integrity is impossible except by a preservation of racial purity.”

So it was very logically that Reinhardt Heydrich, chief of the SS Security Service, wrote in 1935 in *Das Schwarze Korps,* the SS journal:

> “We must separate Jewry into two categories: the Zionists and those who favour being assimilated. The Zionists adhere to a strict racial position and by emigrating to Palestine they are helping to build their own Jewish state. […] The time cannot be far distant when Palestine will again be able to accept its sons who have been lost to it for over a thousand years. Our good wishes together with our official good will go with them.”[19]

Sixty thousand wealthy German Zionists were allowed to settle with their fortune in Palestine under the *Haavara Agreement*, a decisive contribution to the Jewish colonization of Palestine.[20] As Hannah Arendt reminded in 1963, “all leading positions in the Nazi-appointed ‘Reichsvereinigung’ [compulsory organization of all Jews in Nazi Germany, who selected Jews for emigration] were held by Zionists.” This created “a situation in which the non-selected majority of Jews inevitably found themselves confronted with two enemies—the Nazi authorities and the Jewish authorities.”[21] The Zionists and the Nazis were united against the very notion of assimilation and the abomination of intermarriage.



№ 312

To "Haavara" Ltd., P.O.B. 610, Tel-Aviv

CERTIFICATE

The Trust and Transfer Office "Haavara" Ltd. places at the disposal of the Banks in Palestine amounts in Reichsmarks which have been put at its disposal by the Jewish immigrants from Germany. The Banks avail themselves of these amounts in Reichsmarks in order to make payments on behalf of Palestinian merchants for goods imported by them from Germany. The merchants pay in the value of the goods to the Banks and the "Haavara" Ltd. pays the countervalue to the Jewish immigrants from Germany. To the same extent that local merchants will make use of this arrangement, the import of German goods will serve to withdraw Jewish capital from Germany.

The Trust and Transfer Office
«HAAVARA» LTD.

We hereby confirm, that in accordance with the above arrangement, we have transferred to-day, by order of Messrs.

the sum of (Haavara) RM: in payment of invoice dated

as per order dated Countervalue of above amounting

to LP. 143.395 has been received by us.

Dated

SIGNATURE OF THE BANK

The above sum in Reichsmarks has been transferred to the exporter's

of (Germany).

To say that Hitler was a Zionist would be exaggerated, for he wrote in 1923:

> “For while Zionism tries to make the other part of the world believe that the national self-consciousness of the Jew finds satisfaction in the creation of a Palestinian State, the Jews again most slyly dupe the stupid goyim. They have no thought of building up a Jewish State in Palestine, so that they might inhabit it, but they only want a central organization of their international world cheating, endowed with prerogatives, withdrawn from the seizure of others: a refuge for convicted rascals and a high school for future rogues.”[22]

Yet from 1933 to 1938, Hitler regarded German Zionists as ideological and strategic allies in his desire to rid Germany of its Jews. And there is no question that most Jews who died under Nazism were among the assimilationist Jews, those who had no sympathy for Zionism, and whom Zionists regarded as apostates and traitors to their race.
That, I believe, explains why the Holocaust is called the Holocaust: the idea that assimilationist Jews must perish is consistently biblical. The notion comes straight from Deuteronomy:

> “If your brother, the son of your father or of your mother, or your son or daughter, or the spouse whom you embrace, or your most intimate friend, tries secretly to seduce you, saying, ‘Let us go and serve other gods,’ […], you must stone him to death, since he has tried to divert you from Yahweh your God. […] All Israel, hearing of this, will be afraid, and none of you will do such a wicked thing again” (Deuteronomy 13:7-12).[23]

And if in one town, “scoundrels from your own stock […] have led their fellow-citizens astray, saying, ‘Let us go and serve other gods,’” then

> “you must put the inhabitants of that town to the sword; you must lay it under the curse of destruction—the town and everything in it. You must pile up all its loot in the public square and burn the town and all its loot, offering it all to Yahweh your God. It is to be a ruin for all time, and never rebuilt” (Deuteronomy 13:13-17).

Or, according to another translation: “the entire town must be put to the torch as a burnt offering to Yahweh your God.”

The Levites’ rule of terror

In biblical terms, assimilation means “serving other gods.” The Jews who seek assimilation deserve death, and their death will serve as an example to the rest. When, in the second century BC, some Israelites said, “let us ally ourselves with the gentiles surrounding us, for since we separated ourselves from them many misfortunes have overtaken us,” the Maccabees “organized themselves into an armed force, striking down the sinners in their anger, and the renegades in their fury” (1Maccabees 1-2), and established their Hasmonean theocracy.

Terrorizing the Jews into submission to strict separateness and endogamy is the essence of the Yahwist covenant. The Torah shows that Yahweh’s rule of terror rests on the sacrifice of assimilationist and rebellious Jews. In the Book of Numbers, when an Israelite had the gall to appear before Moses with his Midianite wife, Phinehas, grandson of Aaron, “seized a lance, followed the Israelite into the alcove, and there ran them both through, the Israelite and the woman, through the stomach.” Yahweh congratulated Phinehas for having “the same zeal as I have,” and, as a reward, gave “to him and his descendants after him, […] the priesthood for ever” that is, “the right to perform the ritual of expiation for the Israelites” (Numbers 25:11-13). Let us ponder the fact that, according to the Bible, the Aaronite priesthood was a reward for the double murder of an assimilationist Israelite and his non-Jewish wife.

Even more revealing is the story in Exodus 32. After the episode of the Golden Calf, Moses conspires with the sons of Levy who rallied around him:

> “He said to them, ‘Yahweh, god of Israel, says this, ‘Buckle on your sword, each of you, and go up and down the camp from gate to gate, every man of you slaughtering brother, friend and neighbour.’ The Levites did as Moses said, and of the people about three thousand men perished that day. ‘Today’, Moses said, ‘you have consecrated yourselves to Yahweh, one at the cost of his son, another of his brother; and so he bestows a blessing on you today’” (Exodus 32:27-29).

As a reward for having slaughtered 30,000 Israelite “apostates”, the Levites receive their privilege as the hereditary sacerdotal class, an oligarchy sustained by the other tribes. Here is how the biblical scholar Karl Budde paraphrases this episode, the founding story of the institution of the Levites:

> “Here we have, in fact, the very moment of Levi’s origin, and this is how it must be understood. At Moses’ call the faithful from *all the tribes* hasten to him and lend him their arm even against their own kindred. Those thus tested and proved remained from this time on united, and formed a new tribe, ‘Levi.’ […] Levy is thus, as it were, the bodyguard, the pick of those faithful to Yahweh who gather about Moses, renouncing the old ties of tribe and family.”[25]

In Numbers 16-17, a group of two hundred and fifty Levites, led by Korah, are themselves exterminated for having rebelled against Moses and Aaron. “I am going to destroy them here and now,” said Yahweh, and “Fire then shot out from Yahweh and consumed the two hundred and fifty men offering incense” (16:20-35). “On the following day, the whole community of Israelites were muttering against Moses and Aaron and saying, ‘You are responsible for killing Yahweh’s people!’” Then Yahweh said “I am going to destroy them here and now,” and a plague decimated fourteen thousand seven hundred of them (17:6-14).

What these episodes highlight is that the authority of Yahweh and of his elite cast of Levites is entirely founded on violence and terror against the Israelites themselves. It also shows that the Covenant is based on the permanent threat of destruction. Jews who challenge their representative elites and who socialize with their non-Jewish neighbors, who eat with them, who intermarry with them, and who, while doing all this, show respect to their gods, are the dregs of the Jewish people, traitors to Yahweh and to their race. They deserve to be eliminated without mercy, especially since they endanger the whole community by attracting Yahweh’s wrath.

Yahweh teaches the Jewish people that friendship with non-Jews is a betrayal of the covenant, and will be punished by disaster, possibly extermination. Joshua, Moses’ successor, said to the Israelites who had taken possession of Canaan:

> “Never mix with the peoples who are still left beside you. Do not utter the names of their gods, do not swear by them, do not serve them and do not bow down to them. […] if you make friends with the remnant of these nations still living beside you, if you intermarry with them, if you mix with them and they with you, then know for certain that Yahweh your god will stop dispossessing these nations before you, and for you they will be a snare, a pitfall, thorns in your sides and thistles in your eyes, until you vanish from this fine country given you by Yahweh your god. […] For if you violate the covenant which Yahweh your god has imposed on you, if you go and serve other gods and bow down to them, then Yahweh’s anger will be roused against you and you will quickly vanish from the fine country which he has given you.” (Joshua 23:6-16)

Joshua’s conquest of the Promised Land is the blueprint for the Zionist colonization, and the mentality has not changed. Zionism, the founding ideology of the Jewish State, is a secularized version of Yahwism. Its concept of Jewish nationhood is strictly biblical, and therefore intensely ethnocentric and xenophobic. And so it is natural that a Zionist like Benzion Netanyahu (Benjamin’s father) would consider that for a Jew to marry a non-Jew is “even from a biological point of view, an act of suicide.”[26] Golda Meir, prime minister of Israel from 1969 to 1974, reportedly formulated the same idea in more evocative terms: “To marry a non-Jew is to join the six million [exterminated Jews].”[27] In other words, those assimilationist Jews who break the endogamic covenant might as well be holocausted, as far as Israel is concerned. That is so biblical!

The psychopathic biblical paradigm

In the World War II Holocaust, Jews were not killed by other Jews, as in the biblical passages mentioned above. But from the biblical point of view, it makes no difference, because it is always Yahweh who hits the Israelites, whether he is using Moses (a murderer on the run from the beginning), or sending them plagues, stones from heaven or foreign armies. To punish David for having ordered a national census (counting dead Jews in OK, but living Jews is not), Yahweh gives him the choice: “Which do you prefer: to have three years of famine befall your country; to flee for three months before a pursuing army; or to have three days of epidemic in your country?” David chose the epidemic, which made seventy thousand dead (2Samuel 24:13), but Yahweh could just as well use a foreign army.

Whenever Israelites are attacked, it is because Yahweh wants to punish them for their rebelliousness and their idolatry. It is Yahweh who sent the Assyrians to destroy the Northern kingdom of Israel to punish the Israelites for their “idolatry” (2Kings 17; Amos 3:14), and it is Yahweh who moved the Babylonian army to destroy the towns of Judah, “because of the wicked deeds they committed to provoke my anger, by going and offering incense and serving other gods” (Jeremiah 44:3).

The real cause-effect relationship between religious pluralism and the Babylonian campaign against Jerusalem was, in fact, exactly the opposite of what the Bible claims. In the ancient world, international diplomacy was closely related to religious tolerance: nations showed respect to each other by respecting each other’s gods. The Judean king

Manasseh is blamed by the biblical scribes for having done "what is displeasing to Yahweh, copying the disgusting practices of the nations whom Yahweh had dispossessed for the Israelites" by worshipping "the whole array of heaven" (2 Kings 21:2-3). But his 55-year-long reign was a period of exceptional peace and prosperity. By contrast, his grandson Josiah, who is praised for removing from the temple "all the cult objects which had been made for Baal, Asherah and the whole array of heaven," and exterminating all the priests "who offered sacrifice to Baal, to the sun, the moon, the constellations and the whole array of heaven" (2Kings 23:4-5), brought disaster to his kingdom by his arrogant policy of exclusivism and provocation toward Babylon.

But the lessons of history are lost on the biblical scribes. Their teaching is not only historically deceptive; it is an insult to common sense and moral sense, which teaches that conviviality (sharing meals, occasionally intermarrying…) fosters trust and civil peace, while separateness creates mistrust and conflict. Yahweh's message is a recipe for catastrophe (*shoah* in Hebrew). It amounts to telling the Jews: "Do not socialize with your neighbors, but despise their traditions, and, if possible, dispossess them or exterminate them. If, after that, they violate you, it is your fault: you have not obeyed scrupulously enough." Such is the insane "wisdom" internalized by Jews for a hundred generations.

With their minds framed by the biblical paradigm, Jews are not easily persuaded that they may bear some collective responsibility for the persecution that befalls them. After all, even Gentiles now tell them that, "the Jew, that object of so much hatred, is perfectly innocent, nay harmless" (Jean-Paul Sartre, *Réflexions sur la question juive,* 1946).[28] Assured by their tradition and their leadership of the perfect innocence of their community, Jews naturally view their critics as irrational and pathological. It is, it seems to them, in the nature of non-Jews to hate Jews. "Judeophobia is a variety of demonopathy," wrote Leon Pinsker (a medical doctor). "As a psychic aberration it is hereditary, and as a disease transmitted for two thousand years it is incurable."[29] What the Jews have to do, then, is to protect themselves, even preventively, from the hatred of non-Jews, and whatever form of deception or coercion they have to employ in doing so is mere self-defense. "For the Jew the world is a cage filled with wild beasts," wrote Henry Miller.[30]

Like most traits of Jewish collective psychology, this is a cognitive pattern learned from the Bible. A good illustration of it is the black-out in the causal chain of events between, on the one hand, the end of Genesis, when Joseph ruined the peasants of Egypt, forced them into debt and finally into bondage, while enriching his tribesmen, and, on the other hand, the beginning of Exodus, when a king of Egypt "who had never heard of Joseph", seeing that the Israelites had become "more numerous and stronger than we are," decided to take measures "to stop them from increasing any further, or if war should break out, they might join the ranks of our enemies" (Exodus 1:9-10). Considering the parasitic activity of Jacob's tribe, the king's worries and his decision to tax the Israelites with forced labor may seem entirely justified; but because Joseph the stockjobber is Yahweh's saint, acting for the prosperity of Yahweh's chosen people, his behavior is beyond reproach, and Pharaoh is therefore presented as irredeemably evil. Come to think of it, it is perfectly appropriate that Pharaoh be seen as the biblical prototype of Hitler, who wanted to curtail Jewish influence in Germany and had reasons to fear that Jews might "join the ranks of his enemies."

Another symbolic illustration of the way the Torah inhibits any consideration of the responsibility of Israel in the nations' hostility, is found in the short prophetic book of Obadiah: Esau is blamed by Yahweh for his resentment against his brother Jacob (aka Israel), without a reminder that Esau has been cheated of his birthright by Jacob:

> "For the violence done to your brother Jacob, shame will cover you and you will be annihilated forever! […] The House of Jacob will be a fire, the House of Joseph a flame, and the House of Esau like stubble. They will set it alight and burn it up, and no one of the House of Esau will survive." (Obadiah 10-18)

We have here, actually, a nice prophecy of a holocaust for the House of Esau (symbolizing the nations, and, in later rabbinic tradition, specifically Christian nations).

Holocausts of Gentiles for Yahweh and Zion

Obviously, Yahweh can use holocausts of Gentiles too. After all, there is little difference between Gentiles and animals. The first reported case appears in Numbers 31, after the slaughter of the Midianites, save their flocks and 32,000 virgin girls. The booty was divided in two: half for the combatants, half for the rest. From the combatants' half, Yahweh required as his own "portion", "one out of every five hundred persons, oxen, donkeys and sheep." Yahweh's portion included 32 girls, all entrusted to the priest Eleazar for him to offer them to Yahweh. How were they offered to Yahweh? The Good Book doesn't say. But we know that animals were always served to Yahweh as holocausts, and the wording of Numbers 31 makes no distinction between human and animal spoils, but rather insists on putting them in the same bag. So there is no reason to suppose that "Yahweh's portion" of virgin girls were offered to Yahweh in any other way than Yahweh's portion of oxen, donkeys and sheep.
King David's treatment of the inhabitants of the city of Rabba also qualifies as a holocaust: David gathered all the prisoners, and "cut them with saws, and with harrows of iron, and with axes," and "made them pass through the brick kiln: and thus did he unto all the cities of the children of Ammon" (2Samuel 12:3 and 1Chronicles 20:3).[31] Although it is not made explicit that dismembering and cremating the Ammonites in brick kilns was meant as a "burnt offering" to Yahweh, we are given to understand that he approved of it; we guess he liked the smell.
The complete extermination of the Canaanites ("men and women, young and old") in the towns of Jericho, Makkedah, Libnah, Lachish, Eglon, Hebron, Debir, and Hazor in the Book of Joshua, chapters 6 to 12, and the same fate reserved for the Amalekites in 1Samuel 15, are also holocausts that obviously pleased Yahweh.
From the Zionist viewpoint, the First and the Second World Wars can be interpreted as holocausts for Zion, since they brought blessings upon Israel. In my first article for unz.com, I suggested that even the Vietnam War could be considered a Holocaust for Zion, because it was willed by the Zionist agent Lyndon Johnson and his National Security Advisor Walt Rostow, and provided the favorable international context for Israel to launch its 1967 war of annexation. This was remarked by French President Charles De

Gaulle who, in a famous press conference (November 27, 1967), called for an international settlement on the basis of Israel's withdrawal from the occupied territories, but added:
Subscribe to New Columns

> "But one cannot see how such an agreement could be reached as long as one of the greatest among the four will not withdraw from the heinous war that they are waging elsewhere. Without the tragedy of Vietnam, the conflict between Israel and the Arabs would not have become what it has become."[32]

The Holocaust cult

History is a study of causes and effects in human decisions and actions. But Israel sees its own history through the biblical prism of its chosenness, which makes it blind to its own responsibility in Gentile hostility. History is replaced by memory, the substance of legends and myths. That is why Yosef Yerushalmi argues in his book *Zakhor: Jewish History and Jewish Memory,* that Israel "chose myth over history." That applies to the Holocaust: "its image is being shaped, not at the historian's anvil, but in the novelist's crucible."

When a historical tragedy cannot be put into a cause-effect perspective, it enters the realm of mythology. If it cannot be analyzed on a rational mode, it is fantasized on a religious mode. And so Elie Wiesel can declare that the Holocaust "defies both knowledge and description," "cannot be explained nor visualized," is "never to be comprehended or transmitted," is '"noncommunicable".[34] "Whoever has not lived through the event can never know it. And whoever has lived through the event can never fully reveal it."[35]

Those who control Jewish public discourse forbid anyone to voice the possibility that Nazi persecution may have some causes in Jewish deeds (such as pushing England and America into war). Since the Jews are, by definition, blameless, Nazi violence against them is gratuitous and therefore a manifestation of pure, metaphysical evil: Hitler's hair lock and his moustache have replaced the devil's horns and tail in popular iconography.

In the realm of mythology, everything is possible. The mythographs' imagination is the limit. With the Holocaust, even the unimaginable, the absurd, the impossible, the miraculous must be believed. Here is, for example, how renowned professor Simon Baron-Cohen—a serious man compared to his cousin, actor Sacha Baron Cohen—starts his book *The Science of Evil: On Empathy and the Origins of Cruelty,* published in 2011 by Basic Books:

> “When I was seven years old, my father told me the Nazis had turned Jews into lampshades. Just one of those comments that you hear once, and the thought never goes away. To a child’s mind (even to an adult’s) these two types of things just don’t belong together. He also told me the Nazis turned Jews into bars of soap. It sounds so unbelievable, yet it is actually true. I knew our family was Jewish, so this image of turning people into objects felt a bit close to home. My father also told me about one of his former girlfriends, Ruth Goldblatt, whose mother had survived a concentration camp. He had been introduced to the mother and was shocked to discover that her hands were reversed. Nazi scientists had severed Mrs. Goldblatt’s hands, switched them around, and sewn them on again so that if she put her hands out palms down, her thumbs were on the outside and her little fingers were on the inside. Just one of the many ‘experiments’ they had conducted. I realized there was a paradox at the heart of human nature—people could objectify others—that my young mind was not yet ready to figure out. […] Today, almost half a century after my father’s revelations to me about the extremes of human behavior, my mind is still exercised by the same, single question: How can we understand human cruelty?”

Against those who dare raise issues of credibility, Primo Levi, whose memoir *If this is a man* (1947) is “considered a pillar of Holocaust literature, alongside Elie Wiesel’s *Night* and Anne Frank’s Diary” (French Wikipedia), has provided an unbeatable answer. He wrote in *The Drowned and the Saved* (1988) how “The SS militiamen cynically enjoyed admonishing the prisoners” with such cynicism:

> “However this war may end, we have won the war against you; none of you will be left to bear witness, but even if someone were to survive, the world would not believe him. There will perhaps be suspicions, discussions, research by historians, but there will be no certainties, because we will destroy the evidence together with you. And even if some proof should remain and some of you survive, people will say that the events you describe are too monstrous to be believed: they will say that they are the exaggerations of Allied propaganda and will believe us, who will deny everything, and not you. We will be the ones to dictate the history of the Lagers.”[37]

The Holocaust is now a religion, requiring faith and banning critical inquiry. For the Jews, it is an efficient substitute for the cult of Yahweh. “The Jewish religion died 200 years ago. Now there is nothing that unifies the Jews around the world apart from the Holocaust,” once remarked Yeshayahu Leibowitz.[38] A 2013 Pew Research poll on the theme “A Portrait of Jewish Americans” shows that, to the question “What’s essential to being Jewish?”, “Remembering the Holocaust” comes first for 73 percent of respondents, before “Caring about Israel,” and “Observing Jewish laws.”[39]

The Holocaust is a jealous god. They is no museum of the Vietnam War in the United States. To the Ukrainians who wished to commemorate “Holodomor”—the death of 7 to 8 millions of them in 1932–1933 by a deliberately provoked famine against the kulaks resisting collectivization—Israeli president Shimon Peres advised, during a visit to Kiev on November 25, 2010: “Forget History.”[40]

The Holocaust is eternal. “Today we are facing, plain and simple, a danger of annihilation. […] People think that the Shoah [Holocaust] is over but it’s not. It is continuing all the time,” proclaimed Benzion Netanyahu, father of the Israeli Prime minister.[41] In Israel, explains Idith Zertal, “Auschwitz is not a past event but a threatening present and a constant option.”[42]

The Holocaust is not just a religion for the Jews. In some European countries like France, it is becoming a State religion: worship is compulsory at school, and blasphemy is severely punished. But even though the whole world is now “remembering the Holocaust” almost daily, not all men are equal in this cult. Just as Yahweh separated the chosen people from the rest of humankind, the Holocaust draws a line between the victims—“the people chosen for universal hatred,” in Pinsker’s words[43]—and their tormentors—virtually the rest of the world. And so the Holocaust cult turns out to be functionally interchangeable with ancient Yahwism: its primary function is to alienate the Jews from humankind, exile them into their morbid exceptionality, and at the same time terrorize them into submission to their elites. While Jews were told in the Tanakh to “fear Yahweh,” they are now urged to fear the Holocaust.

Laurent Guyénot, Ph.D., is the author of *From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations*, 2018, and *JFK-9/11: 50 years of Deep State*, Progressive Press, 2014

Notes

[1] Abraham Herschel, *Israel: An Echo of Eternity*, Doubleday, 1969, p. 115.

[2] Harry Waton, *A Program for the Jews and an Answer to All Anti-Semites,* 1939 (archive.org), p. 48.

[3] Jeffrey Herf, *The Jewish Enemy: Nazi Propaganda During World War II and the Holocaust,* Harvard UP, 2006 , p. 39.

[4] Jeffrey Herf, *The Jewish Enemy, op. cit.,* p. 78.

[5] Reb Moshe Shonfeld, *The Holocaust Victims Accuse: Documents and Testimony of Jewish War Criminals*, Bnei Yeshivos, 1977, p. 24.

[6] Alan Hart, *Zionism: The Real Enemy of the Jews*, vol. 1: *The False Messiah*, Clarity Press, 2009, p. 164.

[7] Theodore Kaufman, *Germany Must Perish,* Argyle Press, 1941 (archive.org), p. 30.

[8] “‘Hitler Will Be Nothing But a Rosebud,’ Says the Author of ‘Germany Must Perish,’” *The Canadian Jewish Chronicle*, September 26, 1941, quoted in Brandon Martinez, *Grand Deceptions: Zionist Intrigue in the 20th and 21st Centuries,* Progressive Press, 2014, kindle, k. 226.

[9] Louis Nizer, *What to do with Germany?,* Brentano’s, 1944 (archive.org), pp. 98–107.

[10] Louis Marschalko, *The World Conquerors: The Real War Criminals*, 1958 (archive.org), p. 105.

[11] Quoted in David Irving, *Nuremberg: The Last Battle,* Focal Point, 1996, p. 20.

[12] John Mulhall, *America and the Founding of Israel: An Investigation of the Morality of America’s Role,* Deshon, 1995, p. 109.

[13] *Complete Diaries of Theodore Herzl* (1960), vol. 2, p. 581, quoted in Alan Hart, *Zionism, The Real Ennemies of the Jews*, vol. 1, *The False Messiah*, Clarity Press, 2009, p. 163. The full 5 volumes of Herzl's diairies are on archive.org

[14] Lenni Brenner, *Zionism in the Age of Dictators,* Lawrence Hill & Co., 1983.

[15] Lucy Dawidowicz, *A Holocaust Reader,* Behrman House, 1976, pp. 150–155.

[16] Quoted in Israel Shahak, *Jewish History, Jewish Religion: The Weight of Three Thousand Years,* Pluto Press, 1994, p. 86.

[17] Harry Waton, *A Program for the Jews, op. cit.,* p. 54.

[18] Lenni Brenner, *51 Documents: Zionist Collaboration with the Nazis,* Barricade Books , 2002, pp. 7–20.

[19] Quoted in Heinz Höhne, *The Order of the Death's Head: The Story of Hitler's SS,* Penguin Books, 2001, p. 133.

[20] Tom Segev, *The Seventh Million: The Israelis and the Holocaust,* Hill and Wang, 1993 .

[21] Hannah Arendt, *Eichmann in Jerusalem: A Report on the Banality of Evil,* Penguin, 2006, pp. 136–138.

[22] Adolf Hitler, *Mein Kampf,* Reynal & Hitchcock, 1941 (archive.org), pp. 447–448.

[23] All Bible quotes from the New Jerusalem Bible, www.catholic.org/bible

[24] Norman Cantor, *The Sacred Chain: The History of the Jews,* Harper Perennial, 1995 , pp. 55–61.

[25] Karl Budde, *Religion of Israel to the Exile,* New York, 1899 (archive.org), p. 82.

[26] Benzion Netanyahu, *The Founding Fathers of Zionism* (1938), Balfour Books, 2012 , kindle 2203–7.

[27] Quoted in Edgar Morin, *Le Monde moderne et la question juive,* Seuil, 2006.

[28] Jean-Paul Sartre, *Réflexions sur la question juive* (1946), Gallimard, 1985, p. 183.

[29] Leon Pinsker, *Auto-Emancipation: An Appeal to His People by a Russian Jew* (1882), on www.jewishvirtuallibrary.org/jsource/Zionism/pinsker.html.

[30] Henry Miller, *Tropic of Cancer,* quoted in Josh Lambert, *Unclean Lips: Obscenity, Jews, and American Culture,* New York UP, 2013 , p. 125.

[31] I have conflated the two almost identical accounts of the same episode in 2Samuel 12:31 and 1Chronicles 20:3.

[32] Video on www.youtube.com/watch?v=03if1QnA5MI ; text on http://akadem.org/medias/documents/3-conference-degaulle.pdf

[33] Yosef Hayim Yerushalmi, *Zakhor: Jewish History and Jewish Memory* (1982), University of Washington Press, 2011, kindle 530-35 and 1846-78.

[34] Norman Finkelstein, *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering,* Verso, 2014 , p. 47.

[35] Quoted in Tim Cole *, Selling the Holocaust: From Auschwitz to Schindler: How History is Bought, Packaged, and Sold,* Routledge, 1999, p. 16.

[36] Simon Baron-Cohen, *The Science of Evil: On Empathy and the Origins of Cruelty,* Basic Books, 2011. This passage is from the kindle édition (108-150), and can also be read on the online edition on archive.org, or by "looking inside" on Amazon the edition retitled *Zero Degrees of Empathy* by Penguin. But, as I had a hard time believing what I read, I also "checked inside" other editions Amazon, and had the surprise to see that the author has modified this passage in a 2012 new edition by Basic Books, deleting the

sentence “it sounds so unbelievable, yet it is actually true”, and requalifying the soap and lampshade stories as “rumors”. Yet he sticks to his belief in the surgical miracle of the reversed hands. This passage is even reproduced, in a slightly altered form, in the *New York Times*.

[37] Primo Levi, *The Drowned and the Saved* (1988), 2013, Abacus, p. 2.

[38] Reported by Uri Avnery in 2005, quoted in Gilad Atzmon, *The Wandering Who? A Study of Jewish Identity Politics,* Zero Books, 2011, pp. 161–162.

[39] “A Portrait of Jewish Americans,” on www.pewforum.org.

Subscribe to New Columns

[40] Alexander Motyl, “Ukrainians and Jews…,” April 15, 2011, worldaffairsjournal.org.

[41] Quoted in Alan Hart, *Zionism: The Real Enemy of the Jews*, vol. 3: *Conflict Without End?* Clarity Press, 2010, p. 364.

[42] Idith Zertal, *Israel’s Holocaust and the Politics of Nationhood,* Cambridge University Press, 2010, p. 4.

[43] Leon Pinsker, *Auto-Emancipation, op. cit.,* on www.jewishvirtuallibrary.org/jsource/Zionism/pinsker.html.

The Umbrella Man, the Sins of the Father, and the Kennedy Curse, by Laurent Guyénot

UR unz.com/article/the-umbrella-man-the-sins-of-the-father-and-the-kennedy-curse

Laurent Guyénot November 22, 2019

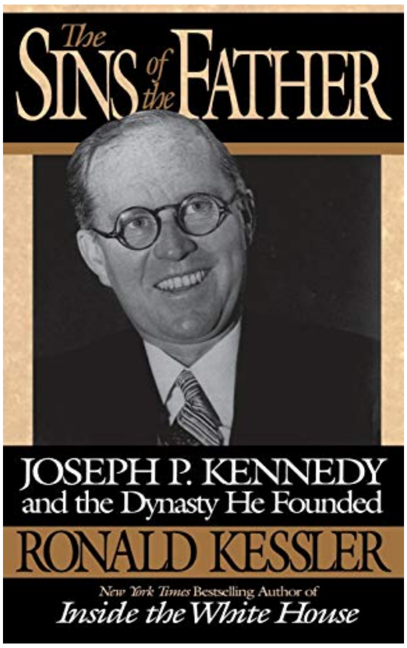
I first heard of the so-called “Umbrella Man” from a commenter to my unz.com article “Did Israel Kill the Kennedys?” (thanks again). It is one of the most puzzling pieces in the JFK assassination file. An intriguing introduction to it is this short interview of Josiah Thompson filmed by Errol Morris for the *New York Times*, on the 48th anniversary of his death:

or

THE UMBRELLA MAN

Watch Video At: https://youtu.be/iuoZWb9gqv0

Video Link


The SINS of the FATHER
JOSEPH P. KENNEDY and the Dynasty He Founded
RONALD KESSLER
New York Times Bestselling Author of
Inside the White House

This film is interesting because, besides presenting the facts accurately, it illustrates the kind of "cognitive dissonance" they can produce, leading reasonable people to believe an implausible but harmless and comforting explanation, rather than a more logical but deeply disturbing one. In that case, it seems that normally programmed brains will reject vigorously, as unspeakable and therefore unthinkable on the conscious level, the notion that John Kennedy's assassination can possibly have anything to do with his father's appeasement policy in 1938, despite the fact that that notion has been deeply ingrained in our subconscious mind through the twin Jewish mythemes of "The Sins of the Father" and "The Kennedy Curse", as illustrated by those two books:

The "sins of the father" is a not-so-subtle reference to Exodus 20:5:

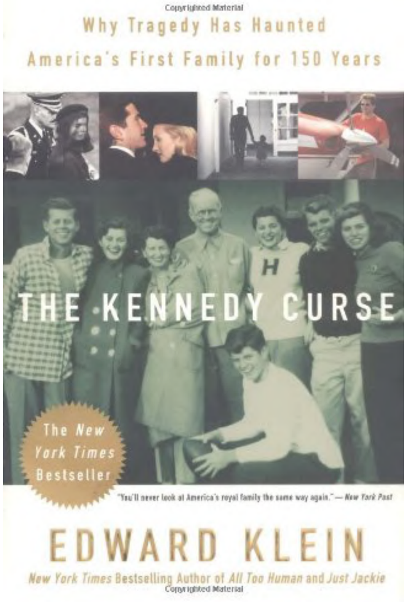
> "I, Yahweh, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me."

Chief among Joe Kennedy's sins was, of course, that "he was a documented anti-Semite and an appeaser of Adolf Hitler" (publisher's presentation of Kessler's book).

The "Kennedy Curse" is a quasi kabalistic attempt to explain how the Kennedys were "on a fatal collision course with reality" because they "made the fatal mistake of thinking of themselves as divine.” By implication, their assassinations are to be blamed on their “self-defeating behavior” (publisher’s presentation of Klein’s book).

Taken together, those twin hasbara refrains evoke a notion of divine punishment. JFK and RFK were punished for the sins of their Jew-hating, Nazi-loving father. Mind you, it was Yahweh who took vengeance, not Israel!

The Umbrella Man fits so perfectly in this mythic narrative! The problem is that myths are not supposed to incarnate themselves so patently in physical reality. The implications are here too disturbing: for no reasonable man can believe that Yahweh supernaturally inspired Louie Steven Witt his “bad joke” (as he called it when interviewed by the special House Select Committee on Assassinations in 1978). Then who inspired it?


Copyrighted Material
Why Tragedy Has Haunted America's First Family for 150 Years
THE KENNEDY CURSE
The New York Times Bestseller
"You'll never look at America's royal family the same way again." — New York Post
EDWARD KLEIN
New York Times Bestselling Author of All Too Human and Just Jackie
Copyrighted Material

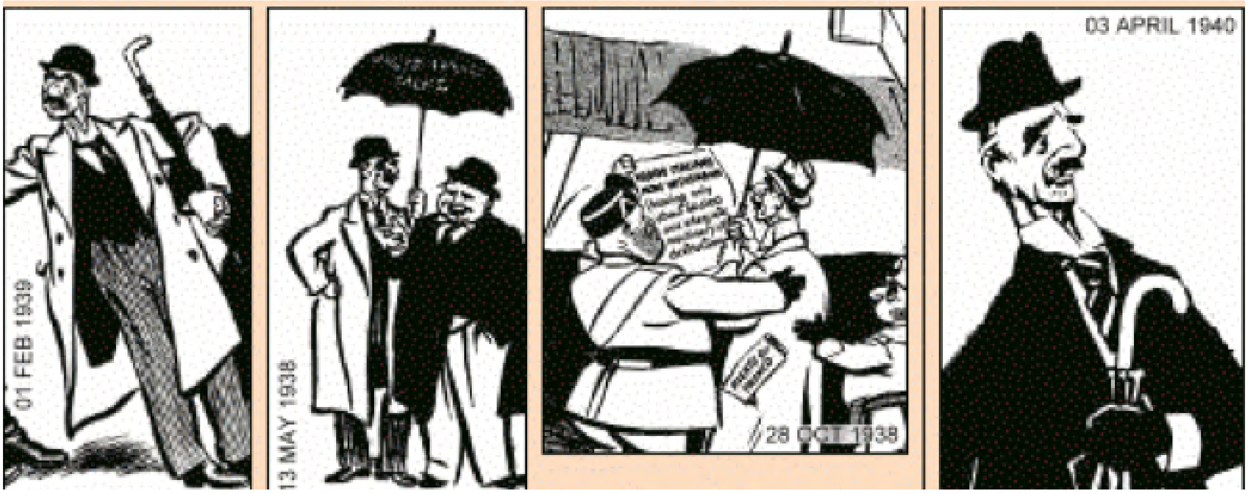
Such a question is off-limit for Josiah Thompson’s mind. So he simply decided not to see anything “sinister” in the weird fact that he relates. He not only takes Witt’s explanation at face value (“this is just wacky enough, it has to be true!” in other words, *credo quia absurdum*), but assumes that the strange behavior of the Umbrella Man and JFK’s assassination are unrelated, and happened precisely at the same time and at the same spot by pure quantum physics coincidence.

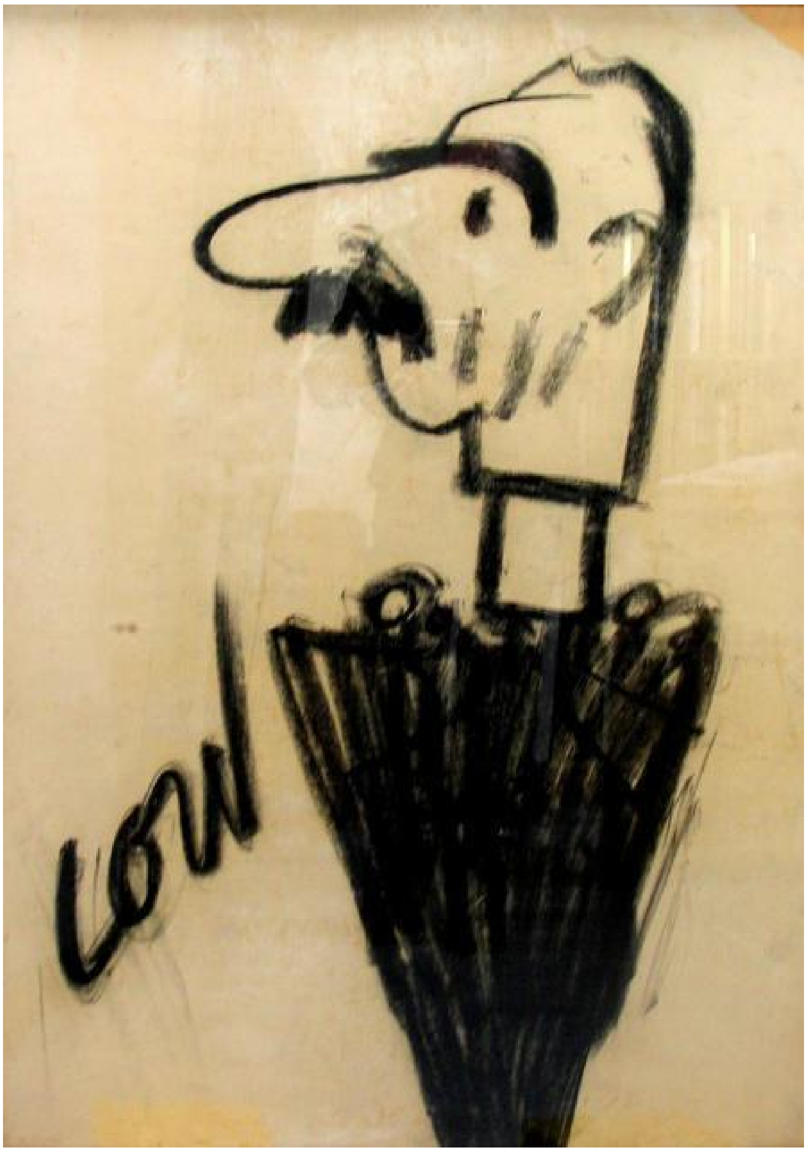
By setting his mind on that explanation, Thompson obviously feels relieved not to have to get into “conspiracy theories”, because “everybody else got into the conspiracy theories,” and he is above the crowd. I find it hard to explain that this is the same Josiah Thompson who published in 1967 a book titled *Six Seconds in Dallas: a micro-study of the Kennedy assassination proving that three gunmen murdered the President*, for which he studied the Zapruder film and interviewed eyewitnesses in order to come up with a plausible line of fire, and the conclusion of a conspiracy and government cover-up. What happened to Josiah in between?

Russ Baker has posted on his website WhoWhatWhy a couple of articles in reaction to Thompson’s *NYT* interview: here and here. Contrary to Thompson, he finds Witt’s explanation literally unbelievable, and opts for the theory of the “signal man”: the Umbrella Man was “signaling the shooters, perhaps that JFK had been hit, perhaps that he still seemed to be alive, perhaps to keep shooting.” That theory, adopted by film director Oliver Stone for his 1991 movie *JFK*, is of course far more credible than the theory of the fléchette-shooting umbrella that Thompson chose to mention to his own satisfaction. But I must say I find it not entirely convincing. I cannot conceive that professional snipers would need such a conspicuous accomplice, standing almost in their line of fire (in the case of those shooting from the Grassy Knoll).

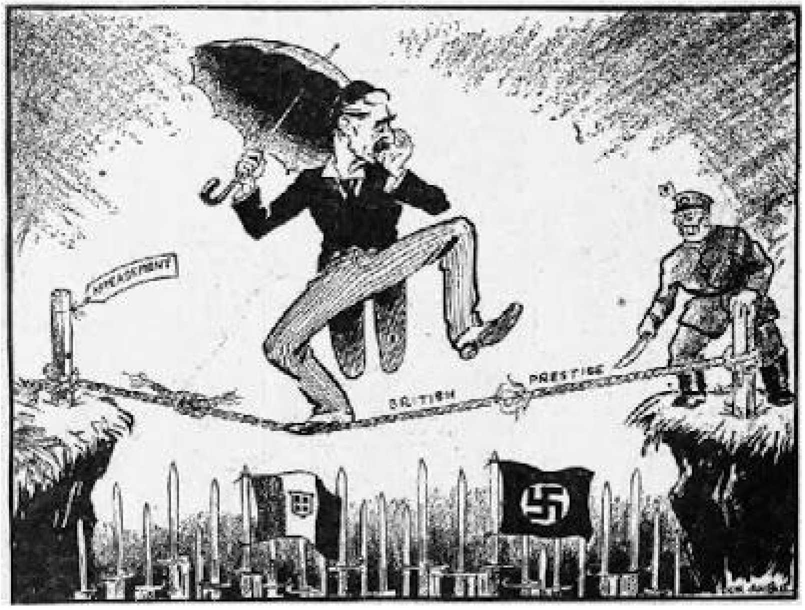
I also find no reason to doubt, as Baker does, that Witt was the real Umbrella Man. Witt was identified by neighbors and local newsmen before he came forward to the HSCA, and the photos of him on Dealey Plaza seem to match.

Baker borrows from John Simkin of Spartacus Educational the opinion that the umbrella was *never* the symbol of Chamberlain anyway, and so that Witt's explanation makes no sense. Baker is wrong on that point, apparently. The umbrella was so much the iconic trademark of Prime Minister Neville Chamberlain that cartoonist David Low of the *London Evening Standard*, not only systematically drew him with his umbrella, but even drew him *as* an umbrella!


01 FEB 1939
13 MAY 1938
28 OCT 1938
03 APRIL 1940



Chamberlain, who became a reviled symbol of appeasement (his biography bears the significant title, *More Than Munich: The Forgotten Legacy of Neville Chamberlain*) was the archetypal Umbrella Man.



According to Edward Miller,

> "Umbrella protests first began in England after Chamberlain arrived home from the [Munich] conference carrying his trademark accessory. Wherever Chamberlain traveled, the opposition party in Britain protested his appeasement at Munich by displaying umbrellas."[1]

Louie Steven Witt declares in his testimony to the HSCA that he had heard that "some members of the Kennedy family" had once been offended in an airport by people brandishing umbrellas. I haven't found any confirmation that Joseph Kennedy or any other Kennedy had been heckled by open umbrellas as a "silent protest" against their objectionable lack of love for the Jews, but I find it plausible that "the umbrella was a sore spot to the Kennedys," as Witt put it in his HSCA testimony. So John Kennedy being heckled with Chamberlain's umbrella at the same time as being assassinated under Ben-Gurion's order does strike me as both plausible and significant, as a sort of cryptic signature by the Zionist-Irgun mafia.

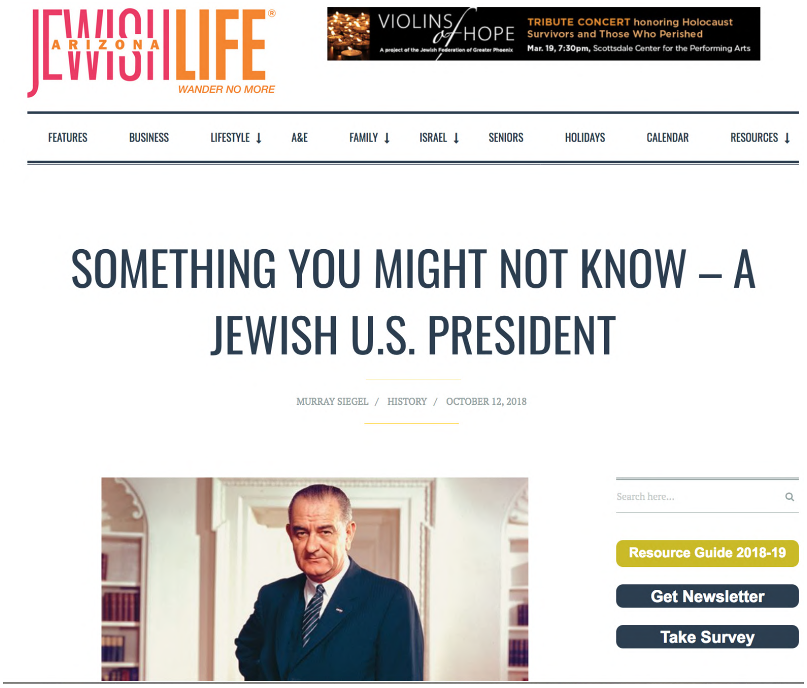
In my view, summarized here, John Kennedy was assassinated by Israel for three major reasons:

Dimona: President Kennedy, who had made nuclear disarmament his grand mission on the international level, and was on the way to achieve it with Khrushchev (as shown by James Douglass in *JFK and the Unspeakable*), was determined to stop Israel developing its own nuclear bomb. According to Colonel Muammar Gaddafi's interpretation, it was to plunge into the Israeli deep state and supervise Kennedy's assassination that Ben-Gurion resigned in July 1963 before receiving Kennedy's ultimatum letter demanding inspections of Dimona.

American Zionist Council: John Kennedy and his Attorney General Bobby Kennedy had infuriated Zionist leaders by supporting an investigation led by Senator William Fulbright (whom Kennedy had been prevented to name as Secretary of State) aimed at registering the American Zionist Council as a "foreign agent" subject to the obligations defined by the Foreign Agents Registration Act of 1938, which would have rendered its lobbying division, the AIPAC, near powerless. On October 11, 1963, the AZC received a formal demand from RFK's office to register within 72 hours (details here).

Nasser: Kennedy unequivocally supported Arab nationalism in 1957 as a senator,[2] reversed Eisenhower's foreign polity in a pro-Nasser way (as documented by Philip Muehlenbeck, *Betting on the Africans: John F. Kennedy's Courting of African Nationalist Leaders,* Oxford UP, 2012), and committed the U.S. to support U.N. Resolution 194 for the right of return of Palestinian refugees. That was a major threat to Zionist interests, who had bet on making Nasser an enemy of the United States.

To these reasons for assassinating Kennedy, we must add the opposite reasons for putting Johnson instead in the Oval Office, for Johnson buried both the Dimona and the AZC proceedings, and cut U.S. support for Nasser's in order to boost support to Israel. In 1967, he would commit high treason against his own country by allowing and covering-up Israel's failed false-flag attack on the USS Liberty. No wonder Israel loved Johnson as much as they hated Kennedy.


JEWISH ARIZONA LIFE®
WANDER NO MORE
VIOLINS of HOPE
A project of the Jewish Federation of Greater Phoenix
TRIBUTE CONCERT honoring Holocaust Survivors and Those Who Perished
Mar. 19, 7:30pm, Scottsdale Center for the Performing Arts
FEATURES
BUSINESS
LIFESTYLE ↓
A&E
FAMILY ↓
ISRAEL ↓
SENIORS
HOLIDAYS
CALENDAR
RESOURCES ↓
Search here...
Resource Guide 2018-19
Get Newsletter
Take Survey

SOMETHING YOU MIGHT NOT KNOW – A JEWISH U.S. PRESIDENT

MURRAY SIEGEL / HISTORY / OCTOBER 12, 2018

In the Zionists' view, JFK's anti-Israel policies (discreet or secret) were part of a more general "Kennedy problem" that went back to his father's attempt to prevent WWII by supporting Chamberlain's appeasement with Hitler rather than Churchill's appeasement with Stalin. According to German documents declassified in 1949, the German Ambassador in London, Herbert von Dirksen, after meeting U.S. ambassador Joseph P. Kennedy in 1938, wrote that he "understood our Jewish policy completely," and was "Germany's best friend" in London.[3] When Roosevelt entered the war, Joseph Kennedy resigned, and later complained privately that, "the Jews have won the war."[4] According to biographer David Nasaw, Joseph was not an anti-Semite in the racial sense, but rather someone who believed in a Jewish conspiracy to push the United States into an unnecessary war with Germany (Nasaw insists he was mistaken, because “Jewish influence on American foreign influence was negligible, its influence on the State Department nonexistent”).[5]

Zionists had reasons to fear that Joseph Kennedy did “inject some poisonous drops of anti-Semitism in the minds of his children, including his son John’s” (as printed in September 1960 by the *Herut,* Menachem Begin’s political party). In 1940, John had published a book titled *Why England Slept,* adapted from his Harvard thesis which was, as the title alluded, a response to Churchill’s 1938 book *While England Slept,* and a veiled support for his father’s pro-appeasement views. In his Pulitzer prize-winning book *Profiles in Courage* (1956), Kennedy had declared his admiration for Senator Robert Taft, who by calling the Nuremberg trials a shameful parody of justice had sacrificed his political career, including his chances for the presidency, rather than build it on hypocrisy.

Although Zionists probably didn’t know it until recently, in 1945, JFK had written the following in his diary, as quoted here by Abigail Abrams:

> “You can easily understand how that within a few years Hitler will emerge from the hatred that surrounds him now as one of the most significant figures who ever lived. He had boundless ambition for his country which rendered him a menace to the peace of the world, but he had a mystery about him in the way he lived and in the manner of his death that will live and grow after him. He had in him the stuff of which legends are made.”[7]

Joseph Jr., Joseph Sr., and John Kennedy in 1938

The Kennedys were a family of strong traditions and strong convictions. They had to be destroyed, politically as had Charles Lindbergh (1902-1974), and if necessary physically, before they extirpate America from Zionists’ clutches.

Dallas was an Israeli coup, ordered from Tel Aviv with Johnson’s support, and supervised by the local B’nai B’rith under the cover of the Dallas Citizens Council, who was sponsoring Kennedy’s visit, and of whom Abraham Zapruder himself was a member (watch his satisfaction when interviewed two hours after JFK's assassination in the History Channel documentary *JFK – 3 Shots That Changed America* , at 43:34).

When trying to make sense of Dallas' Umbrella Man, we are faced with a dilemma: should we believe Witt's explanation of his strange behavior (as does Josiah Thompson), or should we consider him an accomplice to the assassination (as does Russ Baker)? Only in the framework of the Israeli theory pioneered by Michael Collins Piper is it possible to surmount the dilemma.

Let's recap what we know for certain. Fact number 1: on the sunny day of November 22, 1963, one man was standing on the President's motorcade route with an open umbrella, at the precise moment and place when JFK was shot. To assume that the Umbrella Man's strange behavior and JFK's assassination are unrelated is unreasonable. The coincidence is just too improbable.

Fact number 2: In 1978, Louie Steven Witt claimed in front of the HSCA that he was the Umbrella Man and explained that he wanted to heckle JFK about his father's policy of appeasement of Hitler in 1938.

Although Thompson and Baker disagree about everything else, they agree that there can be no connection between John Kennedy's assassination and Joseph Kennedy's appeasement policy. That is where they are both wrong.

Was Louie Steven Witt a Zionist agent, a *sayan*? Not necessarily. Operations like the JFK assassination are planned on a strict need-to-know basis: no one knows more than he needs to know. Witt declared to the HSCA that he belonged to no organization whatsoever. He summarized his motivation for his "bad joke" in these words:

> "In a coffee break conversation someone had mentioned that the umbrella was a sore spot with the Kennedy family. Being a conservative-type fellow, I sort of placed him in the liberal camp and I was just going to kind of do a little heckling."

What would be interesting to know is: who inspired Witt during his coffee break? Did the coffee break take place in the office of Witt's Jewish boss, director of the Rio Grande National Life insurance Co. in Dallas? Did Witt have insurmountable debts, like Jacob Rubenstein, aka Jack Ruby? Russ Baker mentions that the company wrote a lot of insurance for the military and was located in the same building that housed the local office of the highly negligent Secret Service.

Mr Witt, would you kindly come forward again and answer a few questions?

Laurent Guyénot is the author of JFK-9/11: 50 years of Deep State *, Progressive Press, 2014, and From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations, 2018. (or $30 shipping included from Sifting and Winnowing, POB 221, Lone Rock, WI 53556).*

Notes

[1] Edward H. Miller, "Umbrella Man", November 22, 2013, on *The Historical Society,* on http://histsociety.blogspot.com/2013/11/umbrella-man.html

[3] Edward Renehan Jr., "Joseph Kennedy and the Jews", *History News Network;* Kellen Perry, – "The Dark Side Of Joe Kennedy Sr." allthatsinteresting.com, April 17, 2017.

[4] Quoted in Herbert Druks, *John F. Kennedy and Israel,* Praeger Security International, 2005, p. 10

[5] David Nasaw, *The Patriarch: The Remarkable Life and Turbulent Times of Joseph P. Kennedy,* Penguin, 2015, p. 509.
[6] Alan Hart, *Zionism: The Real Enemy of the Jews*, vol. 2: *David Becomes Goliath,* Clarity Press, 2013, p. 252.
[7] Abigail Abrams, “Auction of Rare Diary Highlights What John F. Kennedy Really Thought About Hitler,” *Time,* March 23, 2017, on https://time.com/4711687/john-f-kennedy-diary-hitler/

Trump as Cyrus: Has Yahweh Grasped Him By His Right Hand?, by Laurent Guyénot

UR unz.com/article/trump-as-cyrus-has-yahweh-grasped-him-by-his-right-hand

Laurent Guyénot

January 7, 2020

(Note: this article was originally written before the US assassination of Iranian Gen. Qassem Soleimani on January 2nd)

Trump kept the promise he made to AIPAC in March 2016: "We will move the American embassy to the eternal capital of the Jewish people, Jerusalem." Its fulfillment gave a timely support to Netanyahu, whose popularity in Israel is entirely based on his capacity to manipulate the United States, of which he brags. Commenting in May 2018 on Trump's decision, Netanyahu paid him this compliment:

> "This will be remembered the way we remember the Cyrus declaration of 2500 years ago, when he told the exiles of Babylon, 'you can go back and rebuild the temple in Jerusalem.' This is a historical moment and we will always remember."

Cyrus is that Persian king whose spirit "Yahweh roused … to issue a proclamation" and "build him a temple in Jerusalem," according to the Book of Ezra (1:1-2) A successor to Cyrus later appointed Ezra to oversee the building. For his decree, Cyrus is bestowed the title of Yahweh's "Anointed" (*Mashiah*) by the prophet Isaiah:

> "Thus says Yahweh to his anointed one, to Cyrus whom, he says, I have grasped by his right hand, to make the nations bow before him and to disarm kings: […] It is for the sake of my servant Jacob and of Israel my chosen one, that I have called you by your name, have given you a title though you do not know me. […] Though you do not know me, I have armed you." (Isaiah 45:1-5)[1]

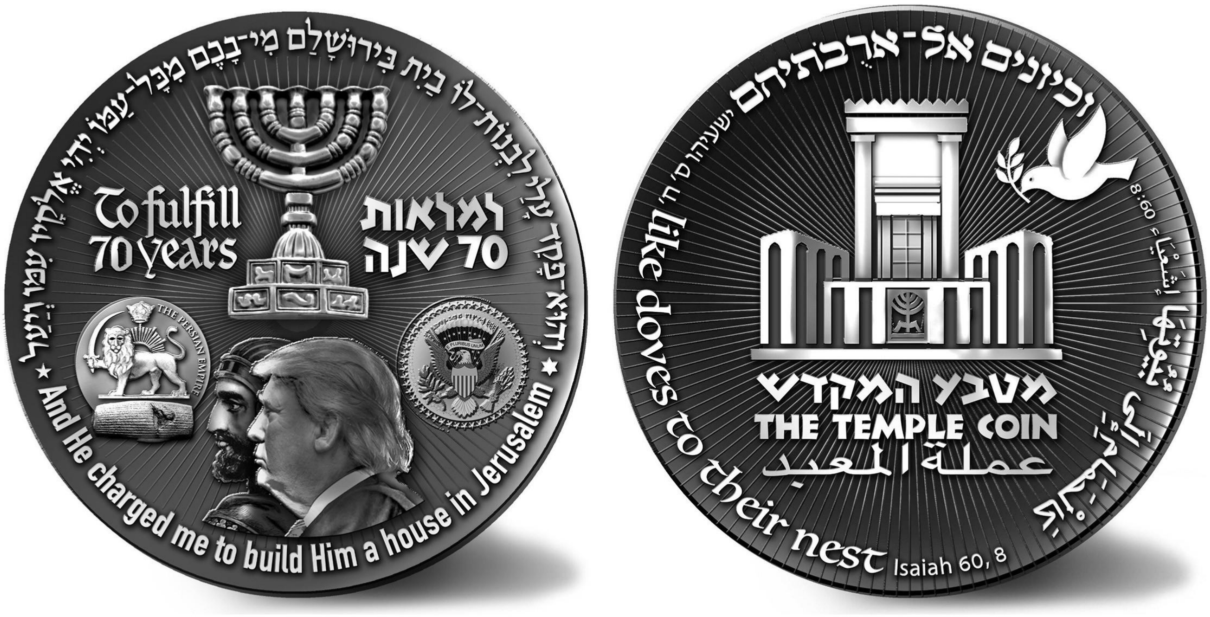
Yahweh, who “roused Cyrus’ spirit” and “grasped him by his right hand,” stands, of course, for “Jewish Power”.

Netanyahu hailed Trump as a modern-day Cyrus on several occasions, and his enthusiasm was echoed on Fox News, when Jeanine Pirro declared: “Donald Trump recognizes history. He, like king Cyrus before him, fulfills the biblical prophecy…”

Trump was like Cyrus again in March 2019, when he signed a decree recognizing Israel’s sovereignty over the Golan Heights (top photo). It inspired Miriam Adelson, wife of Trump’s biggest donor, to comment that the President deserves his “Book of Trump” in the Bible.[2] Israel’s history is always biblical, one way or another.

I was made aware of this “Trump is Cyrus” meme by Adam Green’s impressive film “God’s Chosen People”. It seems that Trump was already promoted as a new Cyrus to Christian Zionists during the 2016 campaign. It has also been noted that, just a couple of months after taking office, Trump used the occasion of the Persian new year (*Nowruz*) to mention in a White House statement to the Iranian embassy that “Cyrus the Great, a leader of the ancient Persian Empire, famously said that ‘freedom, dignity, and wealth together constitute the greatest happiness of humanity.’” Using the name Cyrus rather than the form Koresch preferred by historians is an implicit reference to the Bible story. Zionists like Jonathan Cahn believe this was a cryptic message: “It was not only that the president had issued a public statement in which he spoke of Cyrus but that he spoke words attributed to the ancient king. In other words, he wasn’t only speaking *of* Cyrus; he was now speaking *as* Cyrus.”[3] Such interpretation tells us more about the Zionists’ wishful thinking than about Trump’s real intention (who wrote that statement anyway?). But then, the Zionists have proven very good at fulfilling their wishful thinking.

Of course, moving the American embassy to Jerusalem is not exactly like rebuilding of the temple. But Trump’s announcement nevertheless boosted messianic yearnings for the Third Temple. Plans, funds, and even cultic personnel are all ready. Prayers are sent to heaven that an Iranian missile would mistakenly, by Yahweh’s hand, find its way on the Al-Aqsa Mosque to get rid of the last obstacle. Confident that Trump is the new Cyrus, the Mikdash Educational Center has minted medals with Trump’s portrait superimposed on Cyrus’ on one side, and the future temple on the other. Of course, ecstatic Jews and Evangelicals have no clue that the so-called Temple Mount never supported a temple at all: what they take for the walls of Herod’s Temple is actually the remains of the Roman fort housing the legion that destroyed the Temple (as demonstrated archeologically in the documentary “The Coming Temple”).



It is not the first time that a Christian statesman is compared to Persian king Cyrus. It was said before of Lord Balfour and Harry Truman. Netanyahu actually referred to both of them when meeting Trump in the Oval Office in March 2018:

> “I want to tell you that the Jewish people have a long memory, so we remember the proclamation of the great king, Cyrus the Great, the Persian king 2,500 years ago. He proclaimed that the Jewish exiles in Babylon could come back and rebuild our Temple in Jerusalem. We remember a hundred years ago, Lord Balfour, who issued the Balfour Proclamation that recognized the rights of the Jewish people in our ancestral homeland. We remember 70 years ago, President Harry S. Truman was the first leader to recognize the Jewish state. And we remember how a few weeks ago, President Donald J. Trump recognized Jerusalem as Israel’s capital. Mr. President, this will be remembered by our people through the ages.”

Zion is a biblical program

Netanyahu’s declaration provides a good opportunity for reflecting on the importance of biblical narratives in Israel’s national consciousness, propaganda, diplomacy, and geopolitical strategy, and to analyze the Cyrus pattern in the history of the relationship between Israel and imperial powers.

Netanyahu is certainly typical of Israeli leaders’ tendency to see history as a perpetual reenactment of Bible stories. In 2015, he dramatized his phobia of Iran by referring to the Book of Esther, in an allocution to the American Congress that he managed to program on the eve of Purim, which celebrates the happy ending of the Book of Esther—the slaughter of 75,000 Persians.

Esther’s story is not unlike Ezra’s: through her, Yahweh “roused the spirit” of another Persian king, Ahasuerus, to protect the Jews and hang their persecutors. This last December, Trump became a modern-day Ahasuerus when he signed an executive order against anti-Semitism and Israel-boycott in university campuses.

Actually, the Book of Esther, Netanyahu's favorite, is the only book in the Tanakh that makes no mention of God, which proves that "biblical" does not necessarily mean "religious". This is a point sadly misunderstood in the Christian world.

The biblical foundation of secular Zionism is underestimated, even denied, by critics of Zionism, even when it is affirmed by the Zionists themselves. It is true that Theodor Herzl did not argue in biblical terms for his 1896 program, *The Jewish State*. Yet he named his movement after the Bible: Zion is metonymic designation for Jerusalem used by biblical prophets, especially Isaiah. Later on, the pioneers of the Yishuv and the founders of the Jewish State were steeped in the Bible. Ben-Gurion, an avowed atheist, used to say: "There can be no worthwhile political or military education about Israel without profound knowledge of the Bible."[4] That statement should be taken seriously. If it is true for Zionists, then it is also true for the critics of Zionism: there can be no real understanding of Israel without profound knowledge of the Bible. The Tanakh is the alpha and the omega of Zionism. Moshe Dayan, the military hero of the 1967 Six-Day War, justified his annexation of new territory in a book titled *Living with the Bible* (1978).

One important thing that Ben-Gurion learnt from the Bible is that Israel's destiny is not to be a nation like others, but the center of the world and the ruler of all nations. When asked in 1962 his prediction for the next 25 years, he declared that Jerusalem "will be the seat of the Supreme Court of Mankind, to settle all controversies among the federated continents, as prophesied by Isaiah."[5] He was referring to Isaiah 2:2-4, announcing the messianic *Pax Judaica*, when "the Law will issue from Zion" and Israel "will judge between the nations and arbitrate between many peoples." Ben-Gurion's prophetic vision, which may be called *Universal Zionism* (the title of a book by the director of a Jerusalem Summit that promotes that vision), has been shared more or less by all subsequent Israeli leaders up to Benjamin Netanyahu.

It should be evident, and it surely is to Netanyahu as it was to Ben-Gurion, that for Jerusalem to become the headquarter of a "Supreme Court of Mankind" that will replace the United Nations, another world war is necessary. The fall of the American Empire, or at least its total transformation into Zionist occupied territory, is also part of the plan.

The Tanakh does not just teach Zionists the ultimate goal, it also shows them the way to go: Cyrus' edict reproduced in the Book of Ezra, whether genuine or fake, is the blueprint for Zion's exploitation of the Empire's foreign policy in modern times. Transforming Gentile leaders into Cyrus-like figures is the rule of the game. That is what I would like to illustrate below.

Jeremiah, Babylon and Persia

Before we recall the way the proto-Zionists Ezra and Nehemiah worked the Persian administration into giving them control over Jerusalem, let's go back one century earlier. In 588 BC, to subdue the rebellious Judeans, Babylonian king Nebuchadnezzar II besieged and finally burned Jerusalem, then deported some of its elites (Jeremiah 52:30 gives the plausible figure of 4,600 people). The exiles enjoyed broad autonomy in Babylon, and some acquired wealth and influence. Speaking on behalf of Yahweh, Jeremiah wrote to them, from Egypt: "Work for the good of the city to which I have exiled you; pray to Yahweh on its behalf, since on its welfare yours depends" (Jeremiah 29:7). Yahweh even asked Jeremiah to convey the following message to the kings of Syria-Palestine:

> “For the present, I have handed all these countries over to Nebuchadnezzar king of Babylon, my servant … Any nation or kingdom that will not serve Nebuchadnezzar king of Babylon and will not bow its neck to the yoke of the king of Babylon, I shall punish that nation with sword, famine and plague, Yahweh declares, until I have destroyed it by his hand.” (Jeremiah 27:6-8)

But twenty chapters later, Jeremiah announced the “vengeance of the Lord” on the Babylonians and called on their Persian enemies to “slaughter and curse with destruction every last one of them” (50:21). In the same spirit, the author of Psalm 137 wrote: “Daughter of Babel, doomed to destruction, […] a blessing on anyone who seizes your babies and shatters them against a rock!” The reason for this violent shift in Yahweh’s sentiment was that the situation had changed: in 555 BC, a prince named Nabonad seized power in Babylon. He made war against the Persian king Cyrus (Koresch). It is believed, by Jewish historian Heinrich Graetz in particular, that the Judean exiles in Babylon sided secretly with the Persians, and perhaps “opened secret negotiations with Cyrus.” That would explain “the kindness shown later on to the Judeans by the Persian warrior, and their persecution by Nabonad.”[6]

In Babylon, the Jews had gained positions of economic influence, by specializing, already, in usury and tax collecting. Their influence was turned into political power under the Persians. From this period date the legendary stories of Joseph (Genesis 37-50), Daniel, and Esther. All are Jews who attain positions of influence in the royal court thanks to their practical intelligence or their charm, and use their power for the benefit of their people. Joseph advises the King of Egypt; Daniel, the King of Babylon; and Esther, the King of Persia.

As the king’s highest official, Joseph makes his brothers wealthy (even though they have conspired against him) at the expense of the Gentile people he is supposed to serve but enslaves by debt. (Modern equivalents are not hard to find, and Bible worshippers shouldn’t blame them for emulating the great biblical hero.)

Although placed in Egypt, the story of Joseph’s ascension from slave to vizier seems to fit the Babylonian situation. The persecution of the Jews by Nabonad is perhaps reflected in the Exodus story that follows immediately Joseph’s story in Genesis, where a new Pharaoh, seeing that the Israelites had become “more numerous and stronger than we are,” decided to take measures “to stop them from increasing any further, or if war should break out, they might join the ranks of our enemies” (Exodus 1:9-10). Babylonian Jews, having increased in number and influence, did join Babylon’s enemy.

Interestingly, the situation was repeated in the 7th century AD, when Jews took advantage of the Byzantine-Sasanian wars to conspire against the Byzantine Empire. When in 614 the Persians besieged Jerusalem, they were assisted from within by the Jews, who then received governorship over the city and permission to build a temple. The Jews then committed one of the largest massacres of Christians in history (read “Mamilla Pool” by Israel Shamir). The Persians changed their policy within three months and expelled the Jews from Jerusalem.

Lessons from the books of Ezra and Nehemia

In exchange for their decisive support, Judeans (or Jews, the same word in Antiquity) were granted the right to return to Judea and rebuild their temple. Under King Cyrus' protection, some of the exiles' descendants (42,360 people with their 7,337 servants and 200 male and female singers, according to Ezra 2:64-67) returned to Jerusalem.

Under the next emperor Xerxes, the Palestinian locals tried to warn Persian authorities that the returned exiles are not just building a temple, but the city walls: "now the king should be informed that once this city is rebuilt and the walls are restored, they will refuse to pay tribute, tax or toll" (4:13). The emperor realized the abuse and ordered the walls pulled down. But Jewish Power suffered no reprisals, and their right to build the temple was confirmed by the next emperor Darius, who even ordered gigantic burnt offerings financed by "the royal revenue." If anyone resists the new theocratic power backed by Persia, Darius allegedly decreed, "a beam is to be torn from his house, he is to be impaled on it and his house is to be reduced to a rubbish-heap for his offense" (Ezra 6:11).

Then another Persian king, Artaxerxes, is said to have granted Ezra authority to lead "all members of the people of Israel in my kingdom, including their priests and Levites, who freely choose to go to Jerusalem," and to rule over "the whole people of Trans-Euphrates [district encompassing all territories West to the Euphrates]" (7:11-26). In 458 BC, eighty years after the first return of exiles, Ezra, proud descendant of Aaron, went from Babylon to Jerusalem, accompanied by some 1,500 followers. He was soon joined by Nehemiah, a Persian court official of Judean origin, whose actions are told in the Book of Nehemiah, a sequel to the Book of Ezra.

The edicts of Cyrus, Darius and Artaxerxes, as they are quoted in the Book of Ezra, are certainly not authentic. But the notion that Persian kings granted to a clan of wealthy Levites legal authority for establishing a theocratic semi-autonomous state in Palestine is probably historical. The manner by which these Judeo-Babylonian Levites maneuvered the Persians' imperial policy in support of their theocratic project for Palestine is not explained in the Bible, but we can imagine it was not very different from the way the Zionists hijacked the Anglo-American empire's foreign policy in modern times; the edict of Cyrus the Great is comparable to the Balfour Declaration.

Calling himself the "Secretary of the Law of the God of Heaven" (Ezra 7:21), Ezra carried with him the newly redacted Torah. Spinoza plausibly suggested in 1670 that he was the head of the scribal school that had compiled and edited most of the Tanakh as we have it today,[7] a thesis that is now getting the high ground.[8]

In ancient times, religion and politics were intertwined. Since the state religion of Persia was the cult of Ahura Mazda, the supreme God of Heaven, royal edicts were taken in his name. As I explained in "Zionism, Crypto-Judaism, and the Biblical Hoax," a careful analysis of the wording of the Persian edicts in the Book of Ezra shows that the Judean exiles deceived the Persian authorities into believing that they intended to build a temple to the God of Heaven, and concealed the strictly national character of their cult. In all the edicts as they are quoted, Cyrus, Darius and Artaxerxes equate "Yahweh, the god of Israel who resides in Jerusalem," with "the God of Heaven". But the expression "God of Heaven" is applied to Yahweh only by Persian authorities, or by Judeans addressing Persian authorities. Everywhere else, when Ezra, Nehemiah, other Judeans, or even Yahweh himself, speak to the Judeans, they only qualify Yahweh as "the god of Israel".

This pattern betrays a strategy of cryptism: for the Jews, Yahweh is the god of the Jews, whereas Gentiles must be told that he is the supreme God—who happens to prefer Jews and has his main residence in the Jerusalem Temple, where non-Jews are forbidden to enter under penalty of death. This may be compared to the way the Holocaust cult is universalized today.

There is another important lesson to be drawn from the books of Ezra and Nehemiah: The capacity of Israel to hijack the Empire's foreign and military policy requires that a substantial Jewish elite remain in the Diaspora. Ezra went back and forth from Persia to Palestine, and has his tomb in Persia. Nehemiah retained his principal residence in Babylon. For centuries after, the kingdom of Israel was virtually ruled by the Babylonian exiles, and after the destruction of Jerusalem by the Romans, Babylon remained the center of world Jewry. Likewise today, Israel's survival is entirely dependent on the influence of the Zionist power complex in the United States (euphemistically called the "pro-Israel lobby"). The comparison was made by Jacob Neusner in *A History of the Jews in Babylonia* (1965), and by Max Dimont in *Jews, God and History* (1962). The American Jews who prefer to remain in the United States rather than emigrating to Israel are, Dimont argued, as essential to the community as the Babylonian Jews who declined the invitation to return to Palestine in the Persian era.[9]

Disraeli, Herzl, and the Ottoman Sultan

The way the wealthy and influential Judean exiles manipulated Persian foreign policy is the blueprint used for later Jewish attempts to recolonize Palestine. In the Middle Ages, there were already attempts at exploiting the holy wars waged by the imperial Roman Church in the Levant. Rabbi Moses Nachmanides declared in 1263: "When the end of times approaches, the Messiah will come to the Pope and will ask from him the liberation of his people" (liberation meaning the end of the dispersion). With this in mind, seventeen years later, Abraham Abulafia proclaimed himself Messiah and travelled to Rome in the hope of meeting Pope Nicholas III. A last attempt was made by Solomon Molcho (1500-1532) who, with the support of several bishops, tried to convince the Pope to raise an army of Marrano Jews to liberate Palestine.[10]

Jewish support soon shifted away from the Catholic Empire to its British enemy. Marrano Jews in Antwerp and Amsterdam supported the anti-Spanish Calvinist uprisings in 1566, and, under Cromwell, gained unprecedented influence in British political affairs. During the reign of Queen Elizabeth (1558-1603), although the Jews remained officially banned from the kingdom, many of them penetrated into the higher spheres of the state under an (often perfunctory) Anglican or Calvinist disguise.

From then on, Jewish diplomacy focused simultaneously on the British Empire and the Ottoman Empire, which controlled Jerusalem. British Prime Minister Benjamin Disraeli (1804–1881) failed to convince the Ottoman Sultan to concede Palestine as an autonomous Jewish province at the Berlin Congress, but masterminded a successful strategy to tie British interests to the Middle East. He was a modern-day Ezra, capable of steering the Empire's policy according to the Jewish agenda of the conquest of Palestine, a dream that he had cherished ever since his first trip to Palestine in 1830, at the age of 26, and that he had expressed through the hero of his novel, *The Wondrous Tale of Alroy*.

A quarter of a century after Disraeli, Theodor Herzl also turned first to the Ottoman Empire. He proposed to Sultan Abdul Hamid to use his Rothschild connections to set straight the bankrupt Turkish finances: “If His Majesty the Sultan were to give us Palestine, we could in return undertake to regulate the whole finances of Turkey” (*The Jewish State,* 1896).[11] He also proposed to influence European press in favor of the Empire on the “Armenian question”. In his diary, he gives this version of his offer: “Let the Sultan give us that piece of land, and in return we shall set his house in order, straighten out his finances, and influence public opinion all over the world in his favor” (June 9, 1896). The Sultan told Herzl to go to hell, and, four years later, Herzl concluded (June 4, 1900):

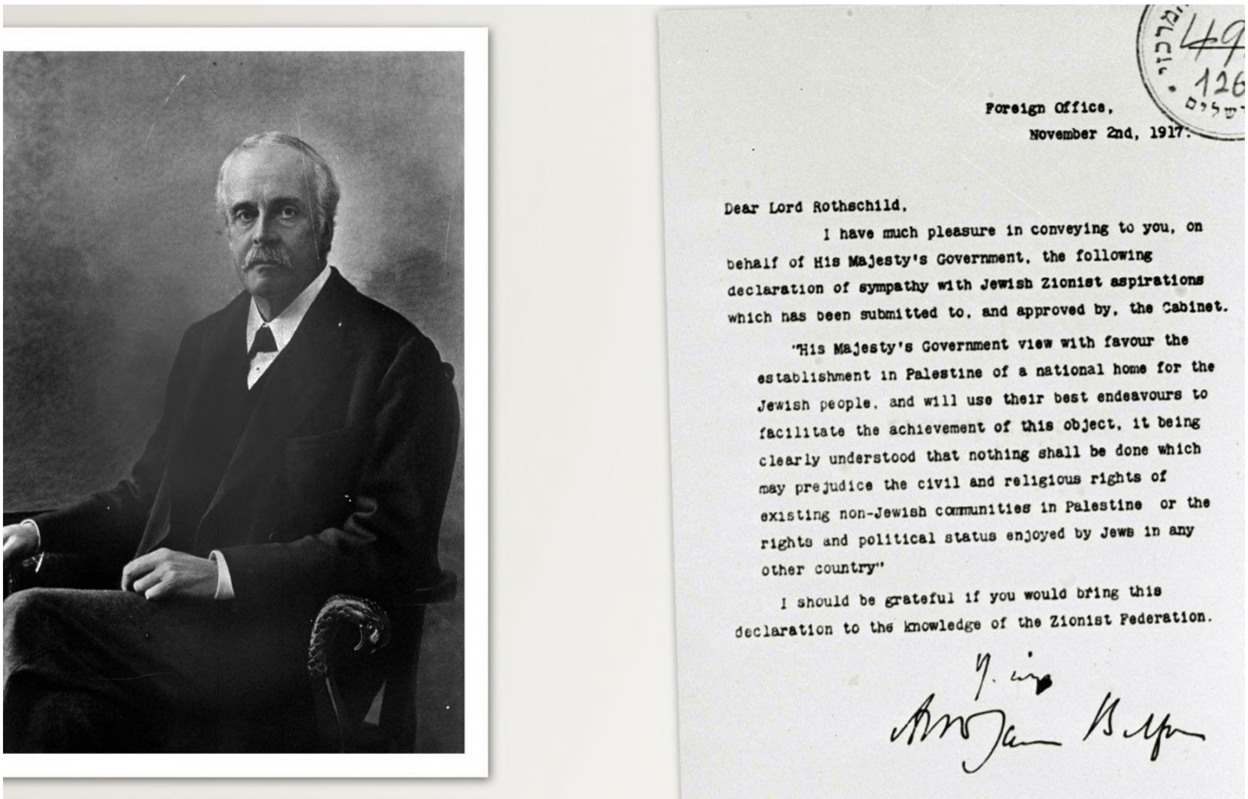
> “At present I can see only one more plan: See to it that Turkey’s difficulties increase; wage a personal campaign against the Sultan, possibly seek contact with the exiled princes and the Young Turks; and, at the same time, by intensifying Jewish Socialist activities stir up the desire among the European governments to exert pressure on Turkey to take in the Jews.”

Turkey’s difficulties did increase, with a revolution coming from the Salonika crypto-Jews, followed by the First World War, which dismantled the empire altogether.

The Balfour declaration (to Lord Rothschild)

From the Zionist perspective, the purpose of the war was to shift the control of Palestine from the Ottoman Empire to the British Empire, before forcing the latter to cede it to the Jews. The counterpart to the destruction of the Ottoman Empire was a short letter addressed by the British Foreign Minister Lord Arthur Balfour to Lord Lionel Walter Rothschild, president of the Zionist Federation. Prime Minister Lloyd George later explained the deal in those terms:

> “Zionist leaders gave us a definite promise that, if the Allies committed themselves to giving facilities for the establishment of a national home for the Jews in Palestine, they would do their best to rally Jewish sentiment and support throughout the world to the Allied cause. They kept their word.”[13]



Foreign Office,
November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country"

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Arthur James Balfour

It is little known that similar declarations were simultaneously obtained from other European powers, as explained by Martin Kramer:

> "Britain could not have acted alone, because it belonged to an alliance. […] It would have been unthinkable for Britain to have issued a public pledge regarding the future of territory yet to be taken in war without the prior assent of its wartime allies —especially those that also had an interest in Palestine."

Nahum Sokolow who had become the head of the World Zionist Organization in 1906, obtained from Jules Cambon, one of the great French diplomats of the day, a letter dated June 4, 1917, which not only anticipated the Balfour Declaration but cleared the way for it. It states that the French government "feels sympathy for your cause," namely "the renaissance of the Jewish nationality in that land from which the people of Israel were exiled so many centuries ago." Back in London, Sokolow deposited the Cambon letter at the Foreign Office, where it stimulated a spirit of competition. In January and February 1918, he returned to Paris, this time with the aim of securing a public French declaration in support of the Balfour Declaration.

In his *History of Zionism,* Sokolow praises, among the architects of the secret diplomacy leading to the Balfour Declaration, "the beneficent personal influence of the Honorable Louis D. Brandeis, Judge of the Supreme Court."[14] It was Sokolow who converted Brandeis to Zionism. Brandeis was, with Untermeyer, one of the most powerful Zionist schemers, exercising an unparalleled influence on the White House. He established a formidable tandem with his protégé Felix Frankfurter, who would succeed him under Roosevelt. "Working together over a period of 25 years, they placed a network of disciples in positions of influence, and labored diligently for the enactment of their desired programs," writes Bruce Allen Murphy in *The Brandeis/Frankfurter Connection.*[15] Brandeis and Frankfurter belonged to a secret society dedicated to the Zionist cause and named the *Parushim* (Hebrew for “Pharisees” or “Separated”). Sarah Schmidt, professor of Jewish history at the Hebrew University of Jerusalem, described the society as “a secret underground guerilla force determined to influence the course of events in a quiet, anonymous way.”[16] Brandeis and Frankfurter helped found the American Jewish Congress in 1918, with the aim of presenting a unified American Jewish position at the Paris Peace Conference in 1919.

Thanks to the conspiracy of these modern-day Ezra and Nehemiah, the Treaty of Versailles placed Palestine under the provisional authority of the British, whose “mandate” included the terms of the Balfour Declaration. The Declaration was integrated in the preamble of the League of Nations mandate, acquiring then full legal standing in international law.

The story of the Balfour Declaration demonstrates the capacity of Jewish networks to capitalize on a single written statement in a way that its author—in this case Lord Balfour—probably never anticipated. Balfour probably thought that, after the war, his letter, prudently worded and typed on non-official paper, would be of little consequence and easy to dismiss. The key to the Zionists’ success in using this piece of paper as a cornerstone to their project is transgenerational persistency (see my article “Israel as One Man”). They never let go, and, when they suffer a setback, they persistently look for the next potential Cyrus and push him into power. When the British government proved reluctant to deliver after the Versailles Treaty, the Zionists found their perfect instrument in the ambitious, unscrupulous, and bankrupt Winston Churchill (1874-1965).

“An Old Zionist like me” (Winston Churchill)

Martin Gilbert, author of *Churchill and the Jews: A Lifelong Friendship,* documents Churchill’s intimate family ties with the Rothschilds and other Jewish bankers. On the fourth anniversary of the independence of Israel, Churchill declared publicly that he had been “a Zionist from the days of the Balfour Declaration,” and he would write to U.S. President Eisenhower in 1956: “I am, of course, a Zionist, and have been ever since the Balfour Declaration.” Churchill entertained close ties with Chaim Weizmann from 1919 on, often consulting him in private meetings. Their thoughts, Churchill said, were “99 per cent identical”. In 1951, Churchill would refer to himself, in a letter to Weizmann, as “an old Zionist like me.”[17]

If Balfour was Cyrus, then Churchill was Artaxerxes. In his 1920 article “Zionism versus Bolshevism: A Struggle for the Soul of the Jewish People,” Churchill had already affirmed the British Government’s responsibility “of securing for the Jewish race all over the world a home and a centre of national life.”

> “if, as may well happen, there should be created in our own lifetime by the banks of the Jordan a Jewish State under the protection of the British Crown, which might comprise three or four millions of Jews, an event would have occurred in the history of the world which would, from every point of view, be beneficial, and would be especially in harmony with the truest interests of the British Empire.”

In 1922, as Under-Secretary of State for the Colonies, Churchill issued a White Paper aimed at reassuring the Arabs, but giving in fact carte blanche to the Zionists by imposing no limitation either to Jewish immigration in Palestine or to the purchase of lands by Jews, which were the two great concerns of the Arabs. It simply stated:

> “it is necessary that the Jewish community in Palestine should be able to increase its numbers by immigration. This immigration cannot be so great in volume as to exceed whatever may be the economic capacity of the country at the time to absorb new arrivals.”

In 1939, when a new Labour majority undermined Churchill’s influence in Parliament and voted a new White Paper limiting Jewish immigration to 75,000 for the next five years, Churchill systematically “refused to allow the 1939 White Paper, despite its passage into law by an overwhelming majority of Members of Parliament, to come into effect. This was certainly unconstitutional,” comments Martin Gilbert. In a memorandum that he wrote for the War Cabinet on Christmas Day 1939, Churchill reminded his Cabinet colleagues that the Jews had fulfill their part of the deal for the Balfour Declaration in WW1, and that for winning WW2, “it was more necessary, even than in November 1917, to conciliate American Jewry and enlist their aid in combating isolationist and indeed anti-British tendencies in the United States.”

In 1945, Churchill was defeated by a Labour majority. The new Prime Minister Clement Attlee appointed Ernest Bevin, a man not well disposed toward Zionism, as Foreign Secretary. Churchill understood that the new British government would stick by the 1939 White Paper, and that the hopes of Zionism now rested on the USA. He argued for the U.K. to give up on “a responsibility which we are failing to discharge and which in the process is covering us with blood and shame,” and to return the Mandate to the United Nations. As soon as the British handed the Mandate back to the U.N., the Zionists declared the founding of the State of Israel, which the U.S. and the Soviet Union immediately recognized.

“I am Cyrus” (Harry Truman)

FDR was opposed to the creation of Israel, and more so after meeting King Ibn Saud of Arabia on the cruiser USS Quincy after the Yalta Conference in February 1945. Roosevelt gave him his word, confirmed by a letter dated April 5, that he “would take no action, in my capacity as Chief of the Executive Branch of this Government, which might prove hostile to the Arab people.” In describing his meeting with Ibn Saud, Roosevelt told Congress: “On the problem of Arabia,” he said, “I learned more about that whole problem—the Moslem problem, the Jewish problem—by talking with Ibn Saud for five minutes than I could have learned in the exchange of two or three dozen letters.”[18]

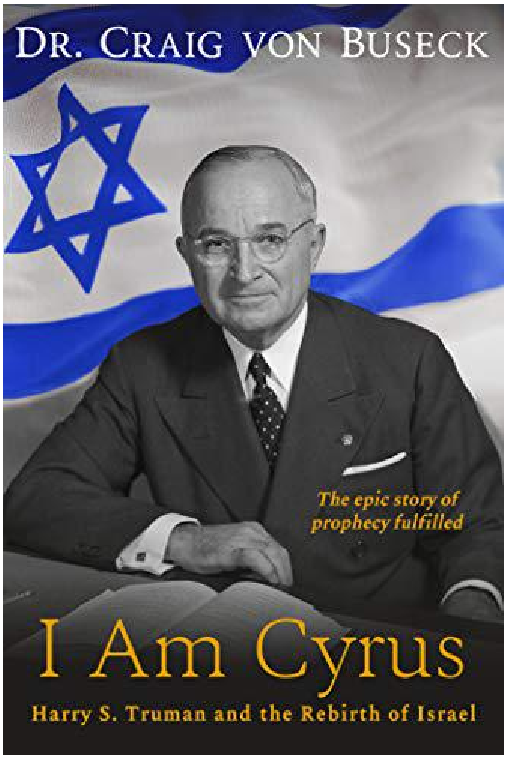
Roosevelt died on April 12. “If Roosevelt had not died, there might not have been a Jewish state,” has commented Nahum Goldmann, one of the most influential Zionists of the time. “Our great luck was that Roosevelt was replaced by Harry Truman, who was a simple and upright man. He said, ‘My friends are Jews; the Jews want the partition, so I am giving it to them.’”[19] David Niles, the gray eminence of Zionism in the White House under both Roosevelt and Truman, expressed the same feeling to Stephen Isaacs: “Had Roosevelt lived, Israel would probably not have become a state.”[20]

There are strong suspicions that FDR was actually poisoned. The case was first presented in 1948 by Emanuel Josephson in *The Strange Death of Franklin D. Roosevelt*. Less than four hours after his death, officially of a cerebral hemorrhage, FDR’s body had turned black, a reaction from arsenic poisoning. Although Georgia law demanded an autopsy, Roosevelt’s body was whisked out of the state and no autopsy was done. Emanuel Josephson, a Zionist Jew, blames Stalin, but others who have looked into the case smell a Zionist coup.

According to an anecdote recounted here:

Subscribe to New Columns

> “In November 1953, just a few months after leaving the presidency of the United States, Harry S. Truman was brought to the Jewish Theological Seminary in New York to meet a group of Jewish dignitaries. Accompanying him was his good friend Eddie Jacobson, a comrade from his Army days and former business partner in a short-lived men’s haberdashery 30 years earlier. Jacobson introduced his friend to the assembled theologians: ‘This is the man who helped create the State of Israel.’ Truman retorted, ‘What do you mean, ‘helped to create’? I am Cyrus. I am Cyrus.’”


DR. CRAIG VON BUSECK
The epic story of prophecy fulfilled
I Am Cyrus
Harry S. Truman and the Rebirth of Israel

Like most Cyrus figures, Truman became a Zionist partly by personal necessity. According to the *Jewish World Review,* based on documents revealed by the Truman Library in 2003, including Abraham Feinberg’s recorded testimony, “Truman did it to save his own skin.”[21] In December 1945, a few months after Roosevelt’s death, Truman was still opposed to the idea of a “Jewish state”, stating: “The Palestine Government […] should be the Government of the people of Palestine, irrespective of race, creed or color.”[22] But on May 15, 1948, he recognized the State of Israel ten minutes after its unilateral proclamation. This decision went against the recommendations of his Secretary of State George Marshall and his Defense Secretary James Forrestal, whom he would soon discharge. Moreover, it betrayed the Quincy Pact.
In his *Memoirs* published in 1956, Truman commented—in eloquent but somewhat hypocritical terms—on the circumstances of the vote:

> “The facts were that not only were there pressure movements around the United Nations unlike anything that had been seen there before but that the White House, too, was subjected to a constant barrage. I do not think I ever had as much pressure and propaganda aimed at the White House as I had in this instance. The persistence of a few of the extreme Zionist leaders—actuated by political motives and engaging in political threats—disturbed and annoyed me. Some were even suggesting that we pressure sovereign nations into favorable votes in the General Assembly.”[23]

According to John Loftus and Mark Aarons, authors of *The Secret War against the Jews* (sic), the Zionists blackmailed Nelson Rockefeller, Assistant Secretary of State in charge of Latin America, with information about his business dealing with the Nazis, to have him pressure Latin American dictators to vote for the Partition Plan.[24]

In a most interesting report written in 1975, Edwin Wright, member of the Near East-Africa Division (NEA) of the State Department from 1946 to 1966, minces no words about the way the Zionists manipulated Truman: “they threatened him, they put him under the most intense pressure he ever experienced and eventually he wilted and granted to the Zionists what they wanted.” Wright documents how the advice of the NEA was prevented to even reach Truman. In one report dated November 24, 1947, Loy Henderson, Director of NEA, wrote:

> “It seems to me and all the members of my office acquainted with the Middle East, that the policy we are following in New York [at the United Nations, where the U.S. Delegation was favoring the establishment of a Zionist Jewish State on territory overwhelmingly Arab] is contrary to the interests of the United States and will eventually involve us in international difficulties of so grave a nature that the reaction throughout the world, as well as in this country will be very strong. We are incurring long-term Arab hostility, the Arabs are losing confidence in the friendship and integrity of the USA. [It will encourage] Soviet penetration into important areas as yet free from Soviet domination and as vast quantities of petroleum were being discovered in Arab lands, it was essential that normal and mutually advantageous relations with the Arab world should be preserved.”

“Before these memoranda could get to the Oval Office in the White House,” Wright explains, “they had to pass through the screening of Sam Rosenman, Political Advisor to the President, and David (Nyhus) Niles, Appointments Secretary, both crypto-Zionists. One of these memoranda was returned unopened with a notation, ‘President Truman already knows your views and doesn’t need this.’ That President Truman’s attitude toward the NEA had been poisoned is evident from his remarks in his Memoirs that he could not trust his advisors in the State Department because they were ‘anti-Semitic.’” These loyal servants of the country were insulted, muzzled or ousted for their loyalty, while Truman was held captive of advisors whose only loyalty was to the Jewish State.

David Niles, one of the few FDR advisors retained by Truman, had orchestrated the campaign of intimidation and corruption to obtain a two-thirds majority in favor of the 1947 Partition Plan at the General Assembly of the United Nations. According to David Martin’s meticulous investigation into James Forrestal’s death, Niles is also the most likely mastermind of Forrestal’s assassination in the Navy Bethesda Hospital on May 22, 1949.

What about Trump?

Trump is certainly a very different kind of man from Truman. Truman is remembered for having dropped a uranium bomb on Hiroshima, marveled that “This is the greatest thing in history,” and dropped a plutonium bomb on Nagasaki for comparison.[26] During his first three years in office, if nothing else, Trump should be credited for having ended to the insanity of the war on Syria, having stopped funding Islamic terrorism, and having, until January 2020, resisted the pressure to bomb Iran. He gave Russia the opportunity to restore a measure of multipolarity and security in the world.

Let’s be realistic: Trump had to pay Israel something in exchange for having deprived her of WW3, at least temporarily. He is certainly aware that, in the last 70 years, no U.S. president unfriendly to Israel has won a second term, and that some of them have been forcibly replaced by their Zionist vice-president (since Lyndon Johnson, this seems to have become the main purpose of the vice-president). By his recent pro-Israel decrees, he gained the gratitude of Netanyahu and the support of Sheldon Adelson for a second term. But that was not enough, it seems. With his recent strike against Iran's military leadership, he may have finally caved in their most pressing demand. By doing so, he may have actually exhausted his usefulness for Israel, and at the same time, lost the support of a crucial part of his voters. If he loses in 2020, he will retire with his well-deserved Cyrus medal—and an Ahasuerus medal too.

Some people may be praying that a modern-day Nebuchadnezzar would arise. But then, more Cyruses would come again, anointed by Jewish Power. The Egyptians believed that Seth, the evil god of the desert, who is said by some to have fathered the Jews (Plutarch, *Isis and Osiris,* 31), will always be around anyway. Better get used to it.

Laurent Guyénot, Ph.D., is the author of *From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations*, 2018, and *JFK-9/11: 50 years of Deep State*, Progressive Press, 2014

Notes

[1] As usual, I quote from the Catholic Jerusalem Bible, one of the rare translations that have not replaced the tetragram YHWH by "The Lord", following Jewish custom.

[2] "A Time of Miracles," July 9, 2019, on *Las Vegas Review Journal*

[3] Quoted in Jonathan Cahn, *The Oracle: The Jubilean Mysteries Unveiled,* Frontline, 2019, p. 206, on books.google

[4] Dan Kurzman, *Ben-Gurion, Prophet of Fire*, Touchstone, 1983, p. 26.

[5] David Ben-Gurion and Amram Duchovny, *David Ben-Gurion, In His Own Words*, Fleet Press Corp., 1969, p. 116.

[6] Heinrich Graetz, *History of the Jews,* Jewish Publication Society of America, 1891 (archive.org), vol. 1, p. 343.

[7] Benedict de Spinoza, *Theological-political treatise,* chapter 8, §11, Cambridge UP, 2007, pp. 126-128.

[8] Thomas Romer, *The Invention of God,* Harvard University Press, 2016.

[9] Quoted in Michael Collins Piper, *The New Babylon: Those Who Reign Supreme,* American Free Press, 2009, p. 27

[10] Youssef Hindi, *Occident et Islam. Sources et genèse messianiques du sionisme, de l'Europe médiévale au choc des civilisations*, Sigest, 2015, pp. 32-36, 137-142.

[11] Theodor Herzl, *The Jewish State,* on www.jewishvirtuallibrary.org.

[12] *The Complete Diaries of Theodor Herzl,* edited by Raphael Patai, Herzl Press & Thomas Yoseloff, 1960, vol. 1 *,* pp. 362–363, 378–379, and vol. 3, p. 960.

[13] According to a report of the Palestine Royal Commission of 1937, quoted by Alfred Lilienthal, *What Price Israel?* (1953), Infinity Publishing, 2003, pp. 21, 18.

[14] Nahum Sokolow, *History of Zionism (1600–1918),* vol. 2, 1919, pp. 79–80, quoted in Alison Weir, *Against Our Better Judgment: The Hidden History of How the U.S. Was Used to Create Israel,* 2014, k. 387–475.

[15] Bruce Allen Murphy, *The Brandeis/Frankfurter Connection: The Secret Political Activities of Two Supreme Court Justices*, Oxford University Press, 1982, p. 10.

[16] Sarah Schmidt, “The ‘Parushim’: A Secret Episode in American Zionist History,” *American Jewish Historical Quarterly* 65, no. 2, December 1975, pp. 121–139, on ifamericansknew.org/history/parushim.html.

[17] This section is based on Martin Gilbert, *Churchill and the Jews: A Lifelong Friendship*, Henry Holt & Company, 2007, kindle ed.

[18] Martin Gilbert, *Churchill and the Jews, op. cit.,* k. 3705–53.

[19] Nahum Goldmann, *Le Paradoxe juif. Conversations en français avec Léon Abramowicz*, Stock, 1976 (archive.org), pp. 17–18.

[20] Stephen Isaacs, *Jews and American Politics,* Doubleday, 1974, p. 244.

[21] Sidney Zion, “Truman did it to save his own skin,” *Jewish World Review,* July 21, 2003, quoted in Alfred Lilienthal, *What Price Israel?, op. cit.*, pp. xix–xx.

[22] Quoted in Alfred Lilienthal, *What Price Israel?, op. cit.*, pp. xix–xx.

[23] Harry Truman, *Years of Trial and Hope,* vol. 2, Doubleday, 1956 (archive.org), p. 158.

[24] John Loftus and Mark Aarons, *The Secret War against the Jews: How Western Espionage Betrayed The Jewish People,* St. Martin’s Griffin, 2017, pp. 212-213, quoted in David Martin, *The Assassination of James Forrestal,* McCabe Publishing, 2019, p. 44.

[25] Alfred Lilienthal, *What Price Israel? op. cit.*, p. 50.

[26] James Douglass, *JFK and the Unspeakable: Why He Died and Why it Matters,* Touchstone, 2008, p. 1.

Fifteen years before Kennedy, Zionists murdered Forrestal, by Laurent Guyénot

unz.com/article/fifteen-years-before-kennedy-zionists-murdered-forrestal

Laurent Guyénot January 27, 2020

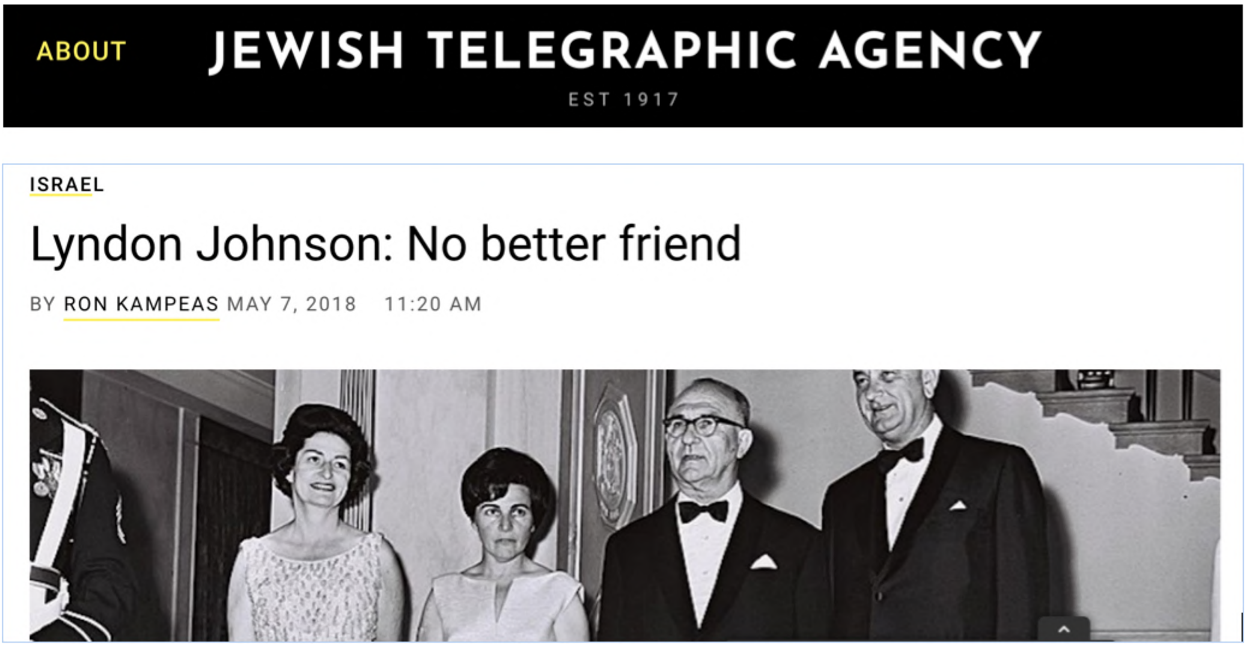
Israel as serial murderer

In the 1990s, a couple of bestsellers brought to the knowledge of a large public the fact that JFK's assassination in 1963 solved an intense crisis over Israel's secret nuclear program. In one of his last letters to Kennedy, quoted by Seymour Hersh in *The Samson Option* (1991), Prime Minister David Ben-Gurion complained: "Mr. President, my people have the right to exist […] and this existence is in danger."[1] The nuclear option was judged vital for Israel, and JFK opposed it. A *Haaretz* review of Avner Cohen's book *Israel and the Bomb* (1998) puts it this way:

> "The murder of American President John F. Kennedy brought to an abrupt end the massive pressure being applied by the US administration on the government of Israel to discontinue the nuclear program. Cohen demonstrates at length the pressures applied by Kennedy on Ben-Gurion. […] The book implied that, had Kennedy remained alive, it is doubtful whether Israel would today have a nuclear option."

Also openly discussed by Israeli historians today are the close connections between Ben-Gurion's network in the U.S. and what Tel-Aviv professor Robert Rockaway calls "Gangsters for Zion", including the infamous "Murder, Incorporated", run by Bugsy Siegel and then by Mickey Cohen, Jack Ruby's mentor.

That Israel had the motive and the means of killing JFK does not prove that Israel did it. But I am quite certain that today, most smart Israelis assume and half-approve that Ben-Gurion ordered the elimination of JFK in order to replace him by Lyndon Johnson, whose love for Israel is also now widely celebrated, to the point that some speculate he might have been a secret Jew.



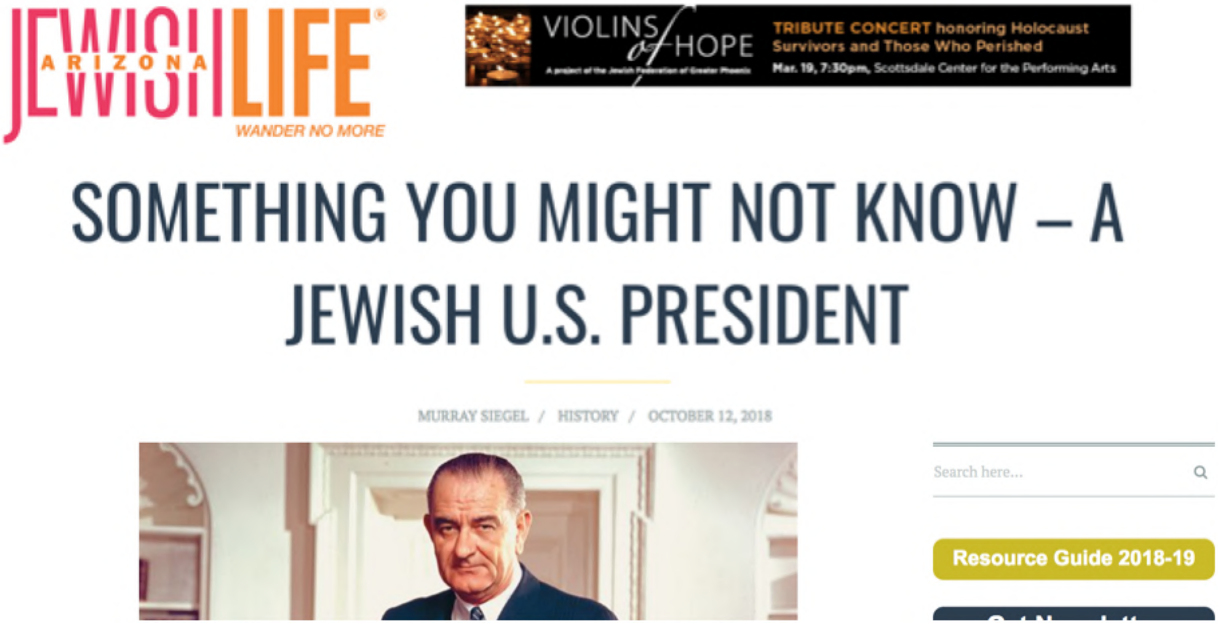
ABOUT JEWISH TELEGRAPHIC AGENCY

EST 1917

ISRAEL

Lyndon Johnson: No better friend

BY RON KAMPEAS MAY 7, 2018 11:20 AM



JEWISH LIFE
ARIZONA
WANDER NO MORE
VIOLINS of HOPE
TRIBUTE CONCERT honoring Holocaust Survivors and Those Who Perished
Mar. 19, 7:30pm, Scottsdale Center for the Performing Arts

SOMETHING YOU MIGHT NOT KNOW – A JEWISH U.S. PRESIDENT

MURRAY SIEGEL / HISTORY / OCTOBER 12, 2018

Search here...
Resource Guide 2018-19

In Ben-Gurion's mind, making Israel a nuclear state was a matter of life and death, and obliterating any obstacle was an absolute necessity. In Netanyahu's mind today, preventing Iran—or any other enemy of Israel—from becoming a nuclear state is of the same order of necessity, and would surely justify eliminating another U.S. president in order to replace him by a more supportive Vice President. Most dedicated Zionists understand that. Andrew Adler, owner and editor in chief of *The Atlanta Jewish Times,* assumes that the idea "has been discussed in Israel's most inner circle," and, in his column of January 13, 2012, called on the Israeli Prime Minister to

> “give the go-ahead for U.S.-based Mossad agents to take out a president deemed unfriendly to Israel in order for the current Vice-President to take his place and forcefully dictate that the United States’ policy includes its helping the Jewish State obliterate its enemies. […] Order a hit on a president in order to preserve Israel’s existence.”[3]

Eliminating unsubmissive foreign leaders is part of Israel’s struggle for existence. Besides, it is entirely biblical: foreign kings are supposed to “lick the dust at [Israelis’] feet” (Isaiah 49:23), or perish, with their names “blotted out under heaven” (Deuteronomy 7:24).

On November 6, 1944, members of the Stern Gang, led by future Prime Minister Yitzhak Shamir, assassinated Lord Moyne, the British resident minister in the Middle East, for his anti-Zionist positions. The bodies of his murderers, executed in Egypt, were later exchanged for twenty Arab prisoners and buried at the “Monument of Heroes” in Jerusalem. On September 17, 1948, the same terrorist group murdered in Jerusalem Count Folke Bernadotte, a Swedish diplomat appointed as United Nations mediator in Palestine. He had just submitted his report A/648, which described “large-scale Zionist plundering and destruction of villages,” and called for the “return of the Arab refugees rooted in this land for centuries.” His assassin, Nathan Friedman-Yellin, was arrested, convicted, and then amnestied; in 1960 he was elected to the Knesset.

In 1946, three months after members of the Irgun, led by future Prime Minister Menachem Begin, killed ninety-one people in the headquarter of the British Mandate’s administration (King David Hotel), the same terrorist group attempted to murder British Prime Minister Clement Attlee and Foreign Secretary Ernest Bevin, according to British Intelligence documents declassified in 2006.

These killings and more are documented by Israeli journalist Ronen Bergman in *Rise and Kill First: The Secret History of Israel’s Targeted Assassinations* (Random House, 2018). Bergman writes:

> “At the end of 1947, a report to the British high commissioner tallied the casualties of the previous two years: 176 British Mandate personnel and civilians killed. / ‘Only these actions, these executions, caused the British to leave,’ David Shomron said, decades after he shot Tom Wilkin dead on a Jerusalem street. ‘If [Avraham] Stern had not begun the war, the State of Israel would not have come into being.’”[5]

James Forrestal’s strange death

Absent from Israel’s body count in Bergman’s book is former U.S. Secretary of Defense James Forrestal, assassinated eight months after Count Bernadotte. Forrestal had been Roosevelt’s Secretary of the Navy from April 1944. With consolidation of the armed services under Truman in 1947, he became the first Secretary of Defense. He opposed the United Nations’ vote to partition Palestine, and protested vigorously against U.S. recognition of Israel on May 15, 1948, on the ground that U.S. interests in the Middle East would be seriously jeopardized by American sponsorship of a Jewish state. For this, Forrestal received “an outpouring of slander and calumny that must surely be judged one of the most shameful intervals in American journalism," in the words of Robert Lovett, then Under Secretary of State. Truman replaced Forrestal on March 28, 1949—shortly after his reelection—by the man who had been his main fundraiser, Louis Johnson. According to the received story, Forrestal, who was psychologically exhausted, fell into depression immediately. On April 2, 1949, he was interned against his will in the military hospital of the Navy in Bethesda, Maryland, a Washington, DC, suburb, where he was forcibly confined for seven weeks. He fell to his death from the 16th floor at 1:50 in the morning of May 22, 1949, landing on the roof of the third floor. He had a dressing-gown sash tied around his neck.

Bethesda Navy Hospital, where Forrestal met his death

National authorities and mainstream media immediately labeled his death a suicide, without any known criminal investigation. A review board was appointed on May 23, headed by Admiral Morton Willcutts, to conduct hearings of members of the hospital staff with the sole purpose of exonerating everyone of responsibility in Forrestal's assumed suicide. The board completed its work in one week, and published a short press release four months later. But the full report, containing the transcripts of all hearings an crucial exhibits, were kept secret for 55 years, until David Martin obtained it through a Freedom of Information Act request in April 2004 (it is now available on the Princeton University Library website in pdf form, or here in HTML rendition by the anonymous Mark Hunter, who makes useful comments).

In his book and in his web articles complementing it, David Martin makes a compelling case that Forrestal was murdered, and that his murder was ordered by the Zionists, most probably with the knowledge and approval of Truman, who was then completely hostage to the Zionists. The motive? Forrestal was planning to write a book and to launch a national magazine: he had the money and the connections for it, and he had three thousand pages of personal diary to back his revelations on the corruption of American leadership and the sell-out of American foreign policy to communism under Roosevelt, and to Zionism under Truman.

I will here summarize the evidence accumulated by David Martin, and highlight the significance of this case for our understanding of Israel's takeover of the heart, soul, and body of the United States. Unless specified otherwise, all information is from Martin's book or articles.

The Assassination of James Forrestal
David Martin

From James Forrestal to John Kennedy

My own interest for this heartbreaking story stems from my interest for the Kennedy assassinations. (read my article "Did Israel Kill the Kennedys?"). I found the connection and similarities between the two stories highly illuminating. Everyone knows that Kennedy was assassinated, yet most Americans are still unaware of the evidence incriminating Israel. In the case of Forrestal, it is the opposite: few people suspect a murder, but once the evidence for murder has been presented, it points directly to Israel as the culprit. For this reason, Forrestal's assassination by the Zionists becomes a precedent that makes JFK's assassination by the same collective entity more plausible. If Israel can kill a former U.S. Defense Secretary on American soil in 1949 and get away with it with government and media complicity, then why not a sitting President fifteen years later? If the truth on Forrestal had been known by 1963, it is unlikely that Israel could have killed two Kennedys with impunity.

Forrestal was of Irish Catholic origin like the Kennedys, and was close to JFK's father. Both James Forrestal and Joseph Kennedy are examples of American patriots of Irish stock who were alarmed by Jewish influence over American foreign policy. The entry for 27 December 1945 in Forrestal's edited diary, says:

> “Played golf with Joe Kennedy. I asked him about his conversations with Roosevelt and Neville Chamberlain from 1938 on. […] Chamberlain, he says, stated that America and the world Jews had forced England into the war.”

One major difference between the two men is that Joe Kennedy had resigned from government after Roosevelt’s entry into the war, and had kept a low profile on Israel. Moreover, unlike Forrestal, he was the head of a wealthy clan and had his own men in the press. He was a politician, whereas Forrestal was an uncompromising man. These differences explain why Forrestal was assassinated, whereas Joe had his son elected president. Yet in the end, the Kennedys suffered the Talmudic curse over three generations.
When James Forrestal, hostile to Stalin’s ambitions on Eastern Europe and to Truman’s decision to nuke Japan, was kept away from the official delegation to the Potsdam Conference in the summer 1945, he flew there privately and took with him the then 28-year-old John Kennedy, for a tour of post-war Germany. Later on, John integrated James Forrestal’s son Michael Forrestal as a member of his National Security Council. In May 1963 he made a symbolic public gesture by visiting the grave of James Forrestal on Memorial Day.

JFK visits Forrestal’s grave at Arlington cemetery

James Forrestal’s and John Kennedy’s assassinations bear one sinister thing in common: Bethesda Naval Hospital. As most readers recall, this is where Kennedy’s autopsy was tampered with after his body had been whisked away at gunpoint from Dallas Parkland

Hospital, most probably by Secret Service agents on Lyndon Johnson's order. In 1963, Lyndon Johnson could count on high-level complicity within the Navy.
It happens that Johnson, whom Billy Sole Estes claims ordered nine murders in the course of his political career,[6] makes a special appearance, although brief and poorly documented, in the story of Forrestal's assassination. LBJ was then a newly elected congressman, on the payroll of Abraham Feinberg, former president of *Americans for Haganah Incorporated* and financial godfather of Israel's atomic bomb.[7] According to the testimony of Forrestal's assistant Marx Leva (more on him later), Johnson paid an unwanted visit to Forrestal at Bethesda Hospital. David Martin asks:

> "Could LBJ have been playing something of a foot-soldier role for the orchestrators of Forrestal's demise? Might he have been there to size up the overall situation, and at the same time contribute to 'making his bones,' as it were, by participating in such an important operation?" (Martin p. 20)

The official narrative

It bears repeating that no investigation was conducted into the death of James Forrestal, either by the FBI or the NCIS (Navy Criminal Investigative Service). The very day of his death, the mainstream press announced his suicide as a matter of fact. The *New York Times* stated in its late May 22 edition that Forrestal "jumped thirteen stories to his death," and added the next morning:

> "There were indications that Mr. Forrestal might also have tried to hang himself. The sash of his dressing-gown was still knotted and wrapped tightly around his neck when he was found, but hospital officials would not speculate as to its possible purpose."

Later biographers did speculate that he may have tried to hang himself but failed to tie the sash securely to the radiator beneath the window. In *The Man Who Kept the Secrets,* Pulitzer Price winner Thomas Powers says that Forrestal died trying to hang himself "from his hospital window, but slipped and fell sixteen stories to his death."
Forrestal left no suicide note, but the *New York Times* (May 23) informs its readers that:

> "A book of poetry beside his bed was opened to a passage from the Greek tragedian, Sophocles, telling of the comfort of death. […] Mr. Forrestal had copied most of the Sophocles poem from the book on hospital memo paper, but he had apparently been interrupted in his efforts. His copying stopped after he had written 'night' of the word 'nightingale' in the twenty-sixth line of the poem."

On May 24, the *New York Times* gave the final word to the psychiatrist in charge, who made suicide sound predictable:

> "Captain George M. Raines, the Navy psychiatrist who had been treating Mr. Forrestal, said that the former Secretary ended his life in a sudden fit of despondency. He said this was 'extremely common' to the patient's severe type of mental illness."

That's it. Never did the mainstream media hint at the possibility of foul play. The conclusion that Forrestal's death is an obvious suicide caused by his "mental illness" was taken at face value by the authors of Forrestal's two main biographies:

- Arnold Rogow, *James Forrestal, A Study of Personality, Politics, and Policy* (MacMillan Company, 1963);
- Townsend Hoopes and Douglass Brinkley, *Driven Patriot, the Life and Times of James Forrestal* (Alfred A. Knopf, 2003).

Rogow, whose book has been called a "psychological autopsy," insists on linking Forrestal's alleged mental illness to his alleged anti-Semitism, with the implication that anti-Semitism is a form of paranoia that may lead to suicide. Rogow is an expert on the subject of anti-Semitism, on which he wrote the article for *The International Encyclopedia of Social Science.* He is also the author *The Jew in a Gentile World: An Anthology of Writings about Jews by Non-Jews.*

Hoopes and Brinkley borrow heavily from Rogow, but add valuable information based on their own interviews. They give an interesting interpretation of the morbid poem allegedly copied by Forrestal from Mark Van Dorren's *Anthology of World Poetry,* titled "The Chorus from Ajax." Taking their clue from Zionist apologist John Loftus, author of *The Belarus Secret* (Alfred A. Knopf, 1982), they speculate that, when reaching the word "nightingale" in the poem, Forrestal might have been overwhelmed by a sudden rush of guilt for having authorized a CIA operation with the code name of "Nightingale," that infiltrated into the Soviet Union Ukrainian spies who had been formerly Nazi collaborators and probably killers of Jews. The word "nightingale," Hoopes and Brinkley surmise, must have triggered Forrestal's urge to take the poet's admonition literally and end his life on the spot.

Was Forrestal mentally ill?

David Martin has uncovered grave inconsistencies and outright lies in the official story. First, it appears that Forrestal's nervous breakdown has been wildly exaggerated, if not totally invented. As the story goes, Forrestal's mental health had started deteriorating before Truman replaced him, and collapsed on March 29, just after a brief ceremony in his honor at Capitol Hill. The main source for this story is an Oral history interview of Marx Leva, Forrestal's special assistant at that time, recorded for the Truman library in 1969. Leva says that, on that day, he found Forrestal in his Pentagon office, "almost in a coma." He had him driven home and later met him there with Forrestal's friend Ferdinand Eberstadt, and the two men decided that Forrestal's state required that he urgently take some vacation. So Leva made immediate arrangement for a Marine plane to fly him to the estate of Robert Lovett in Hobe Sound, Florida that very night. "And on the way out Forrestal said three times, the only thing he said, [Eberstadt] tried to speak to him and he would say, 'You're a loyal fellow, Marx.' 'You're a loyal fellow, Marx,' three times." Since Leva is Jewish, the implication is that Forrestal was obsessed by the disloyalty he attributed to many Jewish officials. For Leva, "he apparently was beyond being neurotic, I mean it was apparently paranoid".

David Martin shows in this article (adding a new perspective to his book) that Marx Leva is lying. Forrestal's vacation had in fact been planned in advance, and his wife was already waiting for him there. This is proven by a *Jacksonville Daily Journal* article dated March 28 about the ceremony when Truman pinned the Distinguished Service Medal on Forrestal's chest that very day. The article concludes: "Forrestal is flying tomorrow to Hobe Sound, Fla., for a long rest." This video clip of Forrestal shows him perfectly healthy and composed on March 28.

News reports and biographies insist that, during his four-day stay at Hobe Sound, Forrestal showed signs of paranoia. One rumor, made up by Daniel Yergin and repeated by Thomas Powers in *The Man Who Kept the Secrets,* has him running through the streets yelling, "The Russians are coming." There is no credible source for this claim. Under Secretary of State (and future Defense Secretary) Robert Lovett, who was at Hobe Sound with Forrestal, did say in 1974 that Forrestal appeared to him as "not of sound mind," because "he was obsessed with the idea that his phone calls were being bugged," and complained that "they're really after me." I find rather strange, though, that Lovett feigns to ignore who Forrestal meant by "they". There is nothing irrational in Forrestal's belief that "his telephones were being bugged, [and that] his house was being watched", as he had earlier complained to Truman's appointments secretary, Matthew J. Connelly (who said so in a 1968 interview by the Truman Library).

There is also a rumor that Forrestal attempted suicide at Hobe Sound. It is contradicted by the Willcutts report, where Dr. George Raines, the psychiatrist in charge of Forrestal at Bethesda, is recorded stating: "So far as I know he never made a single real attempt at suicide except that one that was successful." All of Forrestal's doctors interviewed are unanimous that he had never attempted suicide before his fatal fall.

That is not to say that Forrestal was not psychologically strained in 1949. As Secretary of Defense, he had been subjected not only to slander and calumny by the press, but also to anonymous death threats. Robert Lovett, who shared Forrestal's views on Israel, testified that he himself received night phone calls with death threats, and that Forrestal was more exposed than him to this kind of treatment. Having lost all protection from the government after March 28, Forrestal had reasons to fear for his life. On May 23, 1949, *The Washington Post* concluded an article headlined "Delusions of Persecution, Acute Anxiety, Depression Marked Forrestal's Illness," with the somewhat paradoxical statement:

> "His fear of reprisals from pro-Zionists was said to stem from attacks by some columnists on what they said was his opposition to partition of Palestine under a UN mandate. In his last year as Defense Secretary, he received great numbers of abusive and threatening letters."

John Loftus and Mark Aarons, the arch-Zionist authors of *The Secret War against the Jews,* identify Forrestal as "the principal villain, the man who nearly succeeded in preventing Israel's birth." They reveal that "The Zionists had tried unsuccessfully to blackmail Forrestal with tape recordings of his own deals with the Nazis" (before the war, Forrestal had been a partner of Clarence Dillon, the Jewish founder of the banking firm Dillon, Read, and Co.), but they believe that Zionist harassment at least succeeded in making him insane: “His paranoia convinced him that his every word was bugged. / To his many critics, it seemed that James Forrestal’s anti-Jewish obsession had finally conquered him.”

How convenient to claim that anti-Semitism may lead to suicide. When the Zionist mafia wishes you dead, fearing for your life is not a sign of mental illness, but rather of sound judgment.

We need not doubt Raines’ words to the Willcutts Review Board that, when he first saw Forrestal at Bethesda Hospital, “he was obviously exhausted physically” and showed “high blood pressure.” But here, we also have to take into account that Forrestal had been literally abducted from his vacation center at Hobe Sound. We should not be surprised when Rogow, and Hoopes and Brinkley after him, tell us that, even though he had been sedated, Forrestal “was in a state of extreme agitation during the flight from Florida,” and that:

> “Forrestal’s agitation increased during the trip in a private car from the airfield to the hospital. He made several attempts to leave the car while it was in motion, and had to be forcibly restrained. Arriving at Bethesda, he declared that he did not expect to leave the hospital alive.”

As Martin mentions, there is also the very real possibility that Forrestal had been drugged at Hobe Sound, in order to make him appear insane and justify his internment.

Forrestal’s behavior at Bethesda shows nothing abnormal for a man locked up in the psychiatric division of a military hospital, on the 16th floor, for reasons he feared were not strictly medical. It has been reported by medical personnel that Forrestal often seemed restless, walking back and forth in his room late at night. Why wouldn’t he? Forrestal was even denied visits by those dearest to him. His brother Henry had tried several times to visit him, but had been rebuffed by Dr. Raines. The hospital authorities relented only after Henry threatened legal action. Forrestal was also denied the visit of his friend the Catholic priest, Monsignor Maurice Sheehy. Sheehy wrote in *The Catholic Digest,* January 1951, that, “The day he was admitted to the hospital, Forrestal told Dr. Raines he wish to see me,” but that Dr. Raines told him “that Jim was so confused I should wait some days before seeing him.” Raines turned away Father Sheehy on six occasions.

Despite being kept in virtual imprisonment and under forced medication, Forrestal endured remarkably well. From the hearings conducted by the Willcutts Review Boards, it appears that he was doing fine, in the days preceding his death. Willcutts himself expressed surprise at learning about his death, because he had dinner with him one day earlier (Friday the 20th), and thought he was “getting along splendidly.”

Evidence of cover-up and the fake suicide note

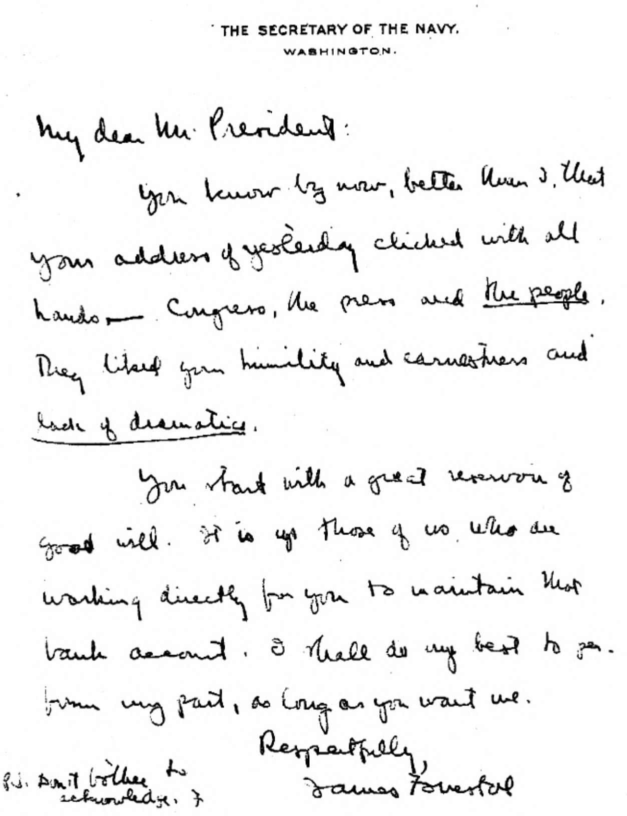
As mentioned earlier, the Willcutts Review Board’s mission was to exonerate every single individual of negligence. Even the brief conclusions released four months after it concluded its hearings, admits so, as reported in the *New York Times* October 12, 1949:

> “Francis P. Matthews, Secretary of the Navy, made public today the report of an investigating board absolving all individuals of blame in the death of James Forrestal last May 22.”

Strangely enough, as Martin discovered, the report states that Forrestal’s fall was the cause of his death, but avoids any statement about the cause of the fall itself.
There is an obvious lack of interest from the Willcutts Board regarding all elements that point to murder rather than to suicide. The nurse who first entered Forrestal’s room after his death testified that there was broken glass on his bed. But the room must have been laundered before the crime scene photographs were taken, because they show the bed with nothing but a bare mattress, while another picture shows broken glass on the carpet at the foot of his bed (photos available on Mark Hunter’s site). The Willcutts Board had no interest in finding the origin of the broken glass, nor the reason it was removed from the bed.
They also failed to ask the personnel or themselves any relevant questions about the gown sash tied around Forrestal’s neck. Hoopes and Brinkley later speculated that Forrestal tied the sash to a radiator beneath the window, but that his knot “gave way.” That is contradicted by hospitalman William Eliades, who found the body of Forrestal with the sash (cord) around his neck, and declared to the Willcutts Review Board: “I looked to see whether he had tried to hang himself and whether a piece of cord had broken off. It was still in one piece except it was tied around his neck.”
But the most compelling proof that Forrestal’s death has been disguised as a suicide is the poem allegedly copied by Forrestal. Among the exhibits obtained by Martin alongside the Willcutts report is a copy of the memo sheet with the transcription of the poem (here). A comparison with any handwritten note by Forrestal makes it plain that it was not copied by Forrestal (both can be found on Mark Hunter’s webpage).

A sample of Forrestal’s handwriting and the note supposedly found in his room
As Martin comments, “One hardly needs an expert to tell him that the person who transcribed the poem is not the same person who wrote the various letters there.” Martin also notes that, from this single page, it is doubtful that the writer, whoever he was, even reached the word “nightingale”, which appears 11 verses below in the poem.
Interestingly, no one is identified in the official report as the discoverer of this handwritten note. It didn’t occur to the members of the Review Board to mention how it came into their possession, and to question about it the person who gave it to them.
In an effort to make the note a convincing proof of suicide, Rogow claims, and Hoopes and Brinkley repeat, that Apprentice Robert Wayne Harrison, Jr., the corpsman on duty to keep watch on Forrestal, checked into his room at 1:45 and saw him copying the poem. But by doing so, they both contradict Harrison’s declaration to the Willcutts Board. He said that, when he checked on him at 1:45, Forrestal was “in his bed, apparently sleeping.” Then he went to fill in the medical chart. Minutes later, a nurse heard the sound of Forrestal’s body striking the third floor roof. Harrison heard nothing but then became aware that Forrestal was missing at 1:50.

Robert Wayne Harrison, Jr. would certainly have been a prime suspect if any criminal investigation had taken place. He was new to the job, and unknown to Forrestal until that fatal night. He had started his guard at midnight, replacing Edward Prise whose shift had started at 4 pm. Prise was well-known and apparently appreciated by Forrestal; he had been assigned to keep watch on Forrestal from the third day of Forrestal's arrival at Bethesda. Strangely, his name is not mentioned in any contemporary news report, and it is misspelled "Price" in the report and in all biographies, although he clearly signed "Prise" in the medical chart included among the exhibits with the Willcutts report.



THE SECRETARY OF THE NAVY.
WASHINGTON.

My dear Mr. President:

You know by now, better than I, that your address of yesterday clicked with all hands — Congress, the press and the people. They liked your humility and earnestness and lack of dramatics.

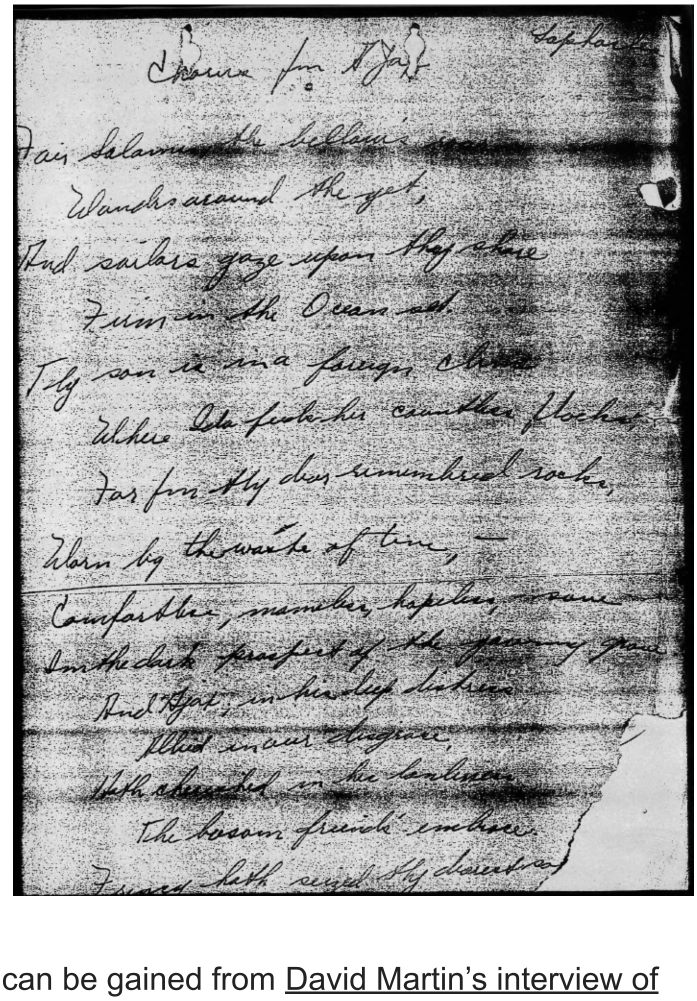
You start with a great reservoir of good will. It is up to those of us who are working directly for you to maintain that bank account. I shall do my best to perform my part, as long as you want me.

Respectfully,
James Forrestal

P.S. Don't bother to acknowledge. F.

David Martin mentions that he received an e-mail from Prise's daughter saying:

> "We grew up hearing whispers between our parents in reference to this matter but were not allowed to ask for detail. Even up until a year prior to my father's death in 1991 he had called me and was in fear that he was going to be questioned again about the issue." (Martin p. 9)



Sophocles

Chorus from Ajax

Fair Salamis, the billow's roar
Wanders around thee yet,
And sailors gaze upon thy shore
Firm in the Ocean set.
Thy son is in a foreign clime
Where Ida feeds her countless flocks,
Far from thy dear remembered rocks,
Worn by the waste of time, —
Comfortless, nameless, hopeless save
In the dark prospect of the yawning grave
And Ajax, in his deep distress
Allied in our disgrace,
Hath cherished in his loneliness
The bosom friend's embrace.
Frenzy hath seized thy dearest

We need not insist on the fact that witnesses are easily intimidated in a military environment, as was Bethesda Hospital. The pressure transpires in the transcripts of the Willcutts interviews: every nurse, corpsman or doctor said what they were expected to say, and understood their obligation never to speak otherwise. An interesting insight into this can be gained from David Martin's interview of

John Spalding, James Forrestal's Navy Driver, then 27 years-old. When informed of the death of Forrestal by his superior, Spalding was handed a sheet of paper to sign, saying "I could never talk about anything that happened between him and me."

Was it the communists or the Zionists?

Before David Martin, one author, writing under the pen-name Cornell Simpson, had claimed that Forrestal had been murdered. His book, *The Death of James Forrestal,* was published in 1966, although he claims to have written it in the mid-1950s. Simpson's book contains much valuable and credible information. He had for example interviewed James Forrestal's brother Henry, who was positively certain that his brother had been murdered. Henry Forrestal found the timing of the death very suspicious because he was coming to take his brother out of the hospital a few hours later that very same day. According to Simpson, another person who didn't believe in Forrestal's suicide was Father Maurice Sheehy. When he hurried to the hospital several hours after Forrestal's death, he was approached discreetly by an officer who whispered to him, "Father, you know Mr. Forrestal didn't kill himself, don't you?"

Simpson blames the communists for Forrestal's murder. The claim is not preposterous. Forrestal was definitely anti-communist. He had been alarmed by what he saw as communist infiltration in the Roosevelt administration (the Venona decrypts, giving evidence of 329 Soviet agents inside the U.S. government during World War II, would prove him right). After Roosevelt's death, he was influential in the transformation of U.S. policy toward the Soviet Union, from accommodation to "containment." Senator Joseph McCarthy, another Irish Catholic, testifies in his book *The Fight for America* that it was Forrestal who directly inspired his exposés of communist influence and subversion in the federal government:

Subscribe to New Columns

> "Before meeting Jim Forrestal I thought we were losing to international Communism because of incompetence and stupidity on the part of our planners. I mentioned that to Forrestal. I shall forever remember his answer. He said, 'McCarthy, consistency has never been a mark of stupidity. If they were merely stupid they would occasionally make a mistake in our favor.' This phrase stuck me so forcefully that I have often used it since."

After Forrestal met his violent end, McCarthy moved up to the front line. He himself died on May 2, 1957, at the age of forty-eight, in Bethesda Hospital. Hospital officials listed the cause of death as "acute hepatic failure," and the death certificate reads "hepatitis, acute, cause unknown." The doctors declared that the inflammation of the liver was of a "noninfectious type". Acute hepatitis can be caused either by infection or by poisoning, yet no autopsy was performed. Simpson comments (as quoted at length in Martin's article "James Forrestal and Joe McCarthy"):

> “Like Jim Forrestal, Joe McCarthy walked into the Bethesda Naval Hospital as its most controversial patient and as the one man in America most hated by the Communists. And, like Forrestal, he left in a hearse, as a man whose valiant fight against Communism was ended forever.”

M. Stanton Evans, who built on his father Medford Evans’ earlier work for his commendable *Blacklisted by History: The Untold Story of Senator Joe McCarthy and His Fight Against America’s Enemies* (2009)*,* hints at the possibility that McCarthy was murdered, but does not explore the issue.

In 1953, Robert Kennedy worked as an assistant counsel to the Senate committee chaired by Senator Joseph McCarthy

The problem with Cornell Simpson’s theory is that Forrestal’s worst enemies were not the communists, but the Zionists. Although Forrestal’s anti-communism later attracted criticism from left-wing historians, it was not, then, a matter of public condemnation. Forrestal’s anti-communism was shared by most of his contemporaries, especially within the military. As long as you did not mention the high percentage of Jews among communists, being anti-communist did not make you the target of the mainstream media. The same, obviously, cannot be said of anti-Zionism. Neither the *Washington Post* nor the *New York Times* can be said to have been pro-communist at any time, but both turned strongly pro-Zionist around 1946. Arthur Hays Sulzberger, the *NY Times’* director of publication since 1938, had actually denounced in 1946 the “coercive methods of the Zionists” influencing his editorial line, but eventually gave in and, since 1948, the *NY Times* has produced singularly unbalanced coverage of Palestine.[9]

It was his opposition to Zionism, not to communism, that attracted death threats to Forrestal. In his diary entry for February 3, 1948, Forrestal writes that he had lunch with Bernard Baruch and mentioned to him his effort at stopping the process of recognition:

> "He took the line of advising me not to be active in this particular matter and that I was already identified, to a degree that was not in my own interests, with opposition to the United Nations policy on Palestine."

Martin comments (p. 86):

> "Baruch clearly did not know his man when he attempted to influence him by appealing to Forrestal's own self-interest. He might have known more than he was telling, though, when he hinted at the danger that Forrestal faced for the courageous position he had taken."

Jewish gangsters were traditionally anti-communists, but the Zionists could count on them to give a hand whenever needed. From 1945, Ben-Gurion's Jewish Agency had close links to the Yiddish mafia, also known as the Mishpucka (Hebrew for "the Family"), who contributed greatly to the clandestine arms-purchasing-and-smuggling network that armed the Haganah. Leonard Slater writes in *The Pledge that* Teddy Kollek, who later became the longtime mayor of Jerusalem, ran the day-to-day operations and was told explicitly by Jewish gangsters from Brooklyn, "If you want anyone killed, just draw up a list and we'll take care of it." Yehuda Arazi, a close aide to Ben-Gurion sent by him to the U.S. to purchase heavy armaments, approached Meyer Lansky and met with members of "Murder, Incorporated." Another Haganah emissary, Reuvin Dafni, who would become Israeli consul in Los Angeles and New York, met with Benjamin Siegelbaum, known as Bugsy Siegel. Some of those "gangsters for Zion", writes Robert Rockaway, "did so out of ethnic loyalties," or "saw themselves as defenders of the Jews, almost biblical-like fighters. It was part of their self-image." Some also helped "because it was a way […] to gain acceptance in the Jewish community."[10] Mickey Cohen, the successor of Bugsy Siegel, explains in his memoirs that from 1947, "I got so engrossed with Israel that I actually pushed aside a lot of my activities and done nothing but what was involved with this Irgun war."[11] He was in close contact with Menachem Begin, and met with him when Begin came touring the U.S. in December 1948, a few months before Forrestal was confined to the Bethesda hospital.[12] Had Begin wanted Forrestal dead, he had only to ask.

I think it is quite self-evident that Forrestal had more to fear from the Zionists than from the communists. And so it is strange that Cornell Simpson totally ignores the Zionists as possible culprits. Neither Israel nor Zionism appears in his index. David Martin, who nevertheless recognizes the merit of Simpson's investigation, finds the explanation for his blackout on Zionism in the fact that his book was published by Western Islands Publishers, the in-house publishing company of the John Birch Society, a Zionist front. Three years before the Birch Society published Simpson's book, Rogow had published the first biography of Forrestal, defending the official line about his death, and linking his supposed mental illness directly to his supposed anti-Semitism. It is very unlikely that Rogow's book eased the suspicions of the skeptics about Forrestal's suicide. On the contrary, Rogow's obvious bias as a writer mainly concerned with anti-Semitism must have led many to consider his book as just another layer in the cover-up. Martin therefore speculates that the writing and publishing of Simpson's book by the Birch Society was a way to give voice to the skepticism over Forrestal's death, while directing that skepticism away from the most likely suspects. Blaming the communists was the easiest way to deflect suspicions from the Zionists.

It was all the easier that, from the 1930s up to the time of Forrestal's death, the communists and the Zionists were the same people in many instances, as David Martin points out. Although communism and Zionism may seem incompatible from an ideological viewpoint, it is a matter of record that some of the Jews who acted as communist agents under Roosevelt, turned ardent Zionists under Truman. A case in point is David Niles (Neyhus), one of the few of FDR's top advisors kept by Truman: he was identified in the Venona decrypts as a communist agent, but then played a key role as a Zionist gatekeeper under Truman. Edwin Wright, in *The Great Zionist Cover-Up,* names him as "the protocol officer in the White House, [who] saw to it that the State Department influence was negated while the Zionist view was presented." David Niles' brother Elliot, a high official of B'nai B'rith, was a Lieutenant Colonel who passed information to the Haganah while working in the Pentagon.

Did the order come from the White House?

Martin considers David Niles "the most likely coordinator of the Forrestal assassination." He had the motives and the means. He was actually capable of passing orders on behalf of Truman, as he did when orchestrating the campaign of intimidation and corruption that obtained a two-third majority in favor of the Partition Plan at the U.N. General Assembly.[13]

There are reasons to believe that the order to eliminate Forrestal came directly from the White House. According to Truman's appointments secretary, Matthew J. Connelly, it was Truman himself who suggested arranging for Forrestal a vacation at Hobe Sound. As for the decision to abduct him from there and intern him in Bethesda, Martin makes the following remark:

> "Considering the fact that Forrestal, having been officially replaced as Defense Secretary by Johnson on March 28, was a private citizen at this point, it is certainly reasonable to assume that Forrestal's extra-legal transportation to Florida on a military airplane and confinement and treatment in the Naval Hospital at Bethesda was not done without approval at the highest level." (Martin p. 29)

Hoopes and Brinkley state explicitly that the decision to take Forrestal to Bethesda came from Truman, and that Forrestal's wife was convinced by a telephone conversation with Truman.

The decision to put Forrestal on the 16th floor, which seems hardly appropriate for a patient reputed suicidal, also came from the White House. Hoopes and Brinkley quote Dr. Robert P. Nenno, a young assistant to Dr. Raines from 1952 to 1959, who believed that

Raines had received instruction to put Forrestal there, and added, “I have always guessed that the order came from the White House.”

Hoopes and Brinkley justify Dr. Raines’ turning Sheehy away on six occasions by the fear that Forrestal might divulge sensitive information during confession. Such concerns obviously came from higher up. It apparently didn’t come from Navy Secretary John L. Sullivan because, as Hoopes and Brinkley tell us, when Sheehy and Henry Forrestal took their complaint to him on May 18, he expressed surprise and had the decision overruled. According to Simpson: “the priest later commented that he received the distinct impression that Dr. Raines was acting under orders.”

There is, of course, no evidence that throwing Forrestal out of the window was also ordered by the White House, but given Truman’s complete control by the Zionists, and by David Niles in particular, it is not unlikely.

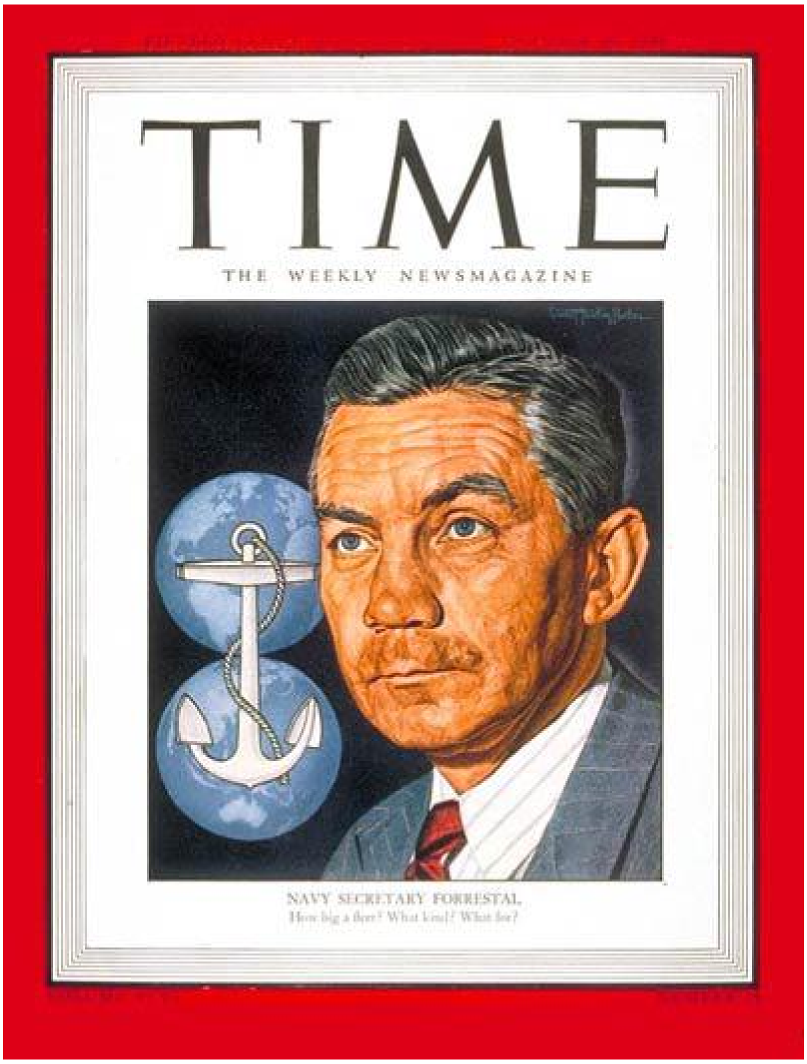
Why kill him after he had been dismissed from power?

But, one may ask, why would Truman or anyone need to kill Forrestal? Once out of the Pentagon, he had no more influence on government policy.

The answer is easy. Far from being suicidal, Forrestal was a man with a plan. According to Hoopes and Brinkley,

> “he had told powerful Wall Street friends […] that he was interested in starting a newspaper or a magazine modeled after *The Economist* of Great Britain, and they had demonstrated a willingness to help him raise the start-up funds.”

He also planned to write a book. With no more ties to the government or to the army, he was free to speak his mind on many issues. As a war hero and a very popular figure, he was sure to have a great impact. And he had plenty of embarrassing things to reveal about what he had seen during his nine years in the government.



Time cover, October 29, 1945

As Navy Secretary, he had been the central person for Pacific operations during World War II. He had inside knowledge of Roosevelt's scheme to provoke the Japanese into attacking Pearl Harbor. According to his diary entry for April 18, 1945, he had even told Truman, that,

> "I had got Admiral Hewitt back to pursue the investigation into the Pearl Harbor disaster. […] I felt I had an obligation to Congress to continue the investigation because I was not completely satisfied with the report my own Court had made."

Forrestal was also very bitter about the way the war ended in the Pacific. Knowing the desperate situation of the Japanese, he had worked behind the scene to achieve a negotiated surrender from the Japanese. He was opposed to the demand of "unconditional surrender", which he knew was unacceptable to the Japanese military leadership. Simpson writes, as quoted by David Martin here:

> “As secretary of the navy, Forrestal had originated a plan to end the war with Japan five and a half months before V-J Day finally dawned. He had mapped this plan on the basis of massive intelligence information obtained on and prior to March 1, 1945, to the effect that the Japanese were already desperately anxious to surrender and the fact that the Japanese emperor had even asked the pope to act as peace mediator. If Roosevelt had acted on Forrestal’s plan, the war would have ground to a halt in a few days. A-bombs would never have incinerated Hiroshima and Nagasaki, thousands of Americans would not have died in the unnecessary battle of Okinawa and later bloody encounters, and the Russians would not have had a chance to muscle into the Pacific war for the last six of its 1,347 days, thus giving Washington the pretext for handing them the key to the conquest of all Asia.”

Forrestal had also much to say about the way the Zionists obtained the Partition Plan at the General Assembly of the United Nations, or about the way Truman was blackmailed and bought into supporting the recognition of Israel. He had written in his diary, February 3, 1948, about his meeting with Franklin D. Roosevelt, Jr., a strong advocate of the Jewish State:

> “I thought the methods that had been used by people outside of the Executive branch of the government to bring coercion and duress on other nations in the General Assembly bordered closely onto scandal.”

Forrestal had a pretty good memory. But, in addition, he had accumulated thousands of pages of diary during his public service. According to Simpson,

> “During Forrestal’s brief stay at Hobe Sound, his *personal* diaries, consisting of fifteen loose-leaf binders totaling three thousand pages, were hastily removed from his former office in the Pentagon and locked up in the White House where they remained for a year. […] all during the seven weeks prior to Forrestal’s death, his diaries were out of his hands and in the White House, where someone could have had ample time to study them.”

The White House later claimed that Forrestal had sent word that he wanted President Truman to take custody of these diaries, but that is very unlikely.

A small part of Forrestal’s diaries was ultimately published in a heavily censored form by Walter Millis, FDR apologist and *New York Herald Tribune* journalist. Simpson estimates that more than 80 percent was left out. Millis frankly admitted that he had deleted unfavorable “references to persons, by name [and] comment reflecting on the honesty or loyalty of an individual.” Millis also said that he deleted everything on the Pearl Harbor investigations. One can only guess how much censorship Millis exerted on Forrestal’s view about American support for Israel.

David Martin’s conclusion makes perfect sense:

> “Forrestal’s writing and publishing plans provide the answer to the question, ‘Why would anyone bother to murder him when he had already been driven from office and disgraced by the taint of mental illness?’”
> “The compelling reasons for Forrestal to want to continue living were also compelling reasons for his powerful enemies to see to it that he did not.”
> “He comes across, in short, not as a prime candidate for suicide, but for assassination.” (Martin, pp. 52, 53, 87)

A parallel with Lord Northcliffe

In his blurb for Martin’s book, James Fetzer puts it this way:

> “Dave Martin has established that James Forrestal was targeted for assassination by Zionist zealots who were convinced that his future influence as an editor and publisher represented an unacceptable risk.”

In this article, Martin expands on this idea by comparing Forrestal to Lord Northcliffe (Alfred Harmsworth), an influential newspaper editor whose tragic story is told by Douglas Reed in *The Controversy of Zion* (pp. 205-208), based on *The Official History of The Times* (1952). In the 1920s just like today, factual reporting from the press was the greatest obstacle to the Zionist ambitions. Lord Northcliffe owned journals and periodicals, including the two most widely read daily newspapers, and he was the majority proprietor of the most influential newspaper in the world at that time, *The Times* of London. He took a definite stand against the Zionist plan, and wrote, after a visit to Palestine in 1922: “In my opinion we, without sufficient thought, guaranteed Palestine as a home for the Jews despite the fact that 700,000 Arab Moslems live there and own it.” Northcliffe commissioned a series of article attacking Balfour’s attitude towards Zionism. His editor, Wickham Steed, refused, and, when Northcliffe asked him to resign, took a series of action to have Northcliffe declared mentally ill. Although he appeared perfectly normal to most people he met, on June 18, 1922, Northcliffe was declared unfit for the position of editor of *The Times* on the authority of an unknown “French nerve specialist,” removed from all control of his newspapers, and put under constraint. On July 24, 1922 the Council of the League of Nations met in London, secure from any possibility of loud public protest by Lord Northcliffe, to bestow on Britain a “mandate” to remain in Palestine and to install the Zionists there. On August 14, 1922, Northcliffe died at the age of fifty-seven, officially of “ulcerative endocarditis.” The public was, of course, kept in total ignorance of the way this highly respected public figure was taken off the scene. Douglas Reed, who was then working as a clerk in the office of *The Times,* and learned the full story much later, remembers that:

> “Lord Northcliffe was convinced that his life was in danger and several times said this; specifically, he said he had been poisoned. If this is in itself madness, then he was mad, but in that case many victims of poisoning have died of madness, not of what was fed to them. If by any chance it was true, he was *not* mad. […] His belief certainly charged him with suspicion of those around him, but if by chance he had reason for it, then again it was not madness.”

Reed sees Northcliffe’s elimination as a turning point:

> “After Lord Northcliffe died the possibility of editorials in *The Times* ‘attacking Balfour’s attitude towards Zionism’ faded. From that time the submission of the press […] grew ever more apparent and in time reached the condition which prevails today, when faithful reporting and impartial comment on this question has long been in suspense.”

The parallel with Forrestal is indeed striking, as David Martin remarks:

> “Forrestal’s first love was journalism. In his youth he had worked as a reporter for three newspapers in his native upstate New York, and he had been the editor of the student newspaper at Princeton. As former president of the investment banking firm of Dillon, Read, & Co. he was a rich, powerful and well-connected man. He had plans to run his own news magazine. In short, he could have become an American Lord Northcliffe with the ability to have a great deal of influence on public opinion in the country.”

Notes

[1] Seymour Hersh, *The Samson Option: Israel’s Nuclear Arsenal and American Foreign Policy*, Random House, 1991, p. 141.

[2] *Haaretz*, February 5, 1999, quoted in Michael Collins Piper, *False Flags: Template for Terror,* American Free Press, 2013, pp. 54–55.

[3] Joe Sterling, “Jewish paper’s column catches Secret Service’s eye,” CNN, January 22, 2012.

[4] Alan Hart, *Zionism: The Real Enemy of the Jews,* vol. 2: *David Becomes Goliath,* Clarity Press, 2013, p. 90.

[5] Ronen Bergman, *Rise and Kill First: The Secret History of Israel’s Targeted Assassinations*, Random House, 2018, p. 20.

[6] William Reymond and Billie Sol Estes, *JFK Le Dernier Témoin,* Flammarion, 2003.

[7] Alan Hart, *Zionism: The Real Enemy of the Jews,* vol. 2: *David Becomes Goliath,* Clarity Press, 2013, p. 250.

[8] John Loftus and Mark Aarons, *The Secret War against the Jews: How Western Espionage Betrayed The Jewish People,* St. Martin’s Griffin, 2017 , p. 212-213.

[9] Alfred Lilienthal, *What Price Israel?* (1953), Infinity Publishing, 2003, pp. 95, 143.

[10] *Robert Rockaway,* “Gangsters for Zion. Yom Ha’atzmaut: How Jewish mobsters helped Israel gain its independence”, April 19, 2018, on tabletmag.com

[11] Mickey Cohen, *In My Own Words*, Prentice-Hall, 1975, pp. 91–92.

[12] Gary Wean, *There’s a Fish in the Courthouse,* Casitas, 1987, quoted by Michael Collins Piper, *Final Judgment: The Missing Link in the JFK Assassination Conspiracy,* American Free Press, 6th ed., 2005, pp. 290–297.

[13] Alfred Lilienthal, *What Price Israel?* (1953), Infinity Publishing, 2003, p. 50.

Karl Marx and Jewish Power, by Laurent Guyénot

UR unz.com/article/karl-marx-and-jewish-power

Laurent Guyénot February 17, 2020

In a recent article, I explored the influence of Freud's Jewishness on the formation, reception and propagation of his psychoanalytical theory. I wish now to do the same for Karl Marx (1818-1883). In contrast to Freud's, Marx's Jewishness is seldom considered an important factor. If you type "Freud Jewish" as key-words on Amazon.com, you will be suggested a dozen books dealing specifically with Freud's Jewishness, whereas "Marx Jewish" will yield no result except Marx's own essays "On the Jewish Question", and a discussion of them, with precious little about Marx's own Jewish background and connections.

Even in the literature exposing the role of Jews in the Bolshevik revolution in Russia and other revolutionary movements of the twentieth century, such as Alexander Solzhenitsyn's two-volume *200 Years Together*, a contextualized analysis of Marx's Jewishness is lacking.

One obvious reason is that Marx was not Jewish: he had been baptized a Lutheran at the age of six. Yet to claim that baptism had washed away all traces of Jewishness would be absurd, and particularly ironic in the case of a person who insisted that religion was an inessential part of Jewishness (as we shall see).

My purpose here is to examine Marx's contribution to Jewish empowerment, and, ultimately, to the historical movement toward Jewish global domination that made a major breakthrough a century exactly after the *Communist Manifesto* (1848).

I must say in preamble that the question is not: Did Marx deliberately conspire with other Jews to advance the Jewish global agenda, while pretending to emancipate Gentile proletarians? Jewishness doesn't necessarily work that way. It could be defined as the inability to distinguish between the interest of peoples, and the interest of the chosen people, between what is good for mankind and what is good for the Jews. As a rule, Jews who believe they are working for the salvation of the world while thinking Jewishly are advancing Jewish power one way or another. This applies, of course, to Jewish thinkers who believe that Jews have a mission to guide mankind toward perpetual peace, like Theodore Kaufman, who in 1941 believed that the first step to that goal was to “sterilize all Germans” (his interview with the *Canadian Jewish Chronicles*), or like David Ben-Gurion, who in 1962 believed that the next step was to make Jerusalem the “seat of the Supreme Court of Mankind, to settle all controversies among the federated continents, as prophesied by Isaiah.” But it also applies to Jewish thinkers who do not publicly identify as Jews and are even critical of Jews, yet whose worldview is profoundly biblical, that is, both materialistic and prophetic. It is a question of inherited cognitive pattern, rather than deliberate intention. That being said, in Marx’s case, there is evidence of intellectual dishonesty, concealment and deception, as we shall see.

Marx’s prophecy and Bakunin’s foresight

According to Karl Popper, “the heart of the Marxian argument … consists of a historical prophecy, combined with an implicit appeal to the following moral law: *Help to bring about the inevitable!*”[2] There is no doubt that Marx’s prophecy of a messianic transformation of the world was profoundly Jewish in inspiration. What distinguishes Marx’s prophetic vision from the biblical project is that its explicit goal (as we shall see) is the international dictatorship of a cosmopolitan proletariat, not of Jewry. Yet, as Mikhail Bakunin warned in *Statism and Anarchy* (1873), Marx’s proletarian state “is a lie behind which the despotism of a ruling minority is concealed.” Behind the expression “scientific socialism”, Marx could only mean “the highly despotic government of the masses by a new and very small aristocracy of real or pretended scientists.”[3] That centralized state, according to Marxist doxa, will be a transitional stage before true socialism; it will “wither away”, according to Engels’ expression. To this, Bakunin replies “that no dictatorship can have any other objective than to perpetuate itself, and that it can engender and nurture only slavery in the people who endure it.” Bakunin suspected that if Marx had his way, German Jews like him would end up ruling the communist state.

Bakunin photographed by Nadar

Indeed, Marx's revolutionary prophecy appealed particularly to non-proletarian German Jews. Fritz Kahn hailed him as more than a prophet in *Die Juden als Rasse und Kulturvolk* (1920): "in 1848, for the second time, the star of Bethlehem was raised to the firmament … and it rose again above the rooftops of Judea: Marx."
If Marx was the Messiah in 1848, then Benjamin Disraeli could be called his prophet. In his novel *Coningsby,* published in 1844, the Jewish character Sidonia—"a cross between Lionel de Rothschild and Disraeli himself," according to Disraeli's biographer[5]—declared:

> "That mighty revolution which is at this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is as yet known in England, is entirely developing under the auspices of Jews, who almost monopolise the professorial chairs of Germany."

Four years after these words were written, the *Communist Manifesto* was published and, almost simultaneously, the revolution broke out in Germany, as Disraeli had predicted . Jews did play a major role in the 1848 revolution, as Amos Elon has shown in his book *The Pity of It All: A History of Jews in Germany 1743-1933.* "80 percent of all Jewish journalists, doctors, and other professionals" supported the revolution. The most prominent were Ludwig Bamberger in Mainz, Ferdinand Lassalle in Dusseldorf, Gabriel Riesser in Hamburg, Johan Jacoby in Koeningsberg, Aron Bernstein in Berlin, Herman Jellinek in Vienna, Moritz Harmann in Prague, and Sigismund Asch in Breslau. “All over the country,” Elon writes, “rabbis in their sermons greeted the revolution as a truly messianic event.” The Jewish magazine *Der Orient* praised “the heroic Maccabean battle of our brethren on the barricades of Berlin,” and raved, “The savior from whom we have prayed has appeared. The fatherland has given him to us. The messiah is freedom.” The Jewish scholar Leopold Zunz, founder of academic Judaic Studies (*Wissenschaft des Judentums*),

> “described what was happening in specifically biblical terms shot through with the Messianic political view which saw revolutionary politics as the fulfillment of biblical promise. Haranguing the Berlin students from the barricades, Zunz portrayed Metternich [Chancellor of the Austrian Empire] as Haman and hoped that ‘perhaps by Purim, Amalek [meaning the Prussian king Friedrich Wilhelm IV] will be beaten.’”[6]

After the failure of the revolution, many revolutionaries exiled themselves to London, where they were known as the Forty-Eighters. Marx settled there for the rest of his life, “living encased in his own, largely German, world, formed by his family and a small group of intimate friends and political associates,” according to Isaac Berlin. Apart from Engels, Marx’s friends and associates were, in fact, almost all Jewish. Marx’s influence, which had been small in the 1848 revolution, would then develop, thanks to what Bakunin would call in 1872, in an unpublished “Lettre au Journal *La Liberté* de Bruxelles,” his “remarkable genius of intrigue,” adding:

> “he also has in his service a numerous corps of agents, hierarchically organized and acting secretly under his direct orders; a kind of socialist and literary freemasonry in which his compatriots, the German Jews and others, occupy a considerable place and deploy a zeal worthy of a better cause.”

Bakunin was particularly intrigued by Marx’s insistence on the centralization of all banking activity. The *Communist Manifesto* not only proclaims the abolition of private banks, but: “Centralisation of credit in the hands of the State, by means of a national bank with State capital and an exclusive monopoly.” In another unpublished editorial of 1872, Bakunin wrote:

> “this Jewish world is today, for the most part, at the disposal of Marx on the one hand, and of Rothschild on the other. I am convinced that the Rothschilds, on their side, appreciate the merits of Marx and that Marx, on his side, feels an instinctual attraction and a great respect for the Rothschilds. / This may seem strange. What can there be in common between socialism and a major bank? The point is that Marx’s communism wants a strong centralization of the state, and where there is centralisation of the state, there must necessarily be a central bank, and where such a bank exists, the parasitic nation of the Jews, speculating with the Labour of the people, will always thrive.”

Having succeeded to get Bakunin and his “anti-authoritarian” followers expelled from the International Workingmen’s Association (the First International), Marx transferred its General Council from London to New York—the city that would soon become the Western capital of Jewry, where another German Jew, Leon Braunstein aka Trotsky, would be preparing the Bolshevik revolution, with the financial support of Wall Street Jewish bankers like Jacob Schiff.[9]

The Jewish Question in nineteenth-century Germany

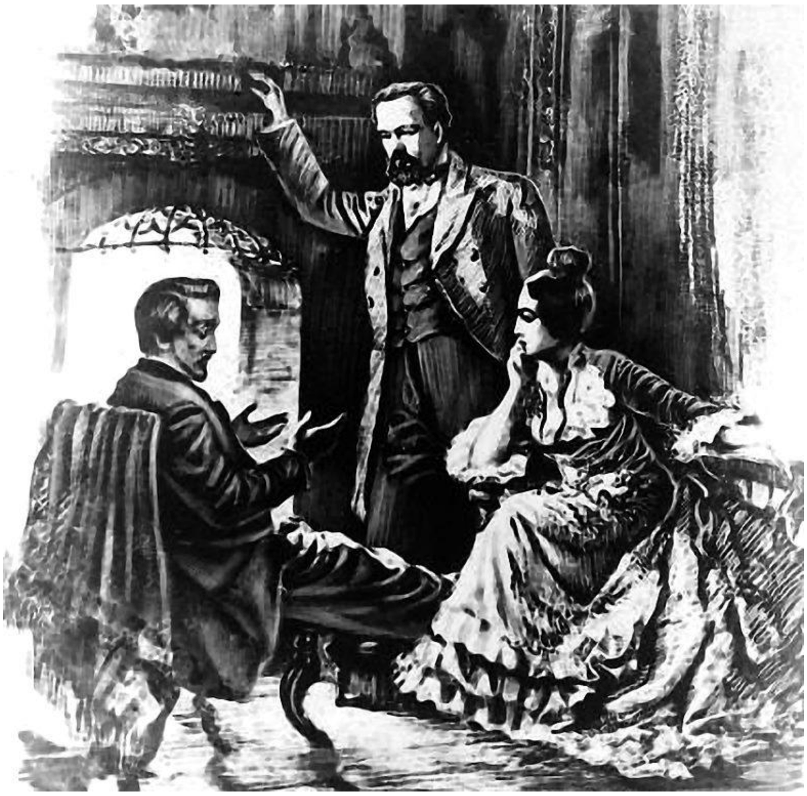
In order to understand Marx’s hidden agenda, the best is to start with his first two significant articles, published in 1844 in the *Deutsch-Französische Jahrbücher,* four years before the *Communist Manifesto.* Their topic was the “Jewish Question”. Before we present what Marx had to say about it, we must recall the context.

The “Jewish Question” is the question of the possibility and means of Jewish assimilation. The problem, as it was commonly formulated from the end of the eighteenth century, was that Jews considered themselves, and were considered, as aliens in the European nations among which they lived. One solution was to transform Jewishness from a nationality into a religion compatible with the secular values of modern nations. Moses Mendelssohn (1729–1786) paved the way in Germany for a “Reform Judaism” that defined itself as purely religious and renounced nationalist aspirations. On the basis of this new pact, Napoleon granted political emancipation to the Jews in France, and was hailed as a liberator by German Jews when he invaded the German principalities. Although Jewish emancipation underwent a setback in Prussia when he withdrew in defeat, it was complete by 1848.

However, the assumption that Jewishness was a matter of private religion created a new problem for the Jewish community, aggravated by residual forms of segregation: for many secular and educated Jews, Judaism had little appeal as a religion, and converting to Christianity seemed the logical continuation of their conversion to the Enlightenment. Half the Jews of Berlin converted to Protestantism or Catholicism in the late eighteenth and early nineteenth century.

Karl Marx’s family falls in that category. His father Herschel Levi, though the son and brother of rabbis, became a Lutheran in order to practice law in the Prussian courts, and had his six children and his wife baptized in 1824, when Karl was six years old. Another famous case is Heinrich Heine (1797–1856), who conceived of his baptism in 1825 (one year after Marx) as the “entrance ticket to European civilization.”[10] Marx met Heine, a generation his elder, shortly after his arrival in Paris in 1843, and the two men met frequently until Marx moved to London in 1849. It is believed that their conversations had a formative influence on both men. Heine may in fact have introduced Communism to Marx, for he wrote in 1842, one year before meeting Marx:

> “Though Communism is at present little talked about, vegetating in forgotten attics on miserable straw pallets, it is nevertheless the dismal hero destined to play a great, if transitory role in the modern tragedy… There will then be only one shepherd with an iron crook and one identically shorn, identically bleating human herd.”[11]



Heine with Marx and his wife Jenny

The dissolution of Jewish identity into a religious faith led to a reaction in the form of a Jewish nationalist movement that would ultimately morph into Zionism. It was the German Jewish historian Heinrich Graetz (1817-1891), almost the same age as Marx, who gave the first impetus to a new Jewish national consciousness with his multivolume *History of the Jewish People,* published in 1853 . Marx first met Heinrich Graetz in the summer 1874, while "taking the waters" at Carlsbad in Bohemia. The two following summers, they coordinated they vacations there. We do not know what they talked about, but, as Shlomo Avineri comments, "a more dramatic prefiguration of the encounter between Zion and Kremlin could not be imagined."[12]

Graetz reawakened the national consciousness of European Jews such as Moses Hess (1812-1875), author in 1862 of Rome and Jerusalem: The Last National Question, which in turn impressed Theodor Herzl. According to Hess, the efforts of the Jews to merge with a nationality other than their own are doomed to failure. "We shall always remain strangers among the nations," for "the Jews are something more than mere 'followers of a religion,' namely, they are a race brotherhood, a nation."[13]

Interestingly, before his conversion to Jewish nationalism, Moses Hess (originally Moritz) was a pre-Marxist communist. He was the founder of the *Rheinische Zeitung,* for which Marx served as Paris correspondent in 1842-43 . Hess had a strong influence on both Engels and Marx.[14] Marx borrowed from Hess' 1845 essay on "The Essence of Money" his concept of economic alienation.[15] Hess always remained close to Marx; in 1869, at Marx's request, he even penned an article slandering Bakunin, accusing him to be an "agent provocateur" of the Russian government.[16]

Marx's response to Bruno Bauer

Marx's essays on the Jewish Question were critical reviews of two works by Bruno Bauer (1809-1882), a leading figure of the Young Hegelians: a book titled *Die Judenfrage* (1842), and a follow-up article on "The Capacity of Present-day Jews and Christians to Become Free."[17]

Bauer's approach to the question of Jewish assimilation was innovative. For him, the religious nature of Judaism is the problem, not the solution. He argued that Jews cannot be emancipated politically without first being emancipated religiously, because the Jews' resistance to assimilation is based on the commandment of the Torah to live permanently in separation from other people. The essence of their religion is their claim to be the chosen people, and that prevents them from even respecting other peoples.

> "Jews as such can not amalgamate with peoples and associate their fate with theirs. As Jews, they must wait for a particular future, allotted to them alone, the chosen people, and assuring them the dominion of the world."

Therefore, there can be no emancipation of the Jews. A Jew can emancipate himself only by ceasing to be a Jew, because his true alienation is his Jewishness.

Bauer was the first since Voltaire to point at the toxic influence of the Tanakh as the key to the Jewish Question. Christians could obviously never reach that conclusion, but even secular thinkers who subscribed to the new science of "higher criticism" (pioneered by David Strauss' *Life of Jesus,* 1835) generally looked away from the xenophobia of the Tanakh. "One even screams at betrayal of the human race when the critics try to examine the essence of the Jew as a Jew," noted Bauer.

In his critical reviews, Marx does not argue against Bauer's point that Jewish religion is opposed to assimilation. Rather, he denies altogether that Jewishness is a matter of religion.

> "Let us consider the actual, worldly Jew—not the *Sabbath Jew,* as Bauer does, but the *everyday Jew*. Let us not look for the secret of the Jew in his religion, but let us look for the secret of his religion in the real Jew."

Since Marx downplays the religious definition of Jewishness, it would be expected that he opt for the second term of the alternative and define Jewishness as a nationality, as will his friend Hess twenty years later. But he doesn't. Instead, Marx posits, for the first time, his dogma that religion belongs to the cultural "superstructure" of society, while the real "infrastructure" is economic. The essence of the Jew, he writes, is not his religion, but his love of money:

> "What is the secular basis of Judaism? *Practical* need, *self-interest.* What is the worldly religion of the Jew? *Huckstering.* What is his worldly God? *Money.*"

Marx redefines Jewish religion as the cult of money: "Money is the jealous god of Israel, in face of which no other god may exist." He does the same for Jewish nationality, in one short sentence: "The chimerical nationality of the Jew is the nationality of the merchant, of the man of money in general." It follows naturally, according to Marx, that if you abolish money you will solve the Jewish question:

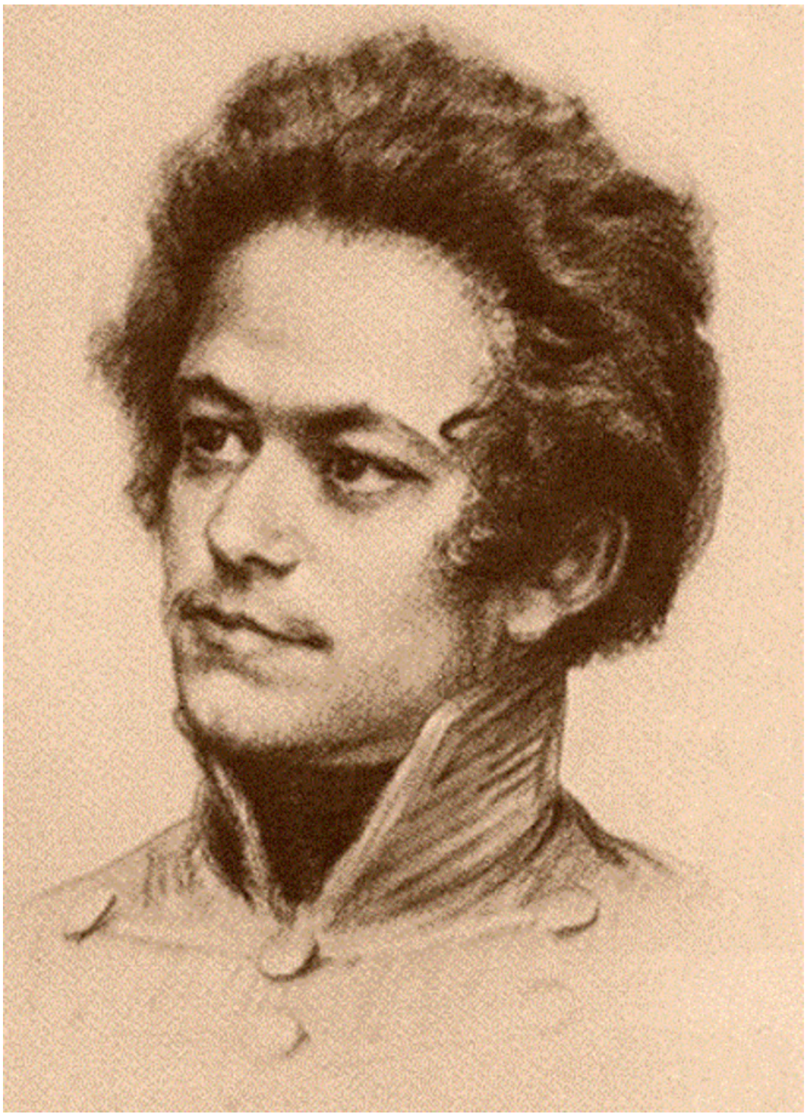
> “Very well then! Emancipation from *huckstering* and *money,* consequently from practical, real Judaism, would be the self-emancipation of our time. An organization of society which would abolish the preconditions for huckstering, and therefore the possibility of huckstering, would make the Jew impossible. His religious consciousness would be dissipated like a thin haze in the real, vital air of society.”

Jews will be emancipated when all men will be emancipated, for there is no other emancipation than emancipation from money.
Marx makes the radical claim that love of money and economic alienation came to the world from the Jews. He equates economic alienation to Jewish influence:

> “the practical Jewish spirit has become the practical spirit of the Christian nations. The Jews have emancipated themselves insofar as the Christians have become Jews. … The Jew is perpetually created by civil society from its own entrails. … The god of the Jews has become secularized and has become the god of the world”

And so, “In the final analysis, the *emancipation of the Jews* is the emancipation of mankind from *Judaism.”* That sounds terribly anti-Semitic, from today’s standards. Because of these essays on the Jewish Question, Marx’s biographers have been more concerned by the question, “Was Marx an anti-Semite?” (see Edmund Silberner’s 1949 book of that title) than by the issue of his Jewish background, environment, and mindset. This is best illustrated by this article by Michael Ezra, “Karl Marx’s Radical Antisemitism.” But in the context of the time, Marx’s view of the Jews as money worshippers was rather banal. It was almost unanimously shared among socialists, as Hal Draper reminds us in “Marx and the Economic-Jew Stereotype.”[18] It was especially common among revolutionary Jews as well as among Zionists who were generally socialists. Moses Hess himself, for instance, wrote in “The Essence of Money”: “The *Jews*, who in the natural history of the social animal-world had the *world-historic* mission of developing the *beast of prey* out of humanity have now finally completed *their mission’s work*.”
What Marx did was to push the stereotype to its limit: he made the love of money not just an *attribute* of *some* Jews, but the very *essence* of *the* Jews. But by doing so, he was in effect dissolving the Jewish question into a socio-economic question: the Jew becomes the archetypal bourgeois. By this sleight of hand, Marx eliminated the Jewish question once and for all. He would never come back to it.[19]
In fact, never again would Marx target specifically Jewish financiers. Nesta Webster draws attention to that anomaly in her *World Revolution: The Plot Against Civilization* (1921):

> “The period of 1820 onwards became, as Sombart [Werner Sombart, *The Jews and Modern Capitalism,* 1911)] calls it, ‘the age of the Rothschilds,’ so that by the middle of the century it was a common dictum, ‘There is only one power in Europe, and that is Rothschild.’ Now how is it conceivable that a man who set out honestly to denounce Capitalism should have avoided all reference to its principal authors? Yet even in the section of his book dealing with the origins of Industrial Capitalism, where Marx refers to the great financiers, the stock-jobbing and speculation in shares, and what he describes as ‘the modern sovereignty of finance,’ he never once indicates the Jews as the leading financiers, or the Rothschilds as the super-capitalists of the world.”



Young Karl Marx

By reducing Jewishness to capitalism, Marx was also overlooking another side of Jewish influence in the world: the revolution. The strong involvement of Jews in revolutionary movements would not become fully apparent to the world before 1848, but Marx, being himself a German Jewish revolutionary, could not be unaware of it. He could not be ignorant of the fact that Jews loved not only money, but also the revolution. Jewish revolutionary activity is one form of resistance to assimilation, especially when it calls for the destruction of the nations in the name of internationalism. By simply ignoring it, Marx was, at the very least, concealing the role of his own Jewishness in his revolutionary enterprise, while at the same time removing in advance all suspicion of his Jewish sympathies.

I believe Marx's treatment of the Jewish question set the standard of his subsequent method. First, Marx misrepresents the arguments of his adversaries, often turning them upside down before proceeding to criticize them. For example Marx pretends that Bauer sees Jewishness as a religious faith, but that was not Bauer's point. Rather, Bauer showed that defining Jewishness as a religion or ethnicity makes no big difference, because either way, the essence of Jewishness is separateness. Being religious only worsens the xenophobic nature of Jewishness, because it makes separateness a divine commandment rather than simply an ancestral habit. Secondly, Marx dismisses the complexity of things, in order to focus exclusively on a single and often secondary aspect of reality, making it look two-dimensional. Defining Jewishness as the love of money is obviously inadequate for anyone who has reflected even superficially on the question. Either Marx believes what he says, and that tells a lot about his intellectual ability, or he doesn't—which is more likely—, and that tells a lot about his intellectual honesty. With the same reductionism Marx will claim in 1848, in the *Communist Manifesto* (Engels credited this insight to Marx alone), that, "The history of all hitherto existing society is the history of class struggles." It is obvious to any (non-Marxist) historian that class struggles fall far behind ethnic struggles in the forces shaping history, even in modern times. Even an internationalist socialist like Bakunin could only be puzzled by Marx's total ignorance of this fact:

> "Marx completely ignores a most important element in the historic development of humanity, that is, the temperament and particular character of each race and each people, a temperament and a character which are themselves the natural product of a multitude of ethnological, climatological, economic, and historic causes, but which exercise, even apart from and independent of the economic conditions of each country, a considerable influence on its destinies and even on the development of its economic forces."[21]

Coming from someone who grew up in a Jewish home and, despite his baptism, evolved in a mostly Jewish circle, counting among his friends zealot Jewish nationalists, I find it unbelievable that Marx's ignorance of the national factor was sincere. Or perhaps, it must be considered very typical of Jewish discourse targeted at Gentiles. In that sense, Marx's internationalism confirms Bauer's remark that Jews consider only their own nationality as real:

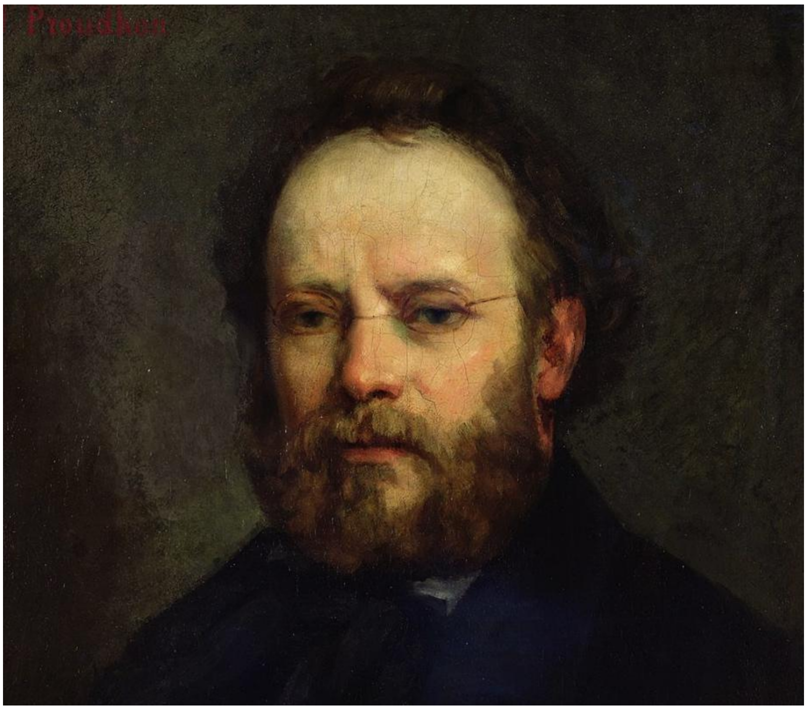
> "According to their fundamental representation, they wanted to be absolutely *the* people, the unique people, that is to say the people beside whom other peoples did not have the right to be a people. Any other people was, in comparison with them, not really a people; as the chosen people they were the only true people, the people who were to be All and take the world."

Proudhon and the socialist movement before Marx

Having examined how Marx positioned himself on the background of the Jewish question, we can now do the same with the social question that occupied socialist thinkers.

At the time when Marx and Engels joined the movement, the most influential socialist theorist was Pierre-Joseph Proudhon (1809-1865), of nine years Marx's elder. There is no better way to understand the originality of Marx's economic ideas than by comparing them to Proudhon's. (Proudhon's work is accessible to English readers through Iain McKay's anthology: *Property is Theft! A Pierre-Joseph Proudhon Anthology,* AK Press, 2011. McKay's 82-page introductory chapters, including one on "Proudhon and Marx," can be read here).

Proudhon's book *Qu'est-ce que la propriété?* (*What is Property? An Inquiry into the Principle of Right and of Government*) published in 1840, had a huge echo and became a cornerstone of the European socialist movement. Proudhon was the first to use the expression "scientific socialism", meaning a society ruled by a scientific government, one whose sovereignty rests upon justice and reason, rather than sheer will. His book was a critic of previous theories of economy (then called "political economy") developed in Great Britain by Adam Smith (1723-1790) and David Ricardo (1772-1823). As explained by McKay, "It was Proudhon who first located surplus value production within the workplace, recognizing that the worker was hired by a capitalist who then appropriates their product in return for a less than equivalent amount of wages" (McKay 66).



A portrait of Proudhon by his friend Gustave Courbet (1865)

Proudhon's thought was in constant evolution, and therefore not totally consistent from beginning to end, even in terminology. Nevertheless, if we want to summarize it, we shall say that Proudhon advocated a decentralized, self-managed, federal, bottom-up socialism, which he called "anarchism". His vision was based on an organic model of society, the basic cell of which was the patriarchal family, while the "commune" was the fundamental unit of democratic sovereignty. In contrast, "governmental power is mechanical" and fundamentally inhuman (*Confession of a Revolutionary,* McKay 404).

Proudhon consistently spoke against projects of state socialism. For him, state ownership of the means of production was the continuation of capitalism with the state as the new boss. Nationalization would simply make a nation of wage-workers, and Proudhon viewed the condition of the wage-worker as little better than slavery. State control also kills competition, and Proudhon considered that “competition is as essential to labour as division”; it is “the vital force which animates the collective being” (*System of Economic Contradictions,* McKay 197 and 207).

Although he called himself a revolutionary, Proudhon was a reformist and a democrat. He recommended that workers gain political and economic emancipation by organizing themselves in “clubs”, cooperatives and associations for mutual credit, by electing representatives, and by exercising pressure and influence onto the state.

Proudhon’s central formula, “Property is theft,” is often misunderstood. Proudhon was attacking the capitalistic property of the means of production. Whereas the French constitution of 1793 defined property as “the right to enjoy the fruit of one’s labor,” capitalist property is, according to Proudhon, “the right to enjoy and dispose at will of another’s goods—the fruit of another’s industry and labour” (*What is Property?* McKay 124). In fact, Proudhon formulates a thesis and an antithesis. While claiming that “property is theft,” he devotes long pages to the apology of the small owner, whether artisan or peasant, whose property is based on use, what he calls “possession”. “Individual *possession* is the condition of social life. … Suppress property while maintaining possession, and, by this simple modification of the principle, you will revolutionize law, government, economy, and institutions” (*What is Property?* McKay 137). Proudhon encouraged mutualist forms of possession, but he condemned communism, which called for the complete abolition of private property: “Communism is oppression and slavery” (*What is Property?* McKay 132). Proudhon’s ideal was less the abolition of private property than its fair distribution.

Marx’s hijacking of the Proudhonian legacy

In *The Holy Family,* published in 1845, Marx and Engels praised Proudhon’s book *What is Property?*

> “Proudhon makes a critical investigation — the first resolute, ruthless, and at the same time scientific investigation — of the basis of political economy, *private property.* This is the great scientific advance he made, an advance which revolutionizes political economy and for the first time makes a real science of political economy possible.”
>
> “Proudhon was the first to draw attention to the fact that the sum of the wages of the individual workers, even if each individual labour be paid for completely, does not pay for the collective power objectified in its product, that therefore the worker is not paid as a part of the collective labour power.”

But the praises of Marx and Engels for Proudhon suddenly ceased in 1846. Two reasons can be conjectured. First, in 1846, Proudhon rejected Marx’s invitation to become his correspondent in Paris. In his answer, Proudhon criticizes Marx’s will to forge a unifying dogma:

> “Let us seek together, if you will, for the laws of society, the manner in which these laws are manifested, the progress of our efforts to discover them. But for God’s sake, after having demolished all *a priori* dogmatisms, let us not in turn dream of making our own, of indoctrinating the people; … let us show the world an example of learned and insightful tolerance, but since we are in the lead, let us not set ourselves up as leaders of a new intolerance; let us not be the apostles of a new religion, one that makes itself a religion or reason, a religion of logic. We should welcome and encourage all protestations. Let us get rid of all divisiveness, all mysticism. Let us never consider a question exhausted, and when we do get down to our last argument, let’s start again, if need be, with wit and irony! I will join your organization on that condition—or else not!”

Proudhon also expressed reservations on the idea of violent revolution: “Our proletariat has a great thirst for science, which would be very poorly served if you only brought them blood to drink” (“Letter to Karl Marx,” McKay 163-165).

The second reason for Marx’s about-face regarding Proudhon was the Frenchman’s publication of *Philosophie de la Misère* (or *System of Economic Contradictions*), in which he developed new conceptual tools to understand the structure of the capitalist world. Marx, who had announced in 1846 a book of economy, was taken by surprise. He responded with a pamphlet in French, *Misère de la philosophie,* which Proudhon would describe as “a tissue of vulgarity, of calumny, of falsification and of plagiarism,” written by “the tapeworm of socialism” (McKay 70). McKay agrees:

> “While, undoubtedly, Marx makes some valid criticisms of Proudhon, the book is full of distortions. His aim was to dismiss Proudhon as being the ideologist of the petit-bourgeois and he obviously thought all means were applicable to achieve that goal. So we find Marx arbitrarily arranging quotations from Proudhon’s book, often out of context and even tampered with, to confirm his own views. This allows him to impute to Proudhon ideas the Frenchman did not hold (often explicitly rejects!) in order to attack him. Marx even suggests that his own opinion is the opposite of Proudhon’s when, in fact, he is simply repeating the Frenchman’s thoughts. He takes the Frenchman’s sarcastic comments at face value, his metaphors and abstractions literally. And, above all else, Marx seeks to ridicule him.” (McKay 70-71)

Twenty years later, and two years after Proudhon’s death, the most essential concepts of Marx’s *Capital: A Critique of Political Economy,* would be borrowed from Proudhon, without any credit given him . When Marx writes that, “property turns out to be the right, on the part of the capitalist, to appropriate the unpaid labour of others or its product, and the impossibility, on the part of the worker, of appropriating his own product” (*Capital,* vol. 1, quoted in McKay 66), he is repeating what Proudhon wrote 27 years earlier in *What is Property?*

In 1867, when Marx published the first volume of *Das Kapital,* Proudhon's notoriety and influence still far exceeded Marx's in Europe. The International Workingmen's Association (the First International) had been founded in 1864 by Proudhon's followers, who called themselves mutualists and anti-authoritarians. Mikhail Bakunin (1814-1876), who became Marx's strongest opponent within the International after Proudhon's death, considered his own ideas as "Proudhonism widely developed and pushed right to its final consequences" (as quoted in McKay 46), although he criticized the Proudhonians' attachment to hereditary property. At the Geneva Congress of 1866, the Proudhonians prevailed and convinced the Congress to vote unanimously in favor of working towards the suppression of salaried status through the development of co-operatives. Marxism had almost no influence on the French Commune of 1871, which was predominantly inspired by Proudhon's ideas of decentralized federations of communes and workers' associations. The intensity of Marx's will to supplant Proudhon can be seen in a letter to Engels dated July 20, 1870, at the dawn of the Franco-Prussian War, a war in which Marx saw the opportunity to get the upper hand over his rival:

> "The French need a thrashing. If the Prussians win, the centralisation of the state power will be useful for the centralisation of the German working class. German predominance would also shift the centre of gravity of the workers' movement in Western Europe from France to Germany, and one has only to compare the movement in the two countries from 1866 till now to see that the German working class is superior to the French both theoretically and organisationally. Their predominance over the French on the world stage would also mean the predominance of our theory over Proudhon's, etc."

The outcome of the war gave entire satisfaction to Marx.
Subscribe to New Columns

The Communist Manifesto, a monopolist's dream

Although Marx's economic theory is largely plagiarized from Proudhon, his solutions are the exact opposite. That is because Marx's project doesn't proceed from his economic theories. According to Karl Jaspers, Marx's approach "is one of vindication, not investigation, but it is a vindication of something proclaimed as the perfect truth with the conviction not of the scientist but of the believer." British historian Paul Johnson concurs and, after quoting from the apocalyptic and "Luciferian" poetry of Marx's youth, he concludes that,

> "Marx's concept of a Doomsday … was always in Marx's mind, and as a political economist he worked backwards from it, seeking the evidence that made it inevitable, rather than forward to it, from objectively examined data."

Therefore, Marx's theoretical sum published in 1867, *Das Kapital,* is almost irrelevant to understand his program, laid out in 1848 with Friedrich Engels in the *Manifesto of the Communist Party*. "The theory of the Communists," we read there, "may be summed up in the single sentence: Abolition of private property." As if responding to protests by the Proudhonians, they add:

> "We Communists have been reproached with the desire of abolishing the right of personally acquiring property as the fruit of a man's own labour, which property is alleged to be the groundwork of all personal freedom, activity and independence. / Hard-won, self-acquired, self-earned property! Do you mean the property of the petty artisan and of the small peasant, a form of property that preceded the bourgeois form? There is no need to abolish that; the development of industry has to a great extent already destroyed it, and is still destroying it daily."

Abolition of private property naturally includes "abolition of all rights of inheritance," especially since the *Manifesto* also proclaims the "abolition of the family," seen as a bourgeois institution "based … on capital, on private gain." Nations will disappear too, because "the working men have no country"; capitalism "has stripped him of every trace of national character."

The current epoch "has simplified class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other—Bourgeoisie and Proletariat." Engels adds in a footnote to the 1888 English edition that, "By bourgeoisie is meant the class of modern capitalists, owners of the means of social production and employers of wage labour." Marx and Engels await the complete disappearance of "the lower strata of the middle class—the small tradespeople, shopkeepers, and retired tradesmen generally, the handicraftsmen and peasants—all these sink gradually into the proletariat." The bourgeoisie, on the other hand, "has concentrated property in a few hands."

Marx and Engels predict that this concentration of wealth in ever fewer hands, and the corresponding increase in misery among the growing working class, will intensify class warfare, and lead inevitably to the violent revolution of the proletariat. The Communists "openly proclaim that their goals cannot be reached except through the violent overthrow of the entire social order of the past." After the failure of the 1848 revolution in Germany, Marx wrote that, "there is only one way in which the murderous death agonies of the old society and the bloody birth throes of the new society can be shortened, simplified and concentrated, and that way is revolutionary terror."

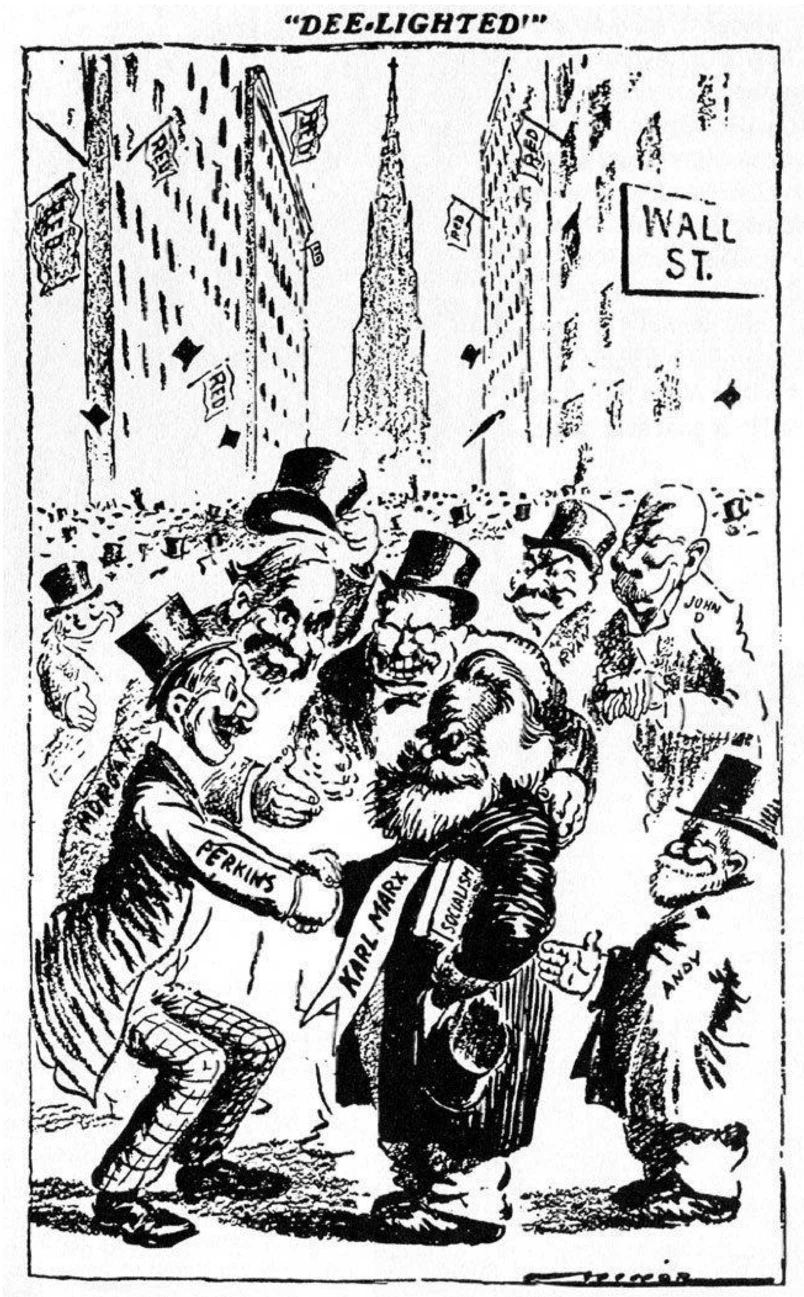
The goal of the revolution is to establish the "dictatorship of the proletariat," as a transition toward the abolition of all classes. This stage is necessary for the proletariat to defend itself against a counter-revolution and to bring about the classless society. Although the expression "dictatorship of the proletariat" doesn't appear until 1852, the idea is clearly stated in the *Manifesto*:

> "The proletariat will use its political supremacy to wrest, by degree, all capital from the bourgeoisie, to centralise all instruments of production in the hands of the State, *i.e.*, of the proletariat organised as the ruling class; and to increase the total productive forces as rapidly as possible."

The first thing to note is that Marx and Engels have no intention to appease the antagonism between the proletarians and the bourgeois, by improving the condition of workingmen. On the contrary, they hope that the conflict will intensify to the point of turning into a bloody civil war. For that, the misery of the working class must increase. We should remember here that tearing apart the social fabric of nations by exacerbating social, racial, generational or gender tensions is a strategy that Jewish intellectuals have used to this day.

Secondly, Marx and Engels have no intention to stop or even resist the progress of capitalism. On the contrary, they call for the total disappearance of the social and economic structures that preceded it, and look forward to its most extreme development, when all the means of production have fallen into a few hands. For only then, they claim, the new world can be born. Capitalism contains the seeds of its own destruction, but capitalism must first reach its full maturity, which is the monopoly of a few billionaires. Obviously, monopolists can support wholeheartedly that goal. Should they fear the next step, the revolution and the appropriation of all capitals and all means of production by the state? Not necessarily, as Bakunin argued in 1872, and as Antony Sutton explained in more detail in *Wall Street and the Bolshevik Revolution* (2001):

> “one barrier to mature understanding of recent history is the notion that all capitalists are the bitter and unswerving enemies of all Marxists and socialists. This erroneous idea originated with Karl Marx and was undoubtedly useful to his purposes. In fact, the idea is nonsense. There has been a continuing, albeit concealed, alliance between international political capitalists and international revolutionary socialists — to their mutual benefit. This alliance has gone unobserved largely because historians — with a few notable exceptions — have an unconscious Marxian bias and are thus locked into the impossibility of any such alliance existing. The open-minded reader should bear two clues in mind: monopoly capitalists are the bitter enemies of laissez-faire entrepreneurs; and, given the weaknesses of socialist central planning, the totalitarian socialist state is a perfect captive market for monopoly capitalists, if an alliance can be made with the socialist powerbrokers. Suppose — and it is only hypothesis at this point — that American monopoly capitalists were able to reduce a planned socialist Russia [or Germany] to the status of a captive technical colony? Would not this be the logical twentieth-century internationalist extension of the Morgan railroad monopolies and the Rockefeller petroleum trust of the late nineteenth century?”



Marx being congratulated by **Wall Street bankers (1911 cartoon reproduced by Sutton)**

Sutton sees no Jewish conspiracy in this collusion between the Bank and the Revolution. But documents relative to the failed Russian revolution of 1905 show that there is another dimension to that unnatural alliance, as explained in this article by Alexandros Papagoergiou. In 1904, *Russian Prime Minister* Sergei Witte *was tasked* to *secure a huge foreign loan to stabilize Russian public finances. He tells in his memoirs that, after turning down the offer of the Jewish banks headed by the Rothschilds, because it was conditioned on "legal measures tending to improve the conditions of the Jews in Russia," he* was able to raise the enormous amount of 2,250,000,000 francs via "Christian Banks". [23] Revolutionary riots started soon after. A report of the Russian Foreign Minister to Tsar Nicholas II notes that it happened "just at the time when our government tried to realize a considerable foreign loan without the participation of the Rothschilds and just in time for preventing the carrying out of this financial operation; the panic provoked among the buyers and holders of Russian loans could not fail to give additional advantages to the Jewish bankers and capitalists who openly and knowingly speculated upon the fall of the Russian rates.” According to the report, the revolutionaries “are in possession of great quantities of arms which are imported from abroad, and of very considerable financial means,” which had been collected by Anglo-Jewish capitalists “under the leadership of Lord Rothschild, … for the officially alleged purpose of helping Russian Jews who suffered from pogroms.”[24]

Marxism *vs* Zionism: the dialectical pliers

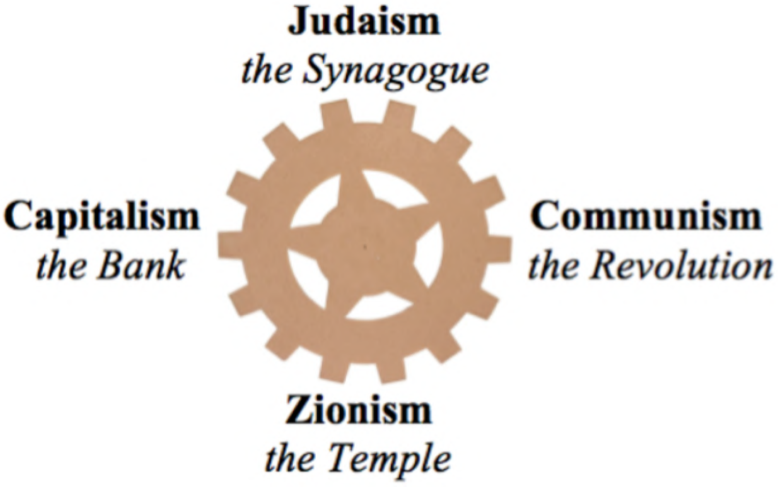
Jewish movements seem to be working history through dialectical antagonisms that ultimately advance the Big Project. The capacity of the Jewish community to present itself either as a religion or as a nationality, depending on the circumstances, is the prime example. After gaining political emancipation in the name of religious freedom in the first part of the 19th century, European Jews were in the position to reclaim their special nationhood. For a few decades, reformed rabbis would ostensibly oppose Jewish nationalism, proclaiming in the 1885 Pittsburgh Conference: “We consider ourselves no longer a nation, but a religion community.”[25] Yet the same Pittsburgh Conference saw no contradiction in adopting the theory of German rabbi Kaufman Kohler, that “Israel, the suffering Messiah of the centuries, shall at the end of days become the triumphant Messiah of the nations,”[26] which amounts to say that Israel is not an ordinary nation, but *the* super-nation. In the 20th century, any trace of a contradiction between Reformed Judaism and Zionism was removed.

The early collaboration between Marx and Hess and the late encounter between Marx and Graetz both prefigure another dialectical opposition between Communism (the International revolution aimed at destroying Christian nations) and Zionism (the national project aimed at building the Jewish nation). Both movements developed in the same milieu. Chaim Weizmann recounts in his autobiography (*Trial and Error*, 1949) that in early twentieth-century Russia, revolutionary communists and revolutionary Zionists belonged to the same milieu. Weizmann’s brother Schmuel was a communist, and that was not a source of family discord. These divisions were relative and changeable; many Zionists were Marxists, and *vice versa*. The borderline was all the more vague that the Communist Bund, born the same year as Zionism (1897), inscribed in its revolutionary agenda the right of the Jews to found a secular Yiddish-speaking nation. As Gilad Atzmon recently wrote, the Bund was “also an attempt to prevent Jews from joining the ‘Hellenic’ route by offering Jews a tribal path within the context of a future Soviet revolution.”

But the most important thing to note is that, from the early days, Jewish revolutionary activity provided Zionists with a diplomatic argument in favor of their alternative program for the Jews. Herzl mentions in his diary (June 4, 1900) that “intensifying Jewish Socialist activities” was a way to “stir up the desire among the European governments to exert pressure on Turkey to take in the Jews” (Palestine was then under Ottoman control). He hawked Zionism as a solution to the problem of Jewish revolutionary subversion when meeting Kaiser Wilhelm II in 1898, and again when meeting Russian ministers in St. Petersburg in 1903.[27] The next generation of Zionists continued the stratagem. Churchill, who spoke with one voice with Chaim Weizmann,[28] dramatized the opposition between the "good Jews" (Zionists) and the "bad Jews" (communists) in his 1920 article "Zionism versus Bolshevism: A struggle for the soul of the Jewish people." He referred to Bolshevism as "this world-wide conspiracy for the overthrow of civilization" and to Zionism as the solution "especially in harmony with the truest interests of the British Empire." (Churchill's later alliance with Stalin proves that his Zionism was stronger than his anti-communism.)

In the aftermath of World War II, the rivalry between the Communist and the Capitalist worlds remained the indispensable context for the creation and expansion of Israel. That explains why Roosevelt's administration, largely controlled by Jews, helped Stalin conquer half of Europe and thwarted all attempts to stop him. Curtis Dall, Roosevelt's son-in-law, has revealed a secret diplomatic channel demonstrating that the White House went out of its way to give the USSR all the time and the armament necessary to invade Central Europe.[29] Thus the Second World War was completed with the determined aim of laying the foundations for the Cold War, that is, a highly explosive polarization of the world that would prove crucial for Project Zion. In fact, during this whole period, it is almost impossible to distinguish, among the Jewish advisors of Roosevelt and Truman on foreign policy, the pro-Communists from the pro-Zionists, as David Martin remarks in *The Assassination of James Forrestal.* A case in point is David Niles (Neyhus), who was guilty of spying for the Soviets while advising Roosevelt, but then played a key role in Truman's support of the U.N. Partition Plan and the recognition of Israel.[30]

The Cold War proved instrumental when Nasser, Israel's most formidable enemy, was pushed into the communist camp in 1955, setting off an intense Zionist campaign to present him as a danger to the stability of the Middle East, and to present Israel, by contrast, as the only reliable ally in the region. The Cold War was also the crucial context for Israel's defeat of Egypt in 1967 and Israel's annexation of territories stolen to Egypt, Syria and Lebanon.



Yahweh's dialectical machinery

Laurent Guyénot, Ph.D., has recently edited some of his *Unz Review* articles in book form, under the title *Our God is Your God Too, But He Has Chosen Us: Essays on Jewish Power*. He is also the author of *From Yahweh to Zion: Jealous God, Chosen People,* Promised Land … Clash of Civilizations, 2018, and JFK-9/11: 50 years of Deep State, Progressive Press, 2014.

Notes

[1] David Ben-Gurion and Amram Duchovny, *David Ben-Gurion, In His Own Words*, Fleet Press Corp., 1969, p. 116. Ben-Gurion's prophecy appeared in the magazine *Look* on January 16, 1962, reproductions of which can be found on Internet.

[2] Karl Popper, *Unended Quest: An Intellectual Autobiography* (1976), Routledge, 2002, books.google.com

[3] Bakunin, *Statism and Anarchy,* trans. Marshall S. Shatz, Cambridge UP, 1990, pp. 538-545.

[4] Quoted in Alexandre Soljénitsyne, *Deux siècles ensemble (1795–1995),* tome I: *Juifs et Russes avant la Révolution,* Fayard, 2003, tome 1, p. 269.

[5] Robert Blake, *Disraeli* (1966), Faber Finds, 2010, p. 202.

[6] Amos Elon, *The Pity of It All: A History of Jews in Germany 1743-1933,* Metropolitan Books, 2002, pp. 153, 157, 163-164.

[8] *Aux compagnons de la Fédération des sections internationales du Jura*, quoted in Henri Arvon, *Les Juifs et l'Idéologie,* PUF, 1978, p. 50. Partial quote in Francis Wheen *, Karl Marx,* Fourth Estate, 1999, p. 340.

[9] Antony Sutton, *Wall Street and the Bolshevik Revolution* (1976), Clairview Books, 2011.

[10] Quoted in Kevin MacDonald, *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism,* Praeger, 1998, kindle 2013, k. 4732–4877.

[11] Amos Elon, *The Pity of It All, op; cit.,* p. 146.

[12] Shlomo Avineri, *Karl Marx: Philosophy and Revolution,* Yale UP, 2019, pp. 171-172.

[13] Moses Hess, *Rome and Jerusalem: A Study in Jewish Nationalism*, 1918 (archive.org).

[14] Sydney Hook, "Karl Marx and Moses Hess," 1934.

[15] Shlomo Avineri *, Moses Hess: Prophet of Communism and Zionism*, 1985.

[16] Read Bakunin's response to Hess's article, "Aux citoyens rédacteurs du *Réveil*"

[17] French translation, Bruno Bauer, *La Question juive* (1843), Union générale d'Éditions, 1968, on

[18] Hal Draper, "Marx and the Economic-Jew Stereotype," from *Karl Marx's Theory of Revolution*, Vol.1: *State and Bureaucracy*, Monthly Review, New York 1977, pp. 591-608. Read also Gary Ruchwarger, "Marx and the Jewish Question: A Response to Julius Carlebach," *Marxist Perspectives,* Fall 1979, pp. 19-38.

[19] I am aware that another "anti-Semitic" article, unsigned and titled "The Russian Loan" (*New York Daily Tribune,* January 4, 1856), has been attributed to Marx by his daughter, but I find Marx's authorship dubious. See the discussion on its authenticity here.

[20] Nesta Webster, *World Revolution: The Plot Against Civilization,* 1921 *,* on archive.org, pp. 95-96.

[22] Paul Johnson, *Intellectuals: From Marx and Tolstoy to Sartre and Chomsky* (1990), HarperCollins, 2007.

[23] *The Memoirs of Count Witte*, Doubleday, Page & Co, 1921, on archive.org, pp. 292-294.

[24] Quoted in Boris Brasol, *The World at the Cross Roads,* 1923, on archive.org, pp. 74-78.
[25] Quoted in Alfred Lilienthal, *What Price Israel?* (1953), Infinity Publishing, 2003, p. 14.
[26] Kaufmnann Kohler, *Jewish Theology, Systematically and Historically Considered,* Macmillan, 1918 (www.gutenberg.org), p. 290.
[27] *The Complete Diaries of Theodor Herzl,* edited by Raphael Patai, Herzl Press & Thomas Yoseloff, 1960, vol. 1 , pp. 362–363, 378–379, and vol. 3, p. 960.
[28] Martin Gilbert, *Churchill and the Jews: A Lifelong Friendship*, Henry Holt & Company, 2007.
[29] Curtis Dall, *FDR: My Exploited Father-in-Law,* Christian Crusade Publications, 1968 , pp. 146–157.
[30] David Martin, *The Assassination of James Forrestal,* McCabe Publishing, 2017, pp. 57-65. On Nile’s influence in the U.N. vote, see Alfred Lilienthal, *What Price Israel ?* (1953), 50th Anniversary Edition, Infinity Publishing, 2003, p. 50.

Enshrining God in the Constitution: Robespierre's Great Idea, by Laurent Guyénot

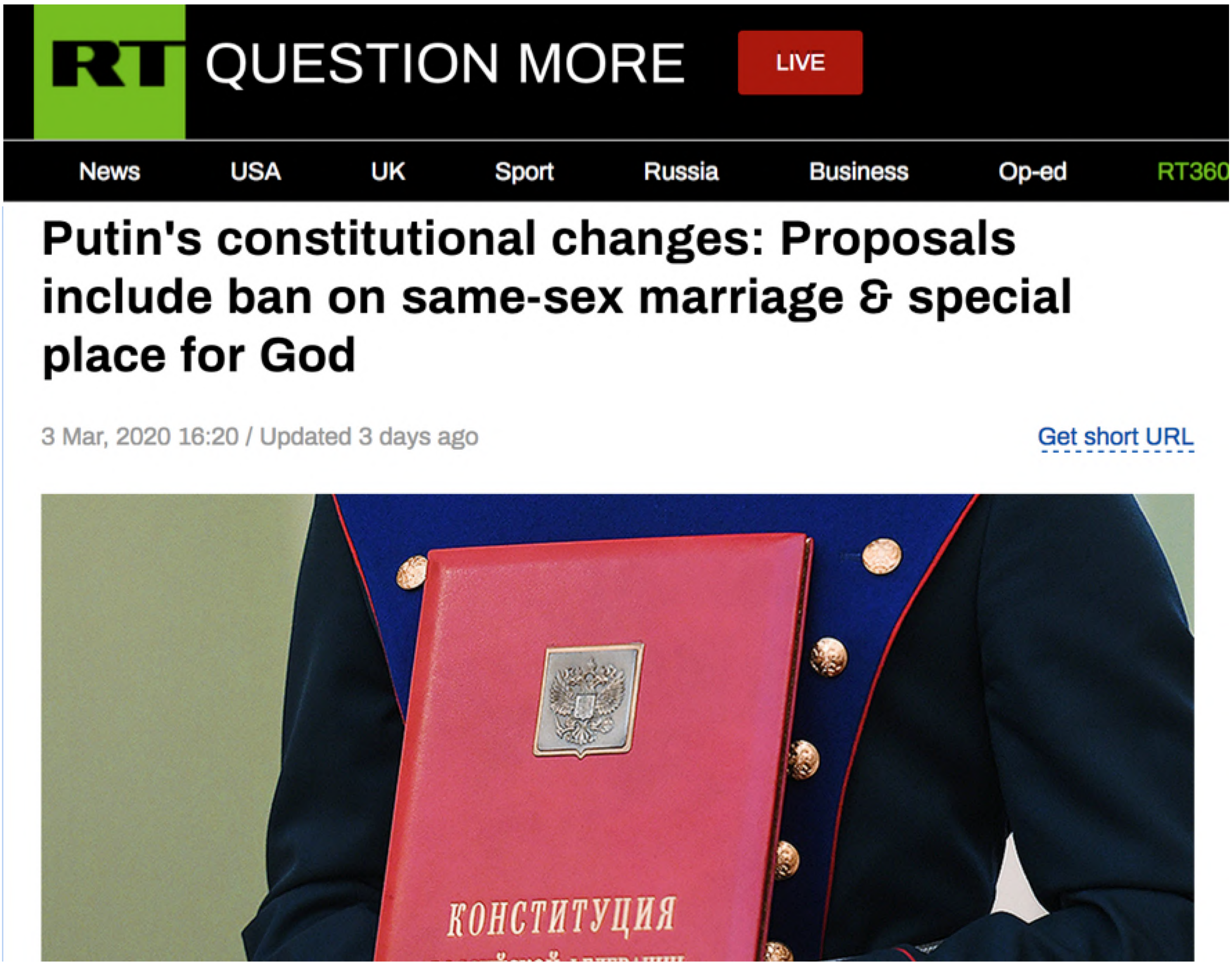
unz.com/article/enshrining-god-in-the-constitution-robespierres-great-idea

Laurent Guyénot

April 5, 2020

← Karl Marx and Jewish PowerAlain Soral on "The Corona Hustle" →
Laurent Guyénot Archive

I've heard that, as part of new amendments to the Russian Constitution, President Putin proposes to include the Russian people's "faith in God," and a definition of marriage as a "union of a man and a woman." I'm a bit skeptical about the news, but if true, I think it's a great idea. If voted in the upcoming referendum, it would consecrate the civilizational schism that is likely to define the history of our civilization in the coming century: in the West, the post-modernist project of liberating man from his human nature, to produce an uprooted, transgendered, upgraded man, *Homo Deus*. In the East, the choice of honoring and protecting our spiritual and anthropological roots, to produce the genuine thing: *Mars and Venus,* virile men and feminine women grateful to their Creator for each other, reveling in their fertile complementarity.



Putin's constitutional changes: Proposals include ban on same-sex marriage & special place for God

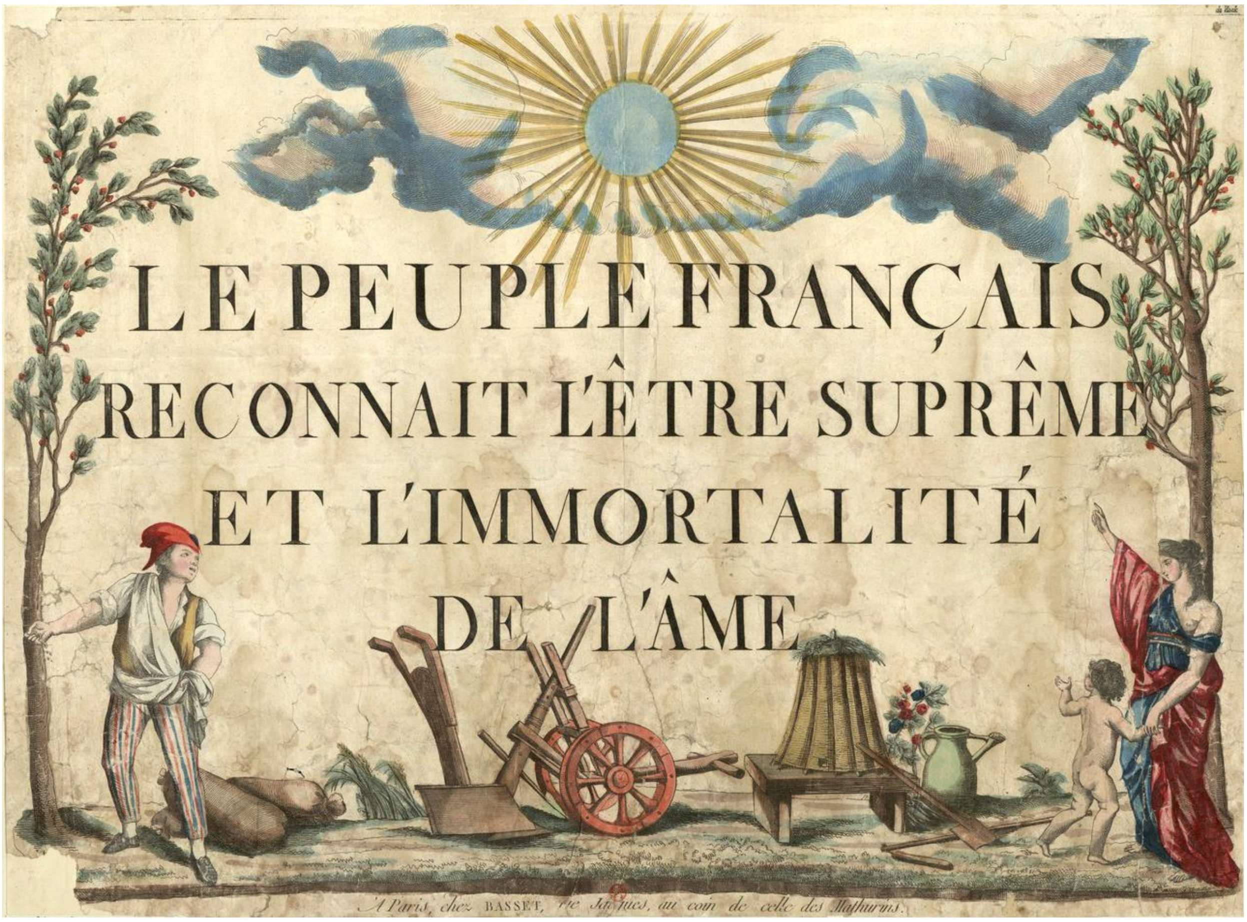
3 Mar, 2020 16:20 / Updated 3 days ago

Needless to say, the proposal has the support of Moscow Orthodox Patriarch Kirill, but also of Muslim leader Talgat Tadzhuddin. The idea is to transcend particular creeds and churches. More surprisingly, Communist Party boss Gennady Zyuganov raises no objection.

As a country that was still officially Marxist-Leninist thirty years ago, Russia has come a long way. America too, for that matter. Interestingly, God is not mentioned in the American Constitution, although he is ubiquitous on dollar bills (think of Jesus being handed a dollar bill instead of a Roman denarius in Matthew 22!).

Other proposed amendments, such as banning foreign citizenships and bank accounts for state officials, have obvious practical advantages, and are so sensible that they raise little discussion. By contrast, adding God into the constitution is highly and purely symbolic. Some will argue that it will have no real consequence. It all depends on the power we attribute to symbols. I would think that such a collective proclamation by the Russian people would have a strong impact, both on Russian self-consciousness, and as a message to the West. It could also lead to real changes, in academia, for example: I can't wait for the day when *Intelligent Design* research will be funded in Russian universities, rather than censored as it is in the U.S. (watch Ben Stein's documentary *Expelled: No Intelligent Allowed*).

What are the arguments for enshrining God in the Constitution? That is one of the most important questions in political science that you can think of. This will come as a surprise to many, but the man who has thought the deepest on this question is perhaps Maximilien Robespierre (1758-1794). On May 7, 1794, he had the Convention decreed, with a view to inscribing it in the French Constitution, that, "the French people recognize the existence of the Supreme Being and the immortality of the soul." On June 8, he presided over a national holiday dedicated to the Divine Creator. It was a great success, both in Paris and in the provinces. Robespierre was then immensely popular, but his career would end fifty days later when he was arrested, silenced by a gunshot through his jaw, and executed the next day without trial, together with his brother Augustin and twenty-one of his friends, followed the next two days by eighty-three of his supporters, their bodies and heads thrown into a mass grave, with lime spread on them so as to leave no trace. In the aftermath of their coup, Robespierre's assassins crushed demonstrations of mourning for the Incorruptible, and launched a press campaign against him that basically continues to this day.


LE PEUPLE FRANÇAIS
RECONNAIT L'ÊTRE SUPRÊME
ET L'IMMORTALITÉ
DE L'ÂME
A Paris, chez BASSET, rue St. Jacques, au coin de celle des Mathurins.

There is a great deal of misunderstanding about Robespierre and his "religious policy." For that reason, I thought that the Russian constitutional debate would be a good opportunity—or a pretext—for some reappraisal of a great man unfairly vilified, and thereby a case study in the transformation of a vanquished hero into a monster by state propaganda. But the main purpose of this article is to present Robespierre's ideas on the relationship between religion and politics, which I find stimulating and pertinent for our time—and, I expect, unfamiliar to most.

Robespierre was the heir and probably the most articulate advocate of a long tradition of thinkers who equally disliked religious dogmatism and atheism, not only as too narrow for their own minds, but as harmful to society. In his view, both were symmetrical forms of fanaticism. He would not be the last to think along this line. Thomas Jefferson once wrote to John Adams: "Indeed I think that every Christian sect gives a great handle to Atheism by their general dogma that, without a revelation, there would not be sufficient proof of the being of a god." There is much truth in this statement. But the *principle* of authoritative revelation is not the main factor involved in the development of Western atheism, I think. The *content* of the revelation is critical. I believe that modern atheism is, to a great extent, a reaction to the disgusting character presented as "God" in the Old Testament. Yahweh's obscenity has ultimately ruined God's reputation. Voltaire, that old anti-Semite, ridiculed Christianity by quoting almost exclusively the Old Testament. Still today, Darwinian high priest Richard Dawkins can only make his atheism sound plausible by first professing, correctly:

> "The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully."[1]

In his speech on "the relations of religious and moral ideas with republican principles," read at the Convention six weeks before his death, Robespierre said:

> "I know of nothing so close to atheism as the religion that [the priests] have made: by disfiguring the Supreme Being, they have destroyed him as much as it was in them; […] the priests created a god in their image; they made him jealous, temperamental, greedy, cruel, relentless."

(That judgment is partially inexact: the cruel God of the Old Testament may have been used by priests as a means of social control, but he had been created by the Levites long before. Robespierre had no clue about the Jewish Question.)

Let's start with a clarification: Today's French traditionalist Catholics insist that Robespierre's "Être Suprême" has nothing to do with their God, and they pretend that it has Freemasonic overtones. They even confuse it with the deification of Reason, a cult that Robespierre execrated and combatted. So let's set the record straight: There is no evidence that Robespierre was ever a Freemason. He borrowed the expression "Supreme Being" from Rousseau, who never was a Freemason either. It had been used since the Renaissance and was of common usage. Even the very royalist, Catholic and counter-revolutionary Joseph de Maître begins his *Considerations on France* (1797) with the sentence: "We are all attached to the throne of the Supreme Being by a flexible chain, which retains us without enslaving us." François René de Chateaubriand, who also hated Robespierre, used repeatedly the phrase "Supreme Being" in his apology of Catholicism, *Le Génie du christianisme* (1799). Therefore, there is no reason to consider that, in Robespierre's speeches, "Supreme Being" meant anything else than God. His suggestion to engrave in the Constitution that the French people have "faith in the Supreme Being" is equivalent to Putin's proposal.

Putin has the support of the Patriarch whereas Robespierre was anathemized by the Pope, you may object. But here is the heart of the matter: Russian orthodoxy is, fundamentally, a national religion, and today more than ever, with the canonization of the martyred Romanovs. The main reason why Roman Catholicism was unacceptable for

Robespierre was that it meant loyalty to a foreign power. Yet contrary to the common image, Robespierre did not seek to ban Catholicism, he only required that French bishops and priests swear loyalty to the French State, rather than to the Roman Pope. That was pretty much what every French monarch had tried and failed to do since Philipp the Fair. As we shall see, Robespierre actually opposed the "dechristianization" campaign of the *Enragés*, and denounced them as the useful idiots or willing accomplices of the counter-revolutionaries.

There are two other differences between Robespierre's and Putin's proposals. Robespierre saw the traditional family as the basic cell of a healthy society, but almost everyone did, then. Stipulating that marriage can only join a man and a woman would have been as superfluous as affirming that 1 plus 1 make 2.

The second difference is that Robespierre wanted to mention the immortality of the soul next to the existence of God. "Immortality of the soul" may have sounded to most of Robespierre's contemporaries a straightforward concept. But today, the formulation would beg too many metaphysical questions: What's a soul? Do animals have one? Is it individual or collective, or both? Where does it go? Does immortal means eternal? etc. And that other question: if every human being has an immortal soul, at what stage of its development does the fetus get one? I'm not saying it would be a bad thing, but bringing up the issue in the constitutional referendum could be very divisive.

The making of a monster

In the standard textbook history of the French Revolution, Robespierre is portrayed as a fanatic and megalomaniac dictator, and he is blamed for the Great Terror that sent approximately 17,000 people to the guillotine in the six weeks preceding his demise. Ever since Jules Michelet, who fashioned our *roman national*, the figure of Robespierre has served to embody all the evils of the French Revolution, exactly like Philippe Pétain for World War II. While Danton has boulevards in his name and is celebrated by Hollywood, Robespierre is the usual bad guy.

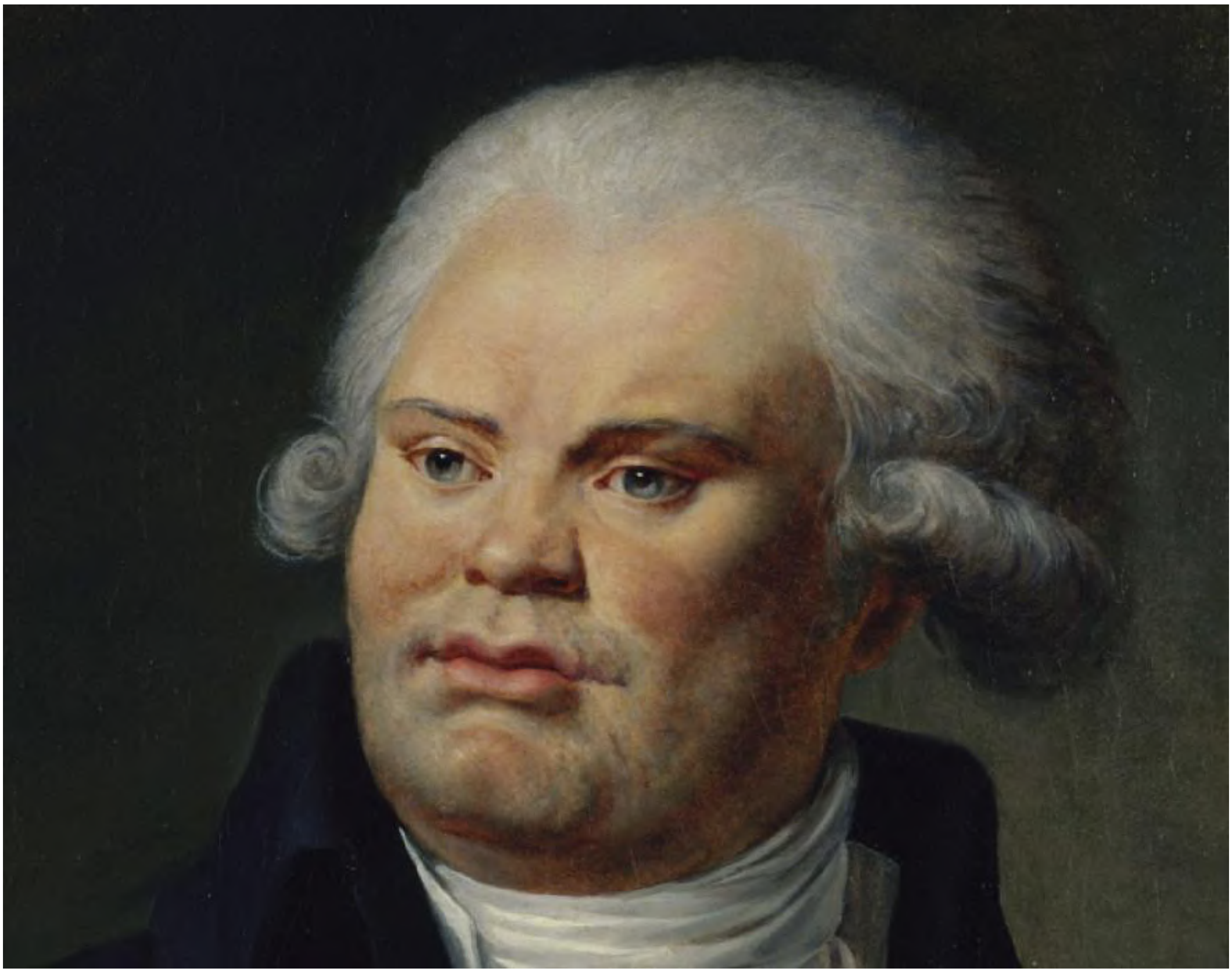
However, there have always been a minority of historians (informed by the *Société des Études Robespierristes* founded by Robert Mathiez in 1907) to challenge the black legend, and there are still politicians occasionally honoring him (Jean-Luc Mélenchon). The most recent positive reappraisal of Robespierre is appropriately subtitled: *La Fabrication d'un Monstre*.[2] In English language, that revisionist trend is represented by David P. Jordan's *The Revolutionary Career of Maximilien Robespierre* (Free Press, 2013). Chapter 1 begins like this:

> “As Robespierre lay on a table in the antechamber of the Committee of Public Safety, drifting in and out of consciousness, his ball-shattered jaw bound up with a bandage, his triumphant enemies, in another room of the Tuileries palace, were creating the monster who would soon pass into historical legend. This Robespierre, created by using materials scavenged from old calumny, damaging anecdote, and sometimes sheer malicious invention, was one of the founding acts of a new revolutionary government. The Thermidorians—thus have Robespierre’s conquerors and successors been dubbed—sought not only to justify their *coup d’état* of July 1794 (the month of Thermidor in the revolutionary calendar) but to evade the opprobrium they shared with Robespierre and his comrades for deeds done during the agonizing crisis the previous year, during the Terror. The vengeful malice of the Thermidorians was partly successful: their caricature of Robespierre has proved durable.”

Robespierre was primarily a man of words, in a time when eloquence was a political act, when speeches could change the opinion of deputies, and sometimes even win a whole assembly. He was a great writer and a great orator. Not even his ennemies doubted the sincerity of his passionate defense of the poor and downtrodden: “That man will go far—he believes everything he says,” Mirabeau once remarked. His speeches, delivered at the Jacobin Club or at the Convention, were printed and widely distributed, and had a huge echo all over France.

In the spring of 1793, he reluctantly joined the *Comité de salut public* (Committee of Public Safety), a revolutionary tribunal responsible for sending conspirators against the new Republic to their death, at a time when the Republic was at war against Austria, Prussia, Spain and England. Robespierre’s responsibility in the Great Terror that marked the last two months of the Committee is a debated subject, but it is admitted that he was absent from Committee meetings, probably sick, during its last six weeks of work.

In his final speech to the Convention, just before being arrested, Robespierre denounced a plot to lose him by spilling blood on his behalf. He claimed that his enemies, in order to rally enough deputies against him, had circulated fake lists of suspects allegedly written by himself, and spread the rumor that he was preparing a major purge, when in fact he wanted to end the Terror. Napoleon Bonaparte later confirmed this accusation, and believed that “Robespierre was the real scapegoat for the Revolution.” Alphonse de Lamartine, who wrote a *Histoire des Girondins* in eight volumes, also came to the realization that Robespierre’s enemies “covered him, for forty days, with the blood they shed to disgrace him.”[3] Simultaneously, they created the golden legend of Danton, in reality a disgusting money-grubber.



Danton (1759-1794)

I will not delve deeper into Robespierre’s biography; I just wanted to point out that his standard portrayal is the product of an elaborate and massive propaganda operation by those who overthrew him. I will now focus of his religious views, which are generally underrated, although, from his own testimony, they determined his political views.[4] Robespierre did not view religion as a purely private matter. He believed that the idea of God is an indispensable foundation for public morality, and should be taught in schools and celebrated publicly. “The idea of the Supreme Being and of the immortality of the soul is a constant reminder of justice; therefore, it is social and republican.” Robespierre’s ideas were elaborated from those of Jean-Jacques Rousseau, whom he held as the greatest “tutor of the human race.” Rousseau’s “natural religion” was itself not a new idea. Let me sketch a brief history of that tradition, before coming back to Robespierre.

Natural religion

If we define “natural religion” as the claim that belief in God and in the afterlife is sufficiently founded on reason and experience, then it is as old as Plato, and probably much older. If we define it additionally as a rebellion against the authority of Christian scriptures and dogmas, then it seems to have been around as long as Christianity. Proofs are hard to find for the Middle Ages, when monks had a quasi monopoly on writing. But from the end of the twelfth century, there is enough evidence of forms of religious beliefs independent and sometimes incompatible with Christian doctrine. I have analyzed some of this evidence in my book *La Mort féerique: Anthropologie du merveilleux (XIIe-XVe siècles)*, a rewriting of my doctoral thesis. We know for example that the court of the famous Frederick II Hohenstaufen (1194-1250) was replete with scholars and noblemen whose religious views were inspired by classical philosophy, and who resented Catholic intolerance. Pope Gregory IX, founder of the Inquisition, made the following accusation against Frederick: “Openly, this king of pestilence notably affirmed—to use his own words—that the whole world was duped by three impostors: Jesus Christ, Moses and Muhammad.” The accusation is plausible. Having been raised in multicultural Sicily in the company of Jewish, Muslim and Christian scholars, he had reflected on the problems caused by the very notion of revelation.

Frederick was a polymath scientist, a polyglot, an outstanding diplomat (he conquered Jerusalem without shedding a drop of blood), and an enlightened lawmaker. He was “the Wonder of the World” (*Stupor Mundi*), the most prestigious and powerful prince of his age. Yet the pope prevailed over him, and pursued his descendants with insatiable hatred, until his lineage was eradicated, and his name covered with calumny. Nevertheless, his memory would be cherished by some of the best minds throughout the thirteenth centuries. Dante’s treaty *De Monarchia* (1313) is believed to be a defense of Frederick’s project (on Dante and the *Fedeli d’Amore,* you may want to read the relevant section of my article “The Crucifixion of the Goddess”).

Frederick’s amazing Castel del Monte, in Southern Italy

With the growing power of the Inquisition, overt advocacy of natural religion became impossible. That is when we start hearing of secret circles of intellectuals. The rediscovery of the ancient Greeks and Romans also provided a relatively safe cover for expressing unchristian views on God and the afterlife, and I believe that apocryphal forgeries are more numerous than generally acknowledged. The great Petrarch (1304-1374) may have forged rather than discovered the letters of Cicero that became the blueprint for his own humanism.[6]

In the next century, the printing press and the Reformation provided an unprecedented window of tolerance, especially in the Netherlands. Erasmus of Rotterdam (1469–1536) approached natural religion as the common denominator of all faiths, and the means of overcoming religious wars. His friend Thomas More imagined in his *Utopia*, *or the best form of government* (1516), an ideal world where people hold a variety of opinions on religious questions, but “all agree in this: that they think there is one Supreme Being that made and governs the world.” The public cult is for this Supreme Being alone, while “every sect performs those rites that are peculiar to it in their private houses.”

Then came John Locke, with his *Letter Concerning Toleration,* first published in Latin in 1689. Locke went further than Erasmus in declaring immoral any doctrine professing that good people are damned if they do not believe in this or that dogma. Churches who require loyalty to a foreign power should also be banished, for by tolerating them, the magistrate “would give way to the settling of a foreign jurisdiction in his own country and suffer his own people to be listed, as it were, for soldiers against his own Government.” That concerns Roman Catholicism, of course, but also Islam:

> “It is ridiculous for any one to profess himself to be a Mahometan only in his religion, but in everything else a faithful subject to a Christian magistrate, whilst at the same time he acknowledges himself bound to yield blind obedience to the Mufti of Constantinople, who himself is entirely obedient to the Ottoman Emperor and frames the feigned oracles of that religion according to his pleasure.”

Locke deemed atheism as immoral and socially corrosive as papism: “those are not at all to be tolerated who deny the being of a God. Promises, covenants, and oaths, which are the bonds of human society, can have no hold upon an atheist.” For Anthony Collins (1676-1729), a friend of Locke,

> “Ignorance is the foundation of *Atheism*, and *Free-Thinking* the Cure of it. And thus tho it should be allow’d, that some Men by *Free-Thinking* may become *Atheists* yet they will ever be fewer in number if *Free-Thinking* were permitted, than if it were restrain’d.” (*A Discourse of Freethinking*, 1713)

In the eighteenth century, it was still risky to profess openly such ideas. Locke had to print his book anonymously in Amsterdam. David Hume published his *Dialogues Concerning Natural Religion* anonymously and posthumously in 1779. Secret societies were still necessary for intellectuals to discuss safely on these matters. Irish philosopher John Toland (1670-1722) wrote in his *Pantheisticon*:

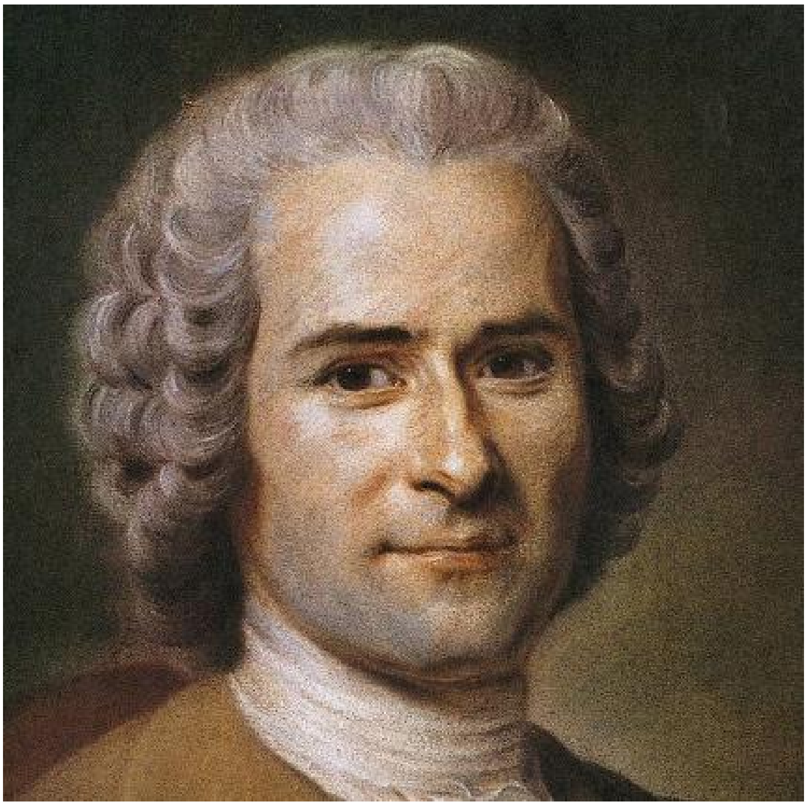
> “The Philosophers therefore, and other well-wishers to mankind in most nations, were constrain’d by this holy tyranny to make use of a twofold doctrine; the one *Popular,* accommodated to the Prejudices of the vulgar, and to the receiv’d Customs or Religions: the other *Philosophical,* conformable to the nature of things, and consequently to Truth; which, with doors fast shut and under all other precautions, they communicated only to friends of known probity, prudence, and capacity. These they generally call’d the *Exoteric* and *Esoteric*, or the *External* and *Internal Doctrines.*”[7]

Toland’s *Pantheisticon* describes the rules and rites of a society of enlightened thinkers who meet secretly to discuss philosophy and search for metaphysical truths. Such clubs provided the first basis of Freemasonry. Because they also attracted Marrano crypto-Jews, and because of the strong Judeophilia among British aristocrats at that time, Jewish lore and kabbalistic mumbo-jumbo were transplanted into the rituals of the Grand Lodge of England from 1723. But that is another story.

Rousseau

Jean-Jacques Rousseau (1712-1778) gave the notion of “natural religion” a wide audience by his literary genius. His religious conception is exposed in the “*Profession of Faith* of the Savoyard Vicar”, a section of Book IV of the *Émile*, which caused the book to be banned in Paris and Geneva, and publicly burned in 1762. Rousseau gives there an exposé of “theism or natural religion, which Christians pretend to confound with atheism or irreligion, its exact opposite.” Rousseau declares having no need for religious books, since Nature is a more useful book for discovering God;

> “if I use my reason, if I cultivate it, if I employ rightly the innate faculties which God bestows upon me, I shall learn by myself to know and love him, to love his works, to will what he wills, and to fulfill all my duties upon earth, that I may please him. What more can all human learning teach me?”



Catholic dogmas are a useless and even poisonous jumble, Rousseau writes in his *Letters Written from the Mountain* (1764):

> "For how can the mystery of the Trinity, for example, contribute to the good constitution of the State? In what way will its members be better Citizens when they have rejected the merit of good works? And what does the dogma of original sin have to do with the good of civil society? Although true Christianity is an institution of peace, who does not see that dogmatic or theological Christianity, by the multitude and obscurity of its dogmas and above all by the obligation to accept them, is a permanent battlefield between men."

Rousseau devotes the last chapter of *The Social Contract* (1762) to "civil religion". Like Locke, he condemns as contrary to public peace churches professing intolerance, because: "It is impossible to live at peace with those we regard as damned." Therefore, "whoever dares to say 'Outside the Church is no salvation', ought to be driven from the State."

Rousseau first proceeded to show that "the law of Christianity at bottom does more harm than good by weakening instead of strengthening the constitution of the State." Christianity, even at its best, is too focused on individual salvation. Rousseau sees God as more fully manifested in human societies than in holy hermits. Here is a sample of Rousseau's proposal:

> “it matters very much to the community that each citizen should have a religion that will make him love his duty; but the dogmas of that religion concern the State and its members only so far as they have reference to morality and to the duties which he who professes them is bound to do to others. Each man may have, over and above, what opinions he pleases, without it being the Sovereign’s business to take cognisance of them; for, as the Sovereign has no authority in the other world, whatever the lot of its subjects may be in the life to come, that is not its business, provided they are good citizens in this life.
> There is therefore a purely civil profession of faith of which the Sovereign should fix the articles, not exactly as religious dogmas, but as social sentiments without which a man cannot be a good citizen or a faithful subject. […]
> The dogmas of civil religion ought to be few, simple, and exactly worded, without explanation or commentary. The existence of a mighty, intelligent and beneficent Divinity, possessed of foresight and providence, the life to come, the happiness of the just, the punishment of the wicked, the sanctity of the social contract and the laws: these are its positive dogmas. Its negative dogmas I confine to one, intolerance, which is a part of the cults we have rejected.”

Rousseau uses here the word “dogmas”, but for him, neither the existence of God or the immortality of the soul are based on revelation; they are proven by observation and introspection. His argument for God’s existence in *Émile* sounds surprisingly similar to the modern argument for *Intelligent Design*:

> “Those who deny the unity of intention which manifests itself in the reports of all the parts of this great whole, however much they cover their gibberish with abstractions, coordinations, general principles, emblematic terms; whatever they do, it is impossible for me to conceive of a system of beings so constantly ordered, that I do not conceive of an intelligence which orders it. It does not depend on me to believe that passive and dead matter could have produced living and feeling beings, […], that what does not think could have produced thinking beings.”

Robespierre

In a speech he had printed in April 1791, Robespierre thanked the “eternal Providence” who called on the French, “alone since the origin of the world, to restore on earth the empire of Justice and Liberty.” In March 1792, the president of the Legislative Assembly Élie Guadet opposed the sending to the patriotic societies of an address of Robespierre, on the pretext that he had used the word “Providence” too many times:

> “I admit that, seeing no sense in this idea, I would never have thought that a man who worked with so much courage, for three years, to pull the people out of the slavery of despotism, could contribute to put them back under the slavery of superstition.”

Robespierre responded:

> “Superstition, it is true, is one of the supports of despotism, but it is not inducing citizens in superstition to pronounce the name of the Divinity. […] I, myself, support these eternal principles on which human weakness leans to rise up toward virtue. It is not a vain language in my mouth, any more than in that of all the illustrious men who had no less moral, to believe in the existence of God. / Yes, invoking the Providence and expressing the idea of the Eternal Being who influences essentially the destinies of nations, and who seems to me to watch over the French revolution in a very special way, is not an idea too haphazard, but a feeling of my heart, a feeling which […] has always sustained me. Alone with my soul, how could I have sufficed for struggles which are beyond human strength, if I had not raised my soul to God?”[9]

Robespierre castigated the irreligion that prevailed in the aristocracy and the high clergy, with bishops like Talleyrand openly boasting of lying every Sunday. A gap had widened between the clerical hierarchy and the country priests. Among the latter, many were responsible for drafting the peasants’ *cahiers de doléances*. The counter-revolutionary bishop Charles de Coucy, of La Rochelle, said in 1797 that the Revolution was “started by the bad priests.”[10] For Robespierre, they were the “good priests” whom the people of the countryside needed.

Robespierre was inflexible against the priests who submitted to the pope by refusing to take an oath on the Civil Constitution (voted July 12, 1790). But he also opposed, until his last breath, any plan to abolish the funds allocated to Catholic worship under the same Civil Constitution. He also opposed, but in vain, the new Republican calendar, with its ten-day week aimed at “suppressing Sunday,” by the admission of its inventor Charles-Gilbert Romme.

Robespierre’s worst enemies were the militant atheists, the *Enragés* like Pierre-Gaspard Chaumette or Jacques-René Hébert, who unleashed the movement for dechristianization in November 1793, and started closing the churches in Paris or transforming them into “Temples of Reason”, with the slogan “death is an eternal sleep” posted on the gates of cemeteries. Robespierre condemned “those men who have no other merit than that of adorning themselves with an anti-religious zeal,” and who “throw trouble and discord among us” (Club des Jacobins, November 21 1793). In his speech to the National Convention of December 5, 1793, he accused the dechristianizers of acting secretly for the counter-revolution. Indeed, “hostile foreign powers support the dechristianization of France as a policy pushing rural France into conflict with the Republic for religious reasons and thus recruiting armies against the Republic in Vendée and in Belgium." By exploiting the violence of militant atheist extremists, these foreign powers have two aims: "the first to recruit the Vendée, to alienate the peoples of the French nation and to use philosophy for the destruction of freedom; the second, to disturb public tranquility in the interior, and to distract all minds, when it is necessary to collect them to lay the unshakable foundations of the Revolution."

Again in his "Report against Philosophism and for the Freedom of Worship" (November 21, 1793), Robespierre again castigated the grotesque cults of Reason instituted in churches by atheist fanatics:

> "By what right do they come to disturb the freedom of worship, in the name of freedom, and attack fanaticism with a new fanaticism? By what right do they degenerate the solemn tributes paid to pure truth, in eternal and ridiculous pranks? Why should they be allowed to play with the dignity of the people in this way, and to tie the bells of madness to the very scepter of philosophy?"

The Convention, he says, intends "to maintain freedom of cult, which it has proclaimed, while repressing all those who abuse it to disturb public order." He declares that those who "persecute the peaceful ministers of cult" will be punished severely.

> "There are men who, […] on the pretext of destroying superstition, want to make a kind of religion of atheism itself. Any philosopher, any individual can adopt whatever religious opinion he likes. Anyone who wants to make it a crime is a fool; but the public figure, but the legislator would be a hundred times more foolish who would adopt such a system. The National Convention abhors it. The Convention is not a book writer, an author of metaphysical systems, it is a political and popular body, responsible for ensuring respect, not only for the rights, but for the character of the French people. It was not in vain that it proclaimed the Declaration of Human Rights [August 26, 1789] in the presence of the Supreme Being [mentioned in the preamble]!
>
> It may be said that I am a narrow mind, a man of prejudice; what do I know, a fanatic. I have already said that I speak neither as an individual nor as a systematic philosopher, but as a representative of the people. Atheism is aristocratic; the idea of a Great Being who watches over oppressed innocence and punishes triumphant crime, is popular. […] This feeling is engraved in all sensitive and pure hearts; it always animates the most magnanimous defenders of freedom. […] I repeat: we have no other fanaticism to fear than that of immoral men, bribed by foreign courts to awaken fanaticism, and to give our revolution the veneer of immorality, which is the character of our cowardly and fierce enemies."

The Robespierrists overcame the Hebertists. After having failed in a project of insurrection against the Convention, Chaumette was arrested, tried and executed for "conspiracy against the Republic" and for "having sought to annihilate any kind of morality, erase any idea of divinity and found the French government on atheism." In May

1794, Robespierre ordered to erase the mention “Temple of Reason” (or any similar denomination) from the portico of the churches and to engrave instead: “the French people recognize the existence of the Supreme Being and the immortality of the soul.” Robespierre justified his opposition to dechristianization and his religion policy in his last great speech, “on the relations of religious and moral ideas with republican principles” (May 7, 1794), the most important text of Robespierre on that question.[11]

> “Any institution, any doctrine which consoles and lifts souls must be welcomed; reject all that tend to degrade and corrupt them. Revive, exalt all generous feelings and all the great moral ideas that others wanted to extinguish; bring together by the charm of friendship and by the bond of virtue the men whom others wanted to divide. Who then gave you the mission to announce to the people that the Divinity does not exist, O you who are passionate about this arid doctrine, and who are never passionate about the homeland? What advantage do you find in persuading man that a blind force presides over his destinies and strikes crime and virtue at random; that his soul is only a light breath that dies out at the gates of the tomb? Will the idea of his nothingness inspire him with purer and higher feelings than that of his immortality? Will it inspire him more respect for his fellow men and for himself, more devotion to the fatherland, more courage to brave tyranny, more contempt for death or for voluptuousness? You who regret a virtuous friend, you like to think that the most beautiful part of himself has escaped death! You who weep over the coffin of a son or a wife, are you comforted by him who tells you that there is nothing left of them but a vile dust? […] Miserable sophist! by what right do you come to snatch from innocence the scepter of reason to put it back in the hands of crime, throw a funeral veil over nature, add despair to misfortune, make vice rejoice, and virtue saddened, degrade humanity? […]
> Let us attach morality to eternal and sacred bases; let us inspire in man this religious respect for man, this deep feeling of his duties, which is the only guarantee of social happiness; let us nourish it with all our institutions; let public education be mainly directed towards this goal.”

On June 8, the resounding success of the *Fête de l’Être Suprême* consecrated Robespierre’s victory. In a show staged by the painter David, a gigantic statue representing Atheism was burnt, and the effigy of Wisdom revealed. Hymns to the deity were sung. But priests and references to Catholicism were absent. On this day, Robespierre declared, the Supreme Being, “sees an entire nation that is combating all the oppressors of humankind, suspend the course of its heroic labors in order to raise its thoughts and its vows towards the Great Being who gave it the mission to undertake it and the strength to execute it.”

> "He created men to mutually assist and love each other, and to arrive at happiness by the path of virtue. It is He who placed remorse and fear in the breast of the triumphant oppressor, and calm and pride in the heart of the innocent oppressed. It is He who forces the just man to hate the wicked, and the wicked to respect the just man. It is He who adorned the face of beauty with modesty, so as to make it even more beautiful. It is He who makes maternal entrails palpitate with tenderness and joy. It is He who bathes with delicious tears the eyes of a son pressed against his mother's breast. It is He who silences the most imperious and tender passions before the sublime love of the fatherland. It is He who covered nature with charms, riches and majesty. All that is good is His work, or is Him. Evil belongs to the depraved man who oppresses or allows his like to be oppressed. The author of nature ties together all mortals in an immense chain of love and felicity."

Generally speaking, the cult of the Supreme Being was enthusiastically received in most regions of France. The French people were tired of the civil war and eager to be reconciled under the auspices of God. Unfortunately, two days later, the Law of the "22 Prairial" (June 10, 1794) accelerated the trials of the suspects of conspiracy against the Republic, and opened the brief period of what will be called the Great Terror. Robespierre's religious policy weighed heavily on the motivations of the Thermidorians' plot against him. They accused him of aspiring to the office of Grand Pontiff.
On the day before his death (July 28, 1794), at age 36, Robespierre declared:

> "O Frenchmen! O my countrymen! Let not your enemies, with their desolating doctrines, degrade your souls, and enervate your virtues! No, Chaumette, no! Death is *not* 'an eternal sleep!' Citizens! Erase from the tomb that motto, engraved by sacrilegious hands, which spreads over all nature a funereal crape, takes from oppressed innocence its support, and affronts the beneficent dispensation of death! Inscribe rather thereon these words: 'Death is the commencement of immortality!'"

Laurent Guyénot, Ph.D., has recently edited some of his Unz Review articles in book form, under the title *Our God is Your God Too, But He Has Chosen Us: Essays on Jewish Power*. He is also the author of *From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations*, 2018, and *JFK-9/11: 50 years of Deep State*, Progressive Press, 2014.

Notes

[1] Richard Dawkins, in *The God Delusion,* Houghton Mifflin, 2006, p. 51.

Subscribe to New Columns

[2] Jean-Clément Martin, *Robespierre, la fabrication d'un monstre,* Perrin, 2016. Other recent French historians who have drawn a rather positive image of Robespierre include Jean-Philippe Domecq, *Robespierre, dernier temps*, Folio/Histoire, 2011 and Cécile Obligi, *Robespierre. La probité révoltante,* Belin, 2012.

[3] Jean-Philippe Domecq, *Robespierre, dernier temps*, Folio/Histoire, 2011, p. 27-30

[4] My presentation owes a lot to Henri Guillemin, *Robespierre, Politique et mystique,* Seuil, 1987.

[5] Quoted in Ernst Kantorowicz, *L'empereur Frédéric II*, Gallimard, 1987 (1st German ed. 1927), pp. 451-452.
[6] Jerry Brotton, *The Renaissance Bazaar: From the Silk Road to Michelangelo,* Oxford UP, 2010, pp. 66-67.
[7] Quoted in Jan Assmann, *Religio Duplex: How the Enlightenment Reinvented Egyptian Religion,* Polity Press, 2014, p. 59.
[8] Albert Lantoine, *Un précurseur de la franc-maçonnerie. John Toland (1670–1722)*, *suivi de la traduction française du Pantheisticon de John Toland,* Éditions E. Nourry, 1927.
[9] Auguste Valmorel, *Œuvres de Robespierre,* 1867 (sur fr.wikisource.org), p. 71.
[10] Henri Guillemin, *Robespierre, Politique et mystique,* Seuil, 1987, p. 351.
[11] A translation of this speech can be found in P. H. Beik (eds), *The French Revolution: The Documentary History of Western Civilization.* Palgrave Macmillan, 1970, but I have translated directly from the French.

Alain Soral on "The Corona Hustle", by Laurent Guyénot

unz.com/article/alain-sorel-on-the-corona-hustle

Laurent Guyénot April 8, 2020

Not anti-Semitism, but “Fear of the Jewish Power Cabal” is the political neurosis of the US, as George Mackenzie has correctly diagnosed:

> “No other group comes close at provoking as much fear in almost the entirety of the population as Jews. Even the slightest suggestion that anyone is saying anything mildly questionable about Jews causes cold sweats, shortness of breath, hair to stand on end, muscles to clench, and all the other physical reactions that reveals the triggering of a psycho-social taboo. It’s actually a suppressed terror that amounts to a kind of paralysis.”

The disease is just as severe in Western Europe, and France in particular. Courageous men who are not paralyzed by fear of Jewish Power, and who are willing to pay the full price for denouncing it, are very rare. Alain Soral is such a rare man. As a successful novelist, essayist and film-director, he used to be regularly invited on prime talk shows, where he outshone everyone with his sharp and clear political-incorrectness, on anti-racism and feminism for example. But when he started defending his humorist friend Dieudonné, accused of “anti-Semitism” for a pro-Palestinian sketch, Soral was progressively banned from all mainstream media. Dieudonné and Soral soon became the rallying symbols of a new resistance. In 2007, with a team of like-minded dissidents, Soral created the webzine Égalité & Réconciliation, which now ranks as France’s first political site.

No one has done more in France for exposing the destructive and exploitive power of Jewish elites—whom he never confuses with Jews in general. Each of his videos reaches half a million views in a few days, much to the discontent of the CRIF (Conseil Représentatif des Institutions juives de France, the equivalent of the ADL in France). Denouncing Soral as an anti-Semite has now become a password for being invited on any mainstream talk show. The accusation functions like stoning in biblical days: everyone is summoned to throw his stone, lest he be stoned himself. For supporting Soral publicly, I have myself been suspended from my teaching job.

Yet Soral's popularity grows in proportion of his persecution, and although mentioning him favorably is considered career-suicide, the French young generation has been educated by Soral. I have often thought that John 7:12-13 applies very well to him: "There was a great deal of talk about him in the crowds. Some said, 'He is a good man'; others, 'No, he is leading the people astray.' Yet no one spoke about him openly, for fear of the Jews." And I have also pondered that, if being a Christian means imitating Jesus in challenging Jewish Power to the point of getting crucified, then Soral is a better Christian than most Bible-worshippers.

I also once compared Alain Soral to an exorcist, because, as the story goes, the exorcist forces the demons to show their ugly faces and reveal their names, and he receives in return the full power of their hatred. For exposing the corrupting and the corrupted elites who are destroying the social, moral and economic fabric of our nation, Soral has faced approximately 75 lawsuits, and lives under the constant threat of being arrested and sent to jail.

I got to know Soral and started following his videos in 2014, around the time when he helped me publish the French version of my *JFK-9/11* (the English version has now the honor of featuring in Ron Unz's catalog of "books banned by Amazon"). I owe him both the initial inspiration for my quest into the origin and essence of Jewish Power (check my new book, *Essays on Jewish Power*), and the courage to publish it. I am not by nature a courageous man, but I have found Soral's courage to be contagious. Isn't it what true leadership is about?

From now on, Soral's videos will be regularly subtitled in English and posted on the YouTube Channel ERTV International, which will also feature other documentaries. Here is, for a start, the first part of Soral's latest video on "The Great Corona Hustle", which has already caused the Bureau national de vigilance contre l'antisémitisme to file a complaint for anti-Semitism, because they object to Soral pointing out that Professor Didier Raoult, France's foremost microbiologist who advocates chloroquine for fighting Covid-19, is opposed by "the gang in charge of state medicine: Buzyn, Lévy, Bauer, Hirsch, Jacob, Guedj, Solomon (it sounds like Schindler's list)."

Soral on "The great Corona hustle":

Part 1

Watch Video At: https://youtu.be/UbNoW73OQ48

Video Link

Part 2

Watch Video At: https://youtu.be/UB-oTrsY2gA

Video Link

Part 3

Watch Video At: https://youtu.be/63WlysVLDEA

Video Link

Do not miss also his earlier video on “environmentalism & New World Order”

Watch Video At: https://youtu.be/D5sqOYaSrBk

Video Link

The Devil's Trick: Unmasking the God of Israel, by Laurent Guyénot

unz.com/article/the-devils-trick-unmasking-the-god-of-israel

Laurent Guyénot May 17, 2020

“The finest *trick of the devil* is to persuade you that he does not exist,” wrote *Charles Baudelaire* (*Paris Spleen). H*e was wrong: the devil’s finest trick is to persuade you that he is God.

Do I believe in the existence of the devil? It depends on the definition. I believe that humans are under the influence of the ideas that they have collectively engendered over the ages, for ideas are spiritual forces. And from that standpoint, I regard Yahweh’s impersonation of the Divine Creator as the most devastating deception ever played on the human race, a crime against divinity.

Am I a Gnostic? Not in the strict sense. If we are to believe their detractors, the early Gnostics taught that the God of the Old Testament was the evil demiurge who created the world from which Christ came to free us. I do not take Yahweh that seriously. On the contrary, I lament that he has been taken seriously by billions of people, Jews, Christians and Muslims. Yahweh is a character of fiction, but one that has gained tremendous influence over a huge portion of mankind, either directly or indirectly.

What I wish to demonstrate here is that Yahweh has the character of the devil as most people imagine it. That goes a long way towards explaining the satanic quality of Jewish Power that is becoming more and more apparent every day—a quality that Alain Soral is exposing in his most recent videos (now avalaible with English subtitles on the new ERTV International YouTube channel). If I were a Christian, I would quote John 8:44. But I am not arguing from a Christian viewpoint, for although I accept the principle that the Gospel story was designed as a cure for the Jews' mental enslavement by the Torah, I also consider that, unless it could vomit the Old Testament, Christianity will remain forever infected by the virus it was intended to combat.

The Mosaic covenant as Faustian pact

The core of the Hebrew Bible is the Mosaic covenant. The deal is simple: in exchange for exclusive worship and obedience to his laws stressing strict separateness from other peoples, Yahweh will make the Israelites rule over humankind: "follow his ways, keep his statutes, his commandments, his customs, and listen to his voice," and Yahweh "will raise you higher than every other nation he has made"; "You will make many nations your subjects, yet you will be subject to none" (Deuteronomy 26:17-19 and 28:12).

Christians have never come to the realization that the Mosaic covenant is nothing but a program for world domination by the Jewish nation. That is because it is written right under their nose, in a book whose malice they cannot recognize because they have been told it is the Word of God. It takes a free-thinker like H. G. Wells to see the biblical idea of the Chosen People for what it is: "a conspiracy against the rest of the world." In the books of the Bible, "you have the conspiracy plain and clear, […] an aggressive and vindictive conspiracy. […] It is not tolerance but stupidity to shut our eyes to their quality."[1]

Christians have always failed to see the biblical god's utter contempt for their own nations, although it is repeated again and again: "All the nations are as nothing before him, for him they count as nothingness and emptiness" (Isaiah 40:17). "Devour all the nations whom Yahweh your god puts at your mercy, show them no pity" (Deuteronomy 7:16). The vulnerability of Christian nations to Israel's collective sociopathy is directly related to the their self-inflicted blindness. For their own misfortune, Christians worship a deity who hates them (as one commenter to an earlier article put it).

Christian exegetes never seem to have noticed either that Yahweh's covenant—domination over the nations in exchange for exclusive worship—is basically identical to the pact that the devil tried to lure Jesus into:

> "the devil showed him all the kingdoms of the world and their splendor. And he said to him, 'I will give you all these, if you fall at my feet and do me homage.' Then Jesus replied, 'Away with you, Satan!'" (Matthew 4:8-10)

As a matter of fact, Satan is hardly distinguished from Yahweh in the Tanakh. He is called an "angel of Yahweh" in Numbers 22 and 32. In 2Samuel 24, Yahweh incites David to do evil, while the role is given to Satan in the same episode told in 1Chronicles 21, where Yahweh, "the angel of Yahweh", and Satan are used interchangeably. There is also no trace in the Tanakh of a cosmic struggle between Good and Evil, as in Persian monotheism. Happiness and misfortune, peace and war, health and sickness, abundance and famine, fertility and infertility, all have their unique and direct source in the capricious will of Yahweh. In his own words, "I form the light and I create the darkness, I make well-being, and I create disaster, I, Yahweh, do all these things" (Isaiah 45:7).

Christ's teaching to "store up treasures in heaven" (Matthew 6:20) is alien to Yahweh. He is the Greedy One, who wants "the treasures of all the nations" amassed into his Jerusalem residence: "Mine is the silver, mine the gold!" (Haggai 2:8). "The wealth of all the surrounding nations will be heaped together: gold, silver, clothing, in vast quantity" (Zechariah 14:14). Interestingly, according to 1Kings 10:14, the amount of gold hoarded each year into Salomon's temple was "666 talents of gold"—the "number of the Beast" in Revelation 13:18! Make of it what you want. Or ask Jared Kushner to explain it.

The Mosaic covenant functions like a classic pact with the devil: Israel will get wealth and power in exchange for becoming Yahweh's "personal possession" (Exodus 19:5). The notion of a pact with the devil is especially relevant since Yahweh denies his worshippers an individual immortal soul, which is tantamount to claiming their souls for himself. As Voltaire once noted, Yahweh forbade the Jews to screw their goats (Exodus 22:18), he instructed them on how to defecate in a hole (Deuteronomy 23:14), but he didn't give them "that most useful creed in a future life."[2] That is because the Torah is essentially a tool of mental programming meant to lock the Jews into a watertight collective soul (see my article "Israel as One Man").

Metaphysical materialism is the most fundamental aspect of Biblical anthropology, and, although it has been superficially amended in later Judaic developments, its sap runs very deep in Jewishness. According to the Jewish Virtual Library, the afterlife "is rarely discussed in Jewish life, be it among Reform, Conservative, or Orthodox Jews, […] in marked contrast to the religious traditions of the people among whom the Jews have lived. […] The Torah, the most important Jewish text, has no clear reference to afterlife at all."

The relationship between Yahweh and his people is not moral, but strictly contractual and legalistic. According to Jewish scholar Yeshayahu Leibowitz, "The Torah does not recognize moral imperatives stemming from knowledge of natural reality or from awareness of man's duty to his fellow man. All it recognizes are Mitzvot, divine imperatives."[3] The hundreds of *mitzvot* ("commandments") are ends in themselves, not ways to a higher moral consciousness. Such Jewish legalism stifles moral consciousness, as Gilad Atzmon pointed out.

Naturally, there are moral precepts here and there in the Bible. But on the whole, it is a misunderstanding to believe that Yahweh expects from his people a moral superiority. The only criterion for approval by Yahweh is obedience to his arbitrary laws and to his antisocial or genocidal commands. To slaughter treacherously hundreds of prophets of Baal is good, because it is the will of Yahweh (1Kings 18). To show mercy to the king of the Amalekites is bad, because when Yahweh says, "kill everyone," he means "everyone" (1Samuel 15). How can we expect from a people whose mentality has been shaped by these narratives and their layers of Talmudic commentaries, that they share the sense of good and evil that most other peoples regard as inherent to humanity? It is totally consistent for a future Israeli Prime Minister like Yitzhak Shamir (1986-1992) to declare (in 1943):

> “Neither Jewish ethics nor Jewish tradition can disqualify terrorism as a means of combat. *We are very far from having any moral qualms as far as our national war goes. We have before us the command of the Torah, whose morality surpasses that of any other body of laws in the world: ‘Ye shall blot them out to the last man.’*”[4]

The jealous and murderous god

Yahweh is “the Jealous One” (Exodus 34:14). Although he is supposed to be the father of all national gods (Deuteronomy 32:8-9), he feels for them a murderous hatred, manifested in this command:

> “You must completely destroy all the places where the nations you dispossess have served their gods, on high mountains, on hills, under any spreading tree; you must tear down their altars, smash their sacred stones, burn their sacred poles, hack to bits the statues of their gods and obliterate their name from that place.” (Deuteronomy 12:2-3)

Yahweh’s jealousy reached pathological proportions during his struggle with Assur, the national god of Assyria. In the oldest strata of the book of Isaiah, composed soon after the destruction of Israel by Assyria, Yahweh appears unable to cope with the frustration and humiliation, and consumed with the lust for revenge:

> “Yahweh Sabaoth has sworn it, ‘Yes, what I have planned will take place, what I have decided will be so: I shall break Assyria [Assur] in my country, I shall trample on him on my mountains. Then his yoke will slip off them, his burden will slip from their shoulders. This is the decision taken in defiance of the whole world; this, the hand outstretched in defiance of all nations. Once Yahweh Sabaoth has decided, who will stop him? Once he stretches out his hand, who can withdraw it?’” (Isaiah 14:24-27)

Listen to Yahweh fuming after his defeat, and you hear a dangerous narcissistic megalomaniac: “By my own self I swear it; what comes from my mouth is saving justice, it is an irrevocable word: All shall bend the knee to me, by me every tongue shall swear.” (Isaiah 45:23)
Yahweh’s struggle with Baal is even more revealing. In ancient Syria, Baal (a term meaning simply “Lord”, as the Hebrew *Adonai*), also known as Baal Shamem (“the Lord of Heaven”), was understood as the Supreme God, encompassing all the manifestations of the divine.[5] And so it is ironic that Yahweh, a tribal god, should compete with the great Baal for the status of Supreme God. The cult of Baal received royal support in the powerful kingdom of Israel under the Omrid dynasty (9th century BC). We learn in the Cycle of Elijah (from 1Kings 17 to 2Kings 13) that the Yahwist prophet Elijah challenged 450 prophets of Baal to conjure lightning upon a sacrificial bull: “You must call on the name of your god, and I shall call on the name of Yahweh; the god who answers with fire, is God indeed”—an implausible situation since Baal, being the God of an agrarian society, never required holocausts. Elijah wins the contest, and people then fall on their faces and scream “Yahweh is God! Yahweh is God!” Then they seize all the prophets of Baal, and

Elijah slaughters them (1Kings 18). Later on, after a coup against the Omrids, the Judean general Jehu summoned all the priests of Baal for “a great sacrifice to Baal,” which turned out to be their own slaughter. “Thus Jehu rid Israel of Baal” (2Kings 10:18-28). This is the perfect illustration of how Yahweh became the God instead of Baal: by the physical elimination of the priests of Baal. The process mirrors the way Jehu became king over Israel, by exterminating the family of the legitimate king, as well as “all his leading men, his close friends, his priests; he did not leave a single one alive” (2Kings 10:11).

For the Egyptians, wrote German Egyptologist Jan Assmann, “the gods are social beings, living and acting in ‘constellations’.”[6] The peaceful cooperation of the gods warrants the harmonious functioning of the universe. That is because the gods form the organic body of the world. Such a conception, which Assmann calls “cosmotheism”, fosters a form of inclusive or convergent monotheism: all gods are one, as the cosmos is one. By contrast, the Bible’s exclusive monotheism is the expression of Yahweh’s narcissistic sociopathy. That is why some Egyptians, according to Plutarch (*Isis and Osiris,* 31), believed the god of the Jews to be Seth, the donkey-head god of the desert, famine, disorder and war, expelled from the council of the gods for having murdered his elder brother Osiris out of jealousy. Identifying the Jewish god with Seth was their way to account for the aggressive exclusiveness of Jewish religion.

Since the polytheisms of all great civilizations were cosmotheisms, they were translatable into one another. This was of practical importance, because, Assmann writes, “contracts with other states had to be sealed by oath, and the gods to whom this oath was sworn had to be compatible. Tables of divine equivalences were thus drawn up that eventually correlated up to six different pantheons.” And so, from the third millennium BC, the translatability of various pantheons was crucial to international diplomacy as well as trade. But Yahweh cannot be matched with any other god; Yahwism “blocked intercultural translatability.”[7] And when Yahweh instructed his people, “You will make no pact with them or with their gods” (Exodus 23:32), or “Do not utter the names of their gods, do not swear by them, do not serve them and do not bow down to them” (Joshua 23:7), he was in effect preventing any relationship of trust with the neighboring peoples. The Jews must place their entire trust in Yahweh alone. Dietary laws are meant to prevent any socialization outside the tribe: “I shall set you apart from all these peoples, for you to be mine” (Leviticus 20:26).

What Israelites are asked, in fact, is to reproduce towards other nations Yahweh’s murderous sociopathy toward other gods. The war code of Deuteronomy 20 commands to exterminate “any living thing” in the conquered cities of Canaan. In practice, the rule is extended to all people who resist the Israelites in their conquest. It was applied by Moses to the Midianites, save their 32,000 young virgin girls, of whom 32 were burnt as holocausts to Yahweh (Numbers 31). It was applied by Joshua to the Canaanite city of Jericho, where the Israelites “enforced the curse of destruction on everyone in the city: men and women, young and old, including the oxen, the sheep and the donkeys, slaughtering them all” (Joshua 6:21). In the city of Ai, the inhabitants were all slaughtered, twelve thousand of them, “until not one was left alive and none to flee. […] When Israel had finished killing all the inhabitants of Ai in the open ground, and in the desert where they had pursued them, and when every single one had fallen to the sword, all Israel returned to Ai and slaughtered its remaining population.” Women were not spared. “For booty, Israel took only the cattle and the spoils of this town" (Joshua 8:22-27). Then came the turns of the cities of Makkedah, Libnah, Lachish, Eglon, Hebron, Debir, and Hazor. In the whole land, Joshua "left not one survivor and put every living thing under the curse of destruction, as Yahweh, god of Israel, had commanded" (10:40). A more cruel end was reserved by King David for the Ammonites, who were "cut with saws, and with harrows of iron, and with axes," and "passed through the brick kiln" (2Samuel 12:31 and 1Chronicles 20:3).[8]

Yahweh's genocidal code of war was applied by King Saul to the Amalekites. Yahweh ordered Saul to kill them all, "man and woman, babe and suckling, ox and sheep, camel and donkey," and Saul was punished for sparing their king Agag, whom Samuel had to butcher himself (1Samuel 15). In the Jewish mind, such stories are not just half-forgotten tales of the past. Biblical history holds the keys to the present and to the future. Rabbinic exegetes have constantly referred to Israel's perceived enemies in biblical terms. Amalek, in particular, came to be associated with Rome and, from the fourth century onward, with Christians, or with the Armenians in particular. Amalek is also associated to Iran, because the villain of the Book of Esther, Haman, is said to be a descendant of the Amalekite king Agag. The hanging of Haman and his ten sons and the massacre of 75,000 Persians are often conflated in Jewish tradition with the extermination of the Amalekites and the brutal execution of their king. The Torah reading on the morning of Purim is taken from the account of the battle against the Amalekites, which ends with the conclusion that "Yahweh will be at war with Amalek generation after generation" (Exodus 17:16).[9] "Tradition holds that the Amalekites are the undying enemy of the Jews," explains Jeffrey Goldberg in a *New York Times* piece called "Israel's Fears, Amalek's Arsenal," adding: "I recently asked one of his advisers to gauge for me the depth of Mr. Netanyahu's anxiety about Iran. His answer: 'Think Amalek.'"[10]

This is just one more illustration of the Israeli leadership's biblical mind frame. Modern Israel is the son of Yahweh, and acts on the international scene in a biblical way, that is, with the same indifference and cruelty toward non-Jewish nations as Yahweh demanded of his people in the Bible.

Accusatory inversion

"The belief in a cruel god makes a cruel man," wrote Thomas Paine (*The Age of Reason*, 1794). Countless biblical stories demonstrate that Yahweh is the spirit of murder and theft. We read in Samson's legend in Judges 14:19, that when "the spirit of Yahweh seized on him," he went on killing and robbing thirty men, "then burning with rage returned to his father's house."

Yahweh is the cruelest of gods, but he would have us believe that all other gods are abominations. Biblical history portrays all nations but Israel as repulsive idolaters. But they were not. The Egyptians had built the first great civilization; their goddess Isis had taught them how to grow wheat and bake bread, and the Greeks learned it from them—as everything else, according to Herodotus. They were a spiritual and peaceful people. The Assyrians were conquerors, and their god Assur was no angel, yet even the Bible recognizes that they did not slaughter the defeated Israelites, but deported and resettled them. The Babylonians dealt with the Judeans the same way, even allowing them to keep their tradition and their cohesion, and to prosper on the riverbanks of the Euphrates.

Assyrian soldier with prisoners of war

Reversed accusation of genocidal intention is typical of Israel, a country with nuclear warheads pointed at Iran, whose leaders have always denied having any nuclear arsenal at all, but who hysterically urges the world to stop Iran's supposed nuclear military program and determination to erase Israel from the maps. It would be laughable if Israel were just paranoid. But Israel is the psychopath among nations, and that means a tremendous capacity to manipulate, intimidate, corrupt morally, and get what they want. The psychopath projects his own cruelty and lust for power on others. And so he thinks that those who resist his domination are out to get him. Therefore he must destroy them first. From the biblical point of view, nations must either recognize Israel's sovereignty, and their kings "fall prostrate before [Israel], faces to the ground" (Isaiah 49:23), or be destroyed. Yahweh told Israel that he has identified "seven nations greater and stronger than yourself," that "you must put under the curse of destruction," and not "show them any pity." As for their kings, "you will blot out their names under heaven" (Deuteronomy 7:1-2, 24). And we recall that, according to phony whistleblower Wesley Clark, son of Benjamin Jacob Kanne, the neocons had plans for destroying precisely seven nations—another proof that they are possessed by Yahweh.

Yahweh offers only two possible paths to Israel: domination, if Israel keeps Yahweh's Covenant of separateness, or annihilation, if Israel breaks the Covenant:

> "if you make friends with the remnant of these nations still living beside you, if you intermarry with them, if you mix with them and they with you, then know for certain that Yahweh your god will stop dispossessing these nations before you, and for you they will be a snare, a pitfall, thorns in your sides and thistles in your eyes, until you vanish from this fine country given you by Yahweh your god." (Joshua 23:12-14)

Dispossess others or be dispossessed, dominate or be exterminated: Israel cannot think beyond that alternative. A good illustration is David Ben-Gurion's paradoxical thinking in the early 1960s. Discussing Kennedy's determination to stop Dimona, Avner Cohen writes in *Israel and the Bomb* (1998): "Imbued with lessons of the Holocaust, Ben-Gurion was *consumed* by fears of security. […] Anxiety about the Holocaust reached beyond Ben-Gurion to infuse Israel's military thinking."[11] Yet in the very same period, Ben-Gurion seriously considered that, within 25 years, Israel will dominate the world, and Jerusalem "will be the seat of the Supreme Court of Mankind, to settle all controversies among the federated continents, as prophesied by Isaiah."[12]

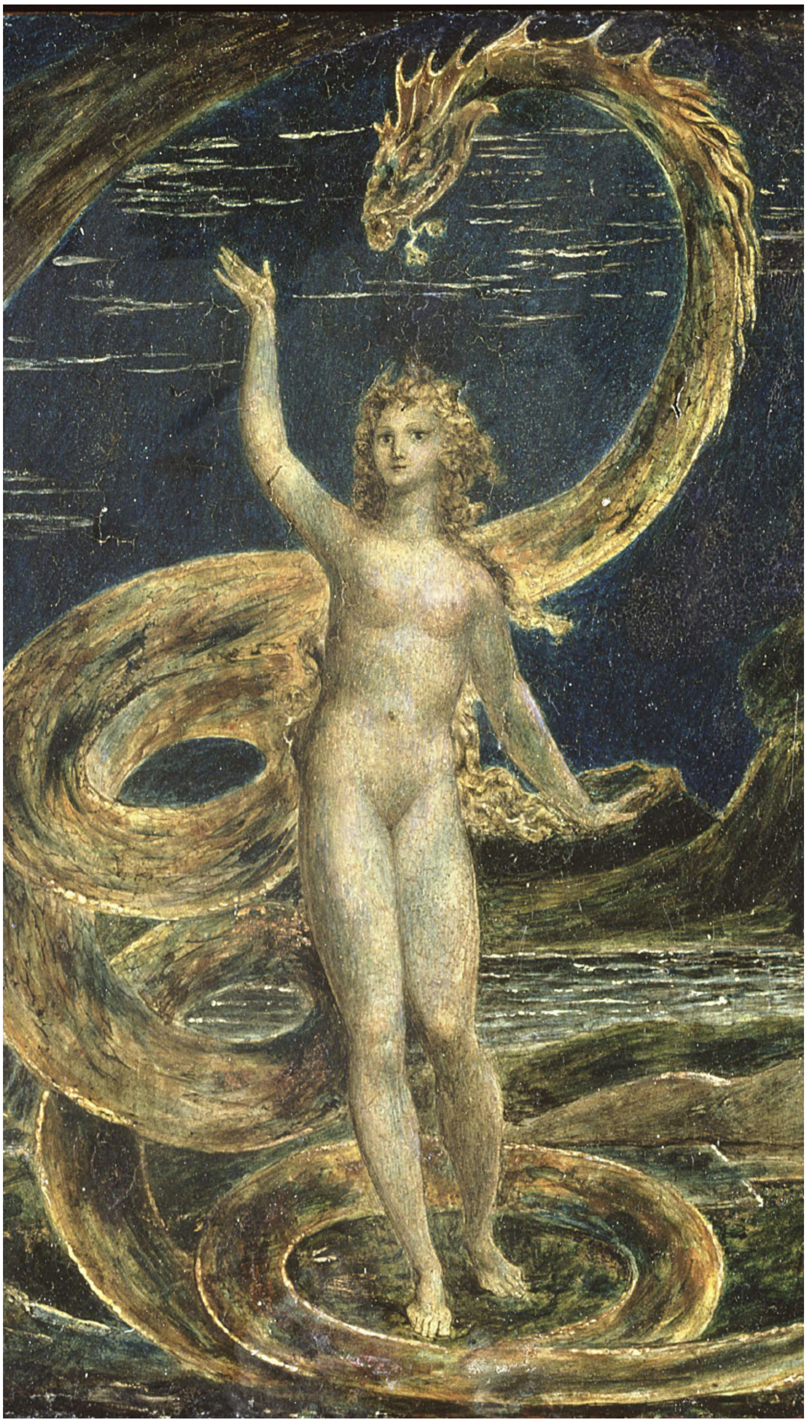
The prohibition of moral conscience

Accusatory inversion is the birth process of Yahwism, which presents a murderous demon as the supreme God while demonizing the supreme God worshipped by other peoples. This can clearly be seen in the Genesis story of the Garden of Eden, with a very simple historical critical analysis.

In the Garden of Eden allegory, Yahweh forbids man access to "the tree of the knowledge of good and evil" (Genesis 2:17). The Hebrew word for "knowledge", *daat,* translates in Greek as *gnosis*, meaning inner awareness or insight rather than intellectual knowledge, so that "knowledge of good and evil" can be accurately translated as "moral conscience", which is man's capacity to distinguish good from evil, right from wrong, in any particular situation. So that the prohibition of the knowledge of good and evil simply means the inhibition of moral conscience.

To contextualize that Genesis story, we must recall that Egyptian and Persian religions taught that immortality is the reward for the blameless life. Since immortality was synonymous with divinity, being immortal could be expressed as "being among the gods", or "being like the gods". But in the Hebrew Bible, it is the serpent, a liar and deceiver, who tempts Adam and Eve into eating from the tree of the knowledge of good and evil with the guarantee that, "the day you eat it you will not die," but "your eyes will open and you will be like gods, who know good and evil" (Genesis 3:5). The serpent speaks like the religious wisdom of great religions. The Hebrew scribes can present him as a liar because, for them, immortality ("not dying") only makes sense physically: Yahweh, they claim, intended Adam and Eve to be physically immortal on earth, and provided no otherworld for their afterlife. From this materialistic standpoint, the scribes denounce the promise of immortality through knowledge of good and evil as deceptive, and implicitly portray the Babylonian, Persian and Egyptian gods as liars.

We have been educated for so many generations by this story, and are so used to assuming that the serpent of Genesis is the satanic deceiver, that it is hard to see the Torah's message for what it really was: a direct attack against the higher religions and their moral teaching that knowledge and practice of good and evil is the way to the blessed afterlife. But, I ask, if trying to become like gods is a Luciferian impulse, why did the Greek Fathers of the Christian Church stress man's potential for deification (*theosis*) under the logic that "*God became man* so that *man* might become God"?[13]



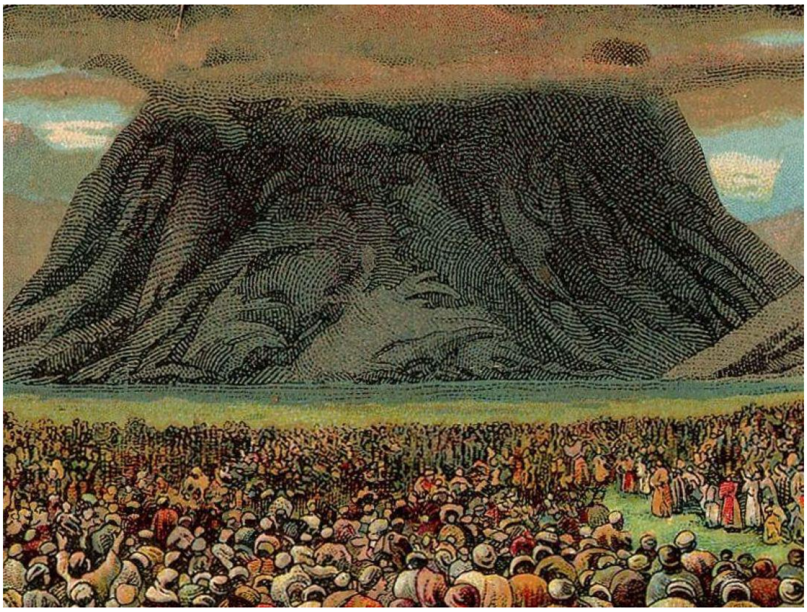
William Blake's gnostic-romantic vision of the Serpent

Lucifer, by the way, is the Latin translation of the Greek *Phosphoros* (light-bearer), traditionally applied to the Morning Star, the planet Venus. In Isaiah 14:12-17, the prophet blames the Babylonian king Nabuchodonosor II (605-562) for having tried to "rival the Most High," and sarcastically asks: "How did you come to fall from the heavens, *Daystar, son of Dawn* [Lucifer in the Latin Vulgate]?" Discarding the reference to the Babylonian king, Christian exegetes conflated "Lucifer" with the serpent of Genesis, and declared him the chief of the fallen angels, cast away from heaven because of his rebellious pride. Yet, if we look at Yahwism from the revisionist perspective I am advocating, Yahweh, the tribal god who usurped the majesty of the Supreme God, fits the Luciferian archetype. Yahweh is the infernal demon that wanted to be God instead of God.

Yahweh Molech

To understand Yahwism—and thereby Jewishness and Zionism—it is important to know the background of its infancy, which has nothing to do with the birth of universal monotheism.

There is a mounting scholarly assumption that Yahweh was originally the volcano god of a tribal people specialized in metallurgy (read here).[14] Hence his volcanic character. Any portrait of Yahweh would have to be based on Psalms 18:8: "Smoke rose from his nostrils, from his mouth devouring fire." According to the "Kenite hypothesis", the cult originated with the Kenites, who believed that, as a result of a curse upon their fratricidal ancestor Cain, they must live as restless wanderers, but inspire fear to the people among whom they dwell by their Yahweh-given law of sevenfold vengeance—revised as seventy-sevenfold by Cain's descendant Lamek (Genesis 4:15-24).



We are often told that Yahweh is the god who abolished human sacrifice, when after ordering Abraham to tie his son Isaac, he held back his hand and contented himself with a ram (Genesis 22). Yet long after Abraham, some Israelite leaders seemed unaware of that great progress, and sacrificed their own children as burnt offering to Yahweh: Jephthah in Judges 11:29-40, Hiel in 1Kings 16:34, King Azaz in 2Kings 16:3, and King Manasseh in 2Kings 21:6. Not to mention the 32 holocausted Midianite virgins in Numbers 31 (read my article "A Holocaust of Biblical Proportions").

For his alleged abolition of human sacrifice, Yahweh has been compared favorably with the Canaanite god Molech or Moloch, to whom firstborn infants were ritually sacrificed. But biblical scholars like Thomas Römer speculate that Molech was in fact none other than Yahweh himself. One of his arguments is that the noun *mlk,* vocalized as Molek in the Masoretic text (the ninth-century Tanakh that introduced vowels into the Hebrew script), but Melek in the Greek Septuagint, is identical to the Hebrew word for “king”, *melek* or *melech* (*malik* in Arabic), applied more than fifty times to Yahweh. The expression *Yahweh melech,* “Yahweh is king,” is found in Psalms 10 and still in use in Jewish religious songs.

The second argument for Molek’s ancient identity with Yahweh comes from the Leviticus prohibition of infant sacrifices: the prohibition proves the practice, and in this case, it proves that sacrifices were made in Yahweh’s name and in Yahweh’s sanctuary: “You will not allow any of your children to be sacrificed to Molech, thus *profaning the name of your God*” (18:21); “Anyone […] who gives any of his children to Molech, will be put to death, [for] he has *defiled my sanctuary and profaned my holy name*” (20:2-5). Jeremiah 7:30-31 confirms that “the people of Judah” continued “to burn their sons and daughters […] *in the Temple that bears my name*, to defile it.” Although Yahweh declares it to be “a thing I never ordered, that had never entered my thoughts,” the very fact that a scribe wrote this indicates that the people who sacrificed their children did claim that it was required by Yahweh. In fact, Yahweh is caught lying, since he admits to Ezekiel, around the same period:

> “And for this reason I gave them laws that were not good and judgements by which they could never live; and I polluted them with their own offerings, making them sacrifice every first-born son in order to fill them with revulsion, so that they would know that I am Yahweh” (Ezekiel 20:25-26).

In Exodus we learn that every first-born male, human or animal, was originally sacrificed on the eighth day after birth:

> “You will give me the first-born of your children; you will do the same with your flocks and herds. For the first seven days the first-born will stay with its mother; on the eighth day you will give it to me” (Exodus 22:28-29).

Since animals were offered to Yahweh as holocausts from time immemorial, the implication is that the first-born son of every Jewish family had once been sacrificed as a holocaust too.

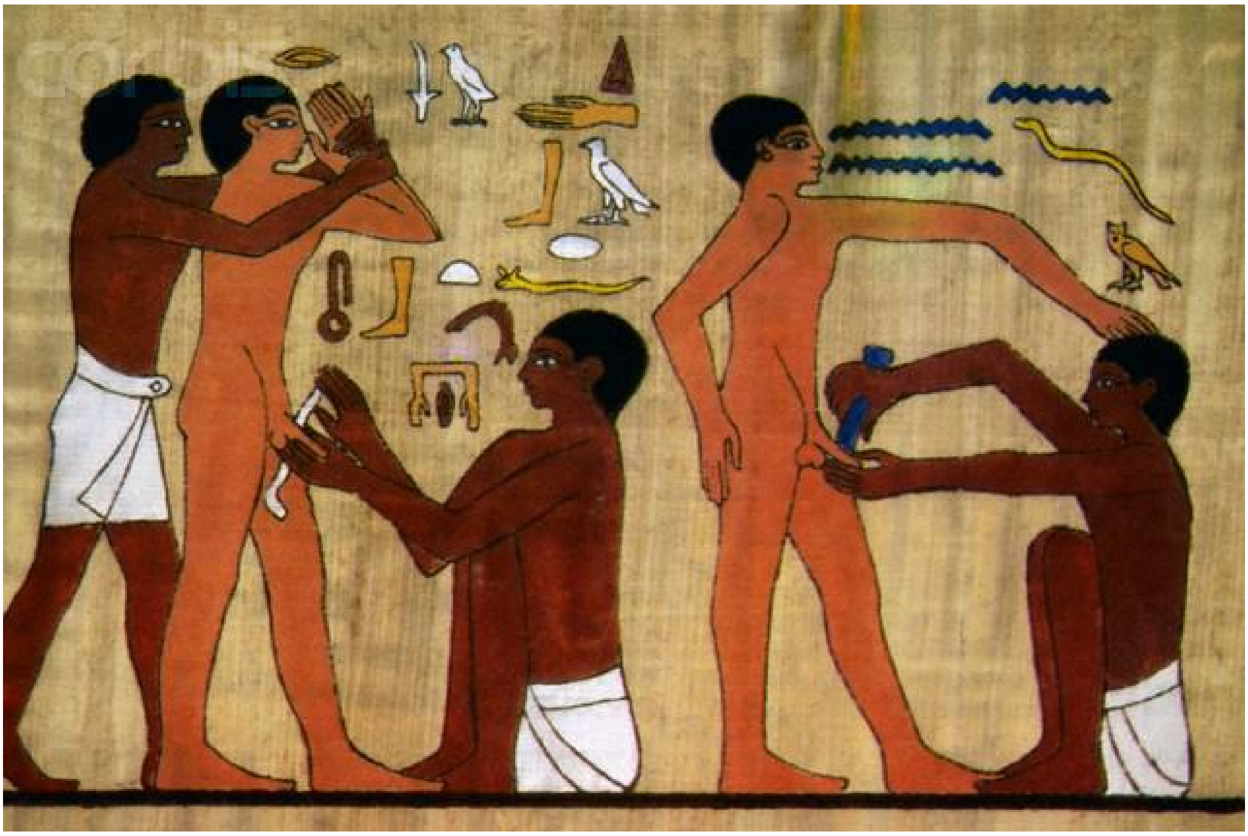
According to biblical record, it is King Josiah (640-609 BC) who abolished the sacrifices of children, “so that no one could pass his son or daughter through the fire of sacrifice to Molech” (2Kings 23:10). But according to Römer, it is only in the Persian era that human sacrifices became taboo.[15] They were substituted by animal offerings, as we learn from Exodus and Leviticus:

> “All that first issues from the womb belongs to me: every male, every first-born of flock or herd. But the first-born donkey you will redeem with an animal from the flock; if you do not redeem it, you must break its neck. All the first-born of your sons you will redeem, and no one will appear before me empty-handed” (Exodus 34:19-20; reproduced almost *verbatim* in 13:11-13 and in Leviticus 27:26).[16]

As in a palimpsest, we read here two things: in ancient Yahwism, the first-born male of humans and beasts were sacrificed to Yahweh, while in the reformed Judaism elaborated during the Exile, the first-born male of humans was "redeemed" by an animal offering.

The Lord of the foreskins

It was also in Babylon that the Levites introduced the Abrahamic covenant of circumcision: "As soon as he is eight days old, every one of your males, generation after generation, must be circumcised" (Genesis 17:12).
In religious reforms, innovations are presented as the restoration of ancient and lost practices. And so the Levites introduced their new rite as a pre-Mosaic commandment. For that purpose they used or invented Abraham: as a figure born in Mesopotamia and given the Promised Land in inheritance, he is the personification of the program of the priestly cast exiled in Babylon.
In pre-exilic Yahwism, every first-born male was to be offered to Yahweh on the eighth day of his life (Exodus 22:28-29), and in post-exilic Judaism, every newborn male was to be circumcised on the eighth day. That parallel is a strong clue that circumcision was introduced as another substitute for sacrifice.
Circumcision was not a novelty. It was unknown in Mesopotamia, but was practiced in ancient Egypt on fourteen-year-old boys. Circumcision of prepubescent or adolescent males was also practiced in Syria, but not uniformly: the Philistines, an Indo-European people from the Aegean world (they gave their name to Palestine), are called "the uncircumcised" in the Bible: David offered two hundred foreskins of slaughtered Philistines to Saul as bride token for his daughter (1Samuel 18).



Circumcision of adolescents in ancient Egypt

Circumcision rites practiced in ancient Judea before the Babylonian Exile were probably consistent with the practices of neighboring peoples, which would explain why it is not even mentioned in the Mosaic covenant. According to the Book of Joshua, it is only when the Hebrews had settled in the Promised Land of Canaan that "Joshua made flint knives and circumcised the Israelites on the Hill of Foreskins" (5:3).

The Yahwist priestly cast who legislated over the Judean community in Mesopotamia may have valued circumcision as a marker of ethnic identity, in a land where nobody else practiced it. But why would they introduce the radical novelty of circumcision on newborn babies? Continuity with the ancient rite of sacrificing the first-born on the eighth day is one explanation. But I suggest a more sinister one: by eighth-day circumcision, Yahweh's covenant is not only "marked in [every Jew's] flesh as a covenant in perpetuity" (Genesis 17:13), it is impressed into the deepest and unreachable layers of their subconscious, through symbolic castration and traumatic pain. Unlike the child or teenager, the newborn baby is incapable of elaborating any positive meaning to the violence done to him, and to integrate it consciously as part of his identity. Eight days after emerging from his mother's womb—a trauma in itself, but a natural one—what he needs is to build an unshakable trust in the benevolence of those who welcomed him into this world. The trauma of circumcision alters his relationship to the world in a deep and permanent way.

Because infants cannot speak, rabbis who defend the tradition speak in their place to minimize their physical pain. But according to Professor Ronald Goldman, author of *Circumcision, the Hidden Trauma,* scientific studies prove the neurological impact of infant circumcision, for which no anesthesia is used. Behavioral changes observed after the operation, including sleep disorders and inhibition in mother-child bonding, are signs of a post-traumatic stress syndrome.[17] During the ceremony of *brit milah*, the mother is normally kept away from the scene, and the baby's shrieks of agony are partly covered by the cheers of the men—a message in itself. But when mothers happen to hear them, they suffer enduring trauma themselves, as can be read on the Circumcision Resource Center web page "Mothers Who Observed Circumcision": "The screams of my baby remain embedded in my bones and haunt my mind," says Miriam Pollack. "His cry sounded like he was being butchered. I lost my milk." Nancy Wainer Cohen: "I will go to my grave hearing that horrible wail, and feeling somewhat responsible."

Subscribe to New Columns

It is reasonable to assume, at least as a working hypothesis, that the trauma of circumcision at the age of eight days leaves a deep psychological scar. Abuse by adults is known to trigger in very young children's minds a mechanism known as dissociation. The pain, the terror, the rage, and the memory of the experience, will be pushed out of ordinary consciousness, and form, so to speak, a separate personality, with a life of its own and a tendency to ooze into the normal personality. The idea of the wickedness of parental figures is so devastating that the repressed anger will be deviated away from them—in this case, away from the Jewish community as a collective parent. Is it farfetched to suppose a causal link between the trauma of eighth-day circumcision and the fact that Jews tend to be incapable of seeing the abuse perpetrated on them by their own community, and instead see the rest of the world as a constant threat?

Could it be that the trauma of eighth-day circumcision has created a special predisposition, a pre-programmed paranoia that impairs the Jews' capacity to relate and react rationally to certain situations? Was *brit milah* ("covenant by circumcision") invented some twenty-three centuries ago, as a kind of ritual trauma designed to enslave mentally millions of people, an unbreakable "covenant" carved into their heart in the form of an incurable subconscious terror that can at any time be triggered by code-words such as "Holocaust" or "anti-Semitism"?

It has been suggested that traumas can be transmitted "epigenetically". According to a study conducted under the direction of Rachel Yehuda at Mount Sinai Hospital in New York, "the trauma of the Holocaust is transmitted genetically" by "epigenetic heredity";[18] May I suggest to Professor Yehuda that he now conduct a study on the epigenetics of eighth-day circumcision?

Baruch Spinoza said that, "circumcision alone will preserve the Jewish nation for ever."[19] That explains the fierce resistance of Jewish authorities against every attempt to ban it, from Roman Emperor Hadrian (117-138) to the recent Icelandic bill, condemned by European Jewish organizations as "anti-Semitic". It must be said that opposition against infant circumcision has often come from enlightened Jews. Abraham Geiger (1810-1874), one of the founders of Reformed Judaism in Germany, advocated giving up this "barbarian and bloody rite." But, on this issue as on all others, it is always "the more ethnocentric elements—one might term them the radicals—who have determined the direction of the Jewish community and eventually won the day" (Kevin MacDonald).[20] To protect their bloody rite from criticism, Jewish activists have managed to normalize it in England and North America from the 1840s to the 1960s, under fraudulent medical reasons—an amazing demonstration of their power over Christian civilization.

Laurent Guyénot, Ph.D., has edited some of his Unz Review articles in book form, under the title *"Our God is Your God Too, But He Has Chosen Us": Essays on Jewish Power.* He is also the author of *From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations*, 2018, and *JFK-9/11: 50 years of Deep State,* 2014 (now banned from Amazon).

Notes

[1] Herbert George Wells, *The Fate of Homo Sapiens* (1939), p. 128, on archive.org.

[2] Read in Félix Niesche, *Voltaire antisémite,* KontreKulture, 2019.

[3] Yeshayahu Leibowitz, *Judaism, Human Values and the Jewish State,* Harvard University Press, 1995, p. 18.

[4] "Document: Shamir on Terrorism (1943)," *Middle East Report* 152 (May/June 1988), on https://merip.org/1988/05/shamir-on-terrorism-1943/

[5] Norman Habel, *Yahweh Versus Baal: A Conflict of Religious Cultures,* Bookman Associates, 1964, p. 41.

[6] Jan Assmann, *Of God and Gods: Egypt, Israel, and the Rise of Monotheism,* University of Wisconsin Press, 2008, p. 47.

[7] Jan Assmann, *Moses the Egyptian: The Memory of Egypt in Western Monotheism,* Harvard University Press, 1998, p. 3.

[8] I have conflated the two almost identical accounts of the same episode in 2Samuel 12:31 and 1Chronicles 20:3.

[9] Elliott Horowitz, *Reckless Rites: Purim and the Legacy of Jewish Violence,* Princeton University Press, 2006, pp. 122–125, 4.

[10] Jeffrey Goldberg, "Israel's Fears, Amalek's Arsenal," *New York Times,* May 16, 2009.

[11] Seymour Hersh, *The Samson Option: Israel's Nuclear Arsenal and American Foreign Policy*, Random House, 1991, p. 141, quoted in Michael Collins Piper, *Final Judgment: The Missing Link in the JFK Assassination Conspiracy*, American Free Press, 6th ed., ebook 2005, p.[56] 117.

[12] David Ben-Gurion and Amram Duchovny, *David Ben-Gurion, In His Own Words*, Fleet Press Corp., 1969, p. 116

[13] John Meyendorff, *Byzantine Theology: Historical Trends and Doctrinal Themes,* Fordham University Press, 1974.

[14] Ariel David, "Jewish God Yahweh Originated in Canaanite Vulcan, Says New Theory," *Haaretz,* April 11, 2018, on haaretz.com

[15] Thomas Römer, *The Invention of God,* Harvard UP, 2015, pp. 137-138.

[16] Numbers 18:15-17 declares redeemable the "first-born of an unclean animal" (unfit for consumption), but forbids to redeem "the first-born of cow, sheep and goat," which are destined for the consumption of the Levites.

[17] Ronald Goldman, *Circumcision, the Hidden Trauma: How an American Cultural Practice Affects Infants and Ultimately Us All,* Vanguard, 1997.

[18] Tori Rodrigues, "Descendants of Holocaust Survivors Have Altered Stress Hormones," *Scientific American*, March 1, 2015, on www.scientificamerican.com.

[19] Benedict de Spinoza, *Theological-political treatise,* chapter 3, §12, Cambridge UP, 2007, p. 55.

[20] Kevin MacDonald, *Cultural Insurrections: Essays on Western Civilizations, Jewish Influence, and Anti-Semitism,* The Occidental Press, 2007, pp. 90-91.

Will the Denazification Ever End?, by Laurent Guyénot

unz.com/article/will-the-denazification-ever-end

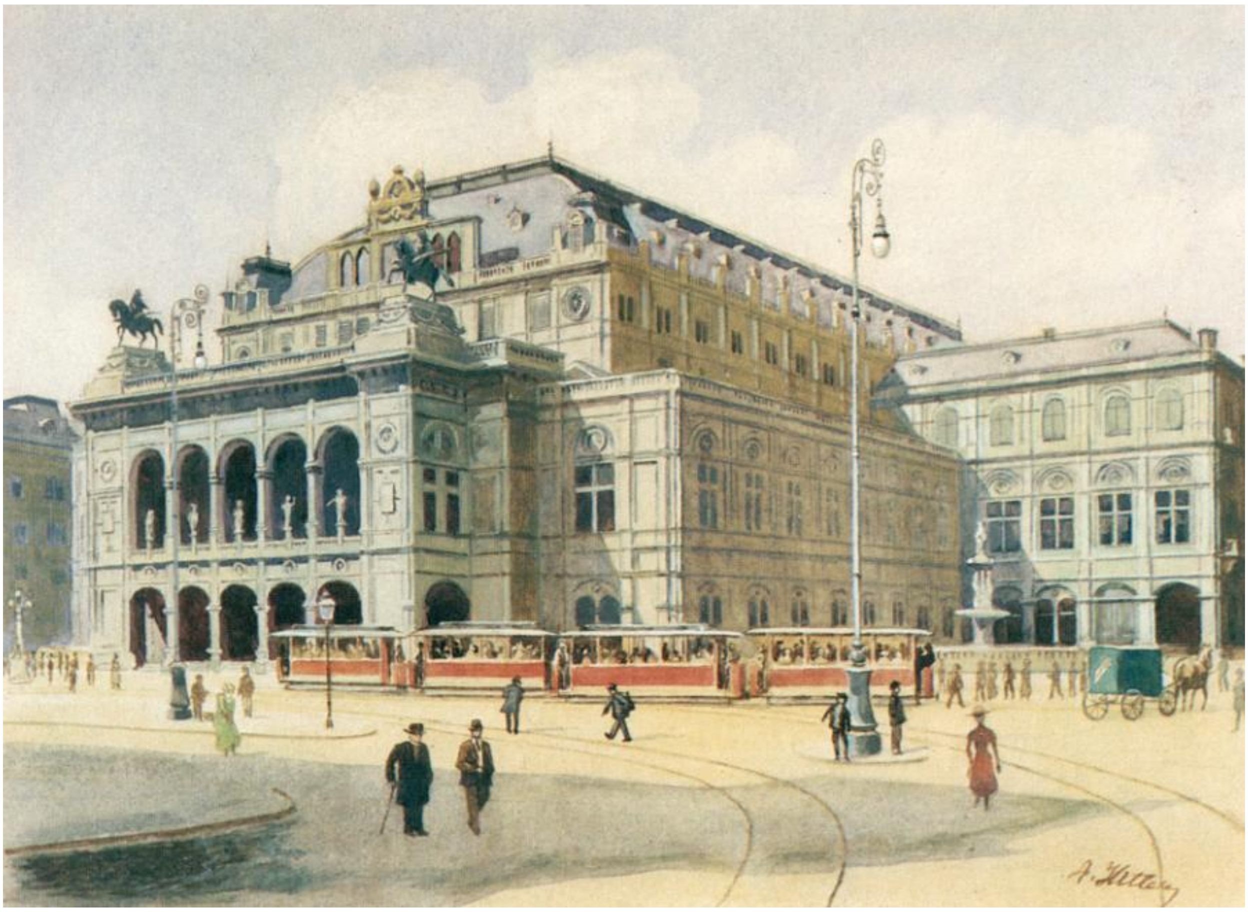
Laurent Guyénot September 6, 2020

Auschwitz is the new Sinai. Jewishness is not anymore about being the people most loved by God, but about being the people most hated by men.[1] This new version of chosenness requires that Jewish suffering be "uniquely unique," unparalleled in all human history. This in turn requires that Nazi cruelty against Jews be supreme, absolute — the unprecedented manifestation of pure metaphysical evil. In this new Holocaust religion, miracles do happen. Professor Simon Baron-Cohen suffered no ridicule for telling in his book *The Science of Evil* (2011) how, as "one of the many 'experiments' they had conducted," "Nazi scientists had severed Mrs. Goldblatt's hands, switched them around, and sewn them on again so that if she put her hands out palms down, her thumbs were on the outside and her little fingers were on the inside."[2]

Jewish sanctification is not the sole purpose behind the endless demonization of Hitler and Nazism. Another purpose is to make the anthropological bases of National Socialism unspeakable and unthinkable. Some fundamental ideas that once could be recognized as true, and even self-evident by a majority of people, are now banned from public discourse under the pretext that they are reminiscent of Nazism.

The "naziest" of these ideas is, of course, the greatness of the White race. Hitler spoke of the Aryan race, by which he meant all Germanic peoples, including the Dutch, Swedes, Norwegians, Finns, Swiss, as well as the English, whose leading ethnos is primarily of Anglo-Saxon and Norman descent.

> “All human culture, art, science, and invention which surround us are almost exclusively the creative product of the Aryan race. This very fact justifies the deduction that the Aryan alone was the founder of a superior type of human life and is the prototype of what we mean by the word ‘man’ today. He is the Prometheus of humanity from whose brilliant mind the divine spark of genius has always sprung, ever rekindling the fire which, in the form of knowledge, has illuminated the night of unspeakable mysteries, and thus sent man up the road to lordship over the other creatures of this earth. Take him away, and perhaps within a few thousand years, profound darkness will descend again upon earth, human civilization will vanish, and the world will become a desert.” (*Mein Kampf* 255).



Vienna State Opera, painted by Adolf Hitler, 1912

Toward the end of his life, Frederick Lindemann (1886-1957), Churchill’s Jewish wartime advisor,[4] and the inspiration for the British “strategic” bombing of German cities, “made a remark on more than one occasion with such an air of seriousness that he seemed to regard it as his testament of wisdom: […] ‘Do you know what the future historians will regard as the most important event of this age? […] It will be the abdication of the White man.”[5] In other words, the Nazis’ defeat will mark the beginning of the end of White civilization. What the Nazis did, Whites will pay for, until they are destroyed morally, psychologically, demographically, genetically. The insane 1944 “Morgenthau Plan” against Germany, which US Secretary of War Henry Stimson condemned as “Semitism gone wild for vengeance,”[6] was not fully implemented, but Jewish vengeance grew into a more far-reaching plan against the White race. The current cancellation of the White race is the final phase of the denazification project. This is why anti-Nazism (or anti-Fascism) is, still today, the banner of the conspiracy against Whites and their traditional values.

Studying Hitler

The excellent Andrew Joyce recently wrote: “There really is no question about the fact that White identity politics is post-modernity’s only radical political evil, and Adolf Hitler is its Great Satan, looming over a horde of contemporary minor demons.” Joyce suggests that, since White nationalism is identified as unredeemably evil in mainstream discourse, it cannot fight from that position with rational arguments. What is needed is a “fight fire with fire” strategy, that is, exposing the evilness of those who, under the guise of moral principles, are simply engaging in a slow genocide of their own race. “Aren’t they riddled with the most malevolent of intentions? Don’t they bleat endlessly about eugenic policies of yesteryear while paving the way for ‘after-birth abortion.’ They’re not wrong, my friends, they’re evil.”

I agree, but I want to suggest a complementary approach. Since the elaborate mythology of Nazi perversity is the weaponry of the post-modern assault on White civilization, there is no winning this cultural war without neutralizing it, breaking the spell of the *Reductio ad Hitlerum*. Before White nationalists or “race realists” can hope to emerge from their trenches and launch a successful offensive, they will have to first keep pounding at what Brenton Bradberry calls the “Myth of German Villainy”. What mainstream culture calls “Nazism” is a bogeyman. We need to deconstruct this fantasy, by studying the real thing. It starts by calling it by its proper name, National Socialism.

I am reminded of the story — can’t remember where I heard it — of a European man who once got a haircut in India. Unpleased with the result, he complained, “I look like Hitler!” The barber, flattered, answered with a big smile: “Yes, yes, very nice!” Let’s learn from the Indians. Next time someone tells you that you sound like Hitler, say, “Thank you!”

Hitler
ICE-CREAM
Hitler
ICE-CREAM CONES
Hitler
ICE-CREAM CONES
Hitler
ICE-CREAM CONES

More seriously, de-demonizing Hitler and National Socialism is not the same as idealizing or promoting them. There is much to be criticized in Hitler's philosophical, anthropological and political views (his anti-Slavism, for instance). They have to be contextualized, anyway. Ian Kershaw wrote in his introduction to his biography: "the answer to the riddle of his impact has to be found less in Hitler's personality than in the changed circumstances of a German society traumatized by a lost war, revolutionary upheaval, political instability, economic misery and cultural crisis." In truth, Hitler's personality was shaped by Germany's circumstances. History is the mother of psychology. At the end of World War I, Germany had been stabbed in the back, betrayed, humiliated, dismembered, ransacked, starved, and Hitler felt like Germany.

Whatever we think about Hitler's personality, there is no justification for the ban on balanced or even positive appraisals of his thought. Should favorable studies of Hitlerism be banned because of the Third Reich's alleged crimes against humanity? Let's compare, then. The political theory of Karl Marx inspired the most bloody regimes on earth, responsible for the death of up to one hundred million people by torture, mass execution, deportation, forced labor or planned starvation, according to the authors of *The Black Book of Communism* (1997).[7] And yet Communists are still allowed to claim that Marx's theory is true, and that ideal Communism should not be confused with — and not even blamed for — the horrors committed in its name. By contrast, the bloodless National Socialist revolution of 1933 is universally condemned as an evil conspiracy against humanity, although it performed a social and economic miracle from 1933 to 1939. After visiting Germany in 1936, former British Prime Minister David Lloyd George wrote (*Daily Express*, September 17, 1936):

> "I have now seen the famous German leader and also something of the great change he has effected. Whatever one may think of his methods — and they are certainly not those of a parliamentary country —, there can be no doubt that he has achieved a marvelous transformation in the spirit of the people, in their attitude towards each other, and in their social and economic outlook. He rightly claimed at Nuremberg that in four years his movement had made a new Germany. It is not the Germany of the first decade that followed the war — broken, dejected and bowed down with a sense of apprehension and impotence. It is now full of hope and confidence, and of a renewed sense of determination to lead its own life without interference from any influence outside its own frontiers. There is for the first time since the war a general sense of security. The people are more cheerful. There is a greater sense of general gaiety of spirit throughout the land. It is a happier Germany. I saw it everywhere, and Englishmen I met during my trip and who knew Germany well were very impressed with the change. One man has accomplished this miracle. He is a born leader of men. A magnetic and dynamic personality with a single-minded purpose, a resolute will and a dauntless heart. […] As to his popularity, especially among the youth of Germany, there can be no manner of doubt. The old trust him; the young idolize him. It is not the admiration accorded to a popular leader. It is the worship of a national hero who has saved his country from utter despondency and degradation."[8]

The merits of Hitler's political theory should be judged by what it achieved in peacetime, as it was intended. "If Providence preserves my life," Hitler declared in January 30, 1942, "my pride will be the great works of peace which I still intend to create." What happened during the war is a different matter. So here is my modest contribution to a dispassionate study of Hitler's political philosophy. It will shed light on Lindemann's prophecy.

February 26, 1936: Hitler approves of the Volkswagen model, which he helped design

Germany and the organic political theory

First, some historical and theoretical perspective. Hitler's political philosophy was rooted in a German tradition that included Fichte, Nietzsche, Kant, Hegel, and Schopenhauer (whose work Hitler said he carried "throughout the whole of the First World War").[10] Yvonne Sherratt, in her book *Hitler's Philosophers* (Yale UP, 2013), claims that Hitler misinterpreted them all. And of course, we cannot know how those great thinkers would have judged Hitler. But we know at least that Martin Heidegger, the greatest philosopher of his generation, joined the NSDAP in 1933, and there are enough other examples to dismiss the silly notion that Hitler's popularity was only due to his mastery of propaganda — which was indisputable.

All of "Hitler's philosophers" were critical of Jews. Fichte, for instance, wrote in 1793: "Within almost every country in Europe lies a powerful state, animated by hostile sentiments, which is continually at war with all the others, and which, in some of them, terribly oppresses the citizens; I mean the Jews." Fichte recommended treating Jews with the compassion due to all human beings, but added:

> "But as for giving them civil rights, for my part, I see no other way than to cut off the head of each one of them one fine night and replace it with another devoid of any Jewish idea. Otherwise I don't know how to defend ourselves against them, if not to conquer their promised land for them and send them all there."[11]

Fichte's *Addresses to the German Nation* (1808) had a major influence on German nationalism. In his eighth address, he seeks to answer the question "What is a people?" as a prerequisite for answering the question "What is love of fatherland?" In the process, he defines a nation as a collective being whose existence depends on those who love it more than themselves. His premise is that man finds meaning in his life by contributing to "the unending progress in the perfection of his race." Blood is what connects nature and culture.

> "What man of noble mind is there who does not earnestly wish to relive his own life in a new and better way in his children and his children's children, and to continue to live on this earth, ennobled and perfected in their lives, long after he is dead? […] In order to save his nation he must be ready even to die that it may live, and that he may live in it the only life for which he has ever wished. […] He who regards his invisible life as eternal, but not his visible life as similarly eternal, may perhaps have a heaven and therein a fatherland, but here below he has no fatherland […]. But he to whom a fatherland has been handed down, and in whose soul heaven and earth, visible and invisible meet and mingle, and thus, and only thus, create a true and enduring heaven — such a man fights to the last drop of his blood to hand on the precious possession unimpaired to his posterity."

Fichte's political theory belongs to what T. D. Weldon calls the "organic theory of the State," as opposed to the "mechanical theory" (*States and Morals,* 1947).[12] "In any organism," Weldon explains, "the parts are subordinate to and dominated by the whole. They therefore necessarily lose their essential character when they are separated from it." By contrast, "a machine is made up out of a number or separate bits each of which exists before it is put into the machine and each of which can be taken out and used in a different machine without any loss of reality or, except by accident, of importance."

By the "mechanical" category is mostly meant "social contract" theories, initiated by Thomas Hobbes (1588-1679). For Hobbes, men are social by necessity alone; by nature, "men have no pleasure (but on the contrary a great deal of grief) in keeping company." They enter into social contracts out of fear of violent death. Hobbes was a monarchist, but with Locke and Rousseau, the contractualist model became attached to liberalism and democracy. It triumphed in the French Revolution and remains to this day dominant in French political rhetoric; it is arguably the basic paradigm of cosmopolitanist ideologues, who want to replace ethnonational patriotism by a "rationally based loyalty" to constitutional law (Jürgen Habermas).[13]

Organic theories define the nation primarily by common ancestry, and regard the family, rather than the individual, as the basic cell of the social organism. They developed in reaction to democracy and the dissolving effect of its underlying individualistic worldview. "If democracy demands equality of political status for all human beings," writes Weldon, "then no organic theory of society can be brought into harmony with it. For the whole idea of an organism is that the elements in it have different functions to perform and that these functions are not equally important for the maintenance of the whole." In reaction to the French Enlightenment, then to French imperialism, German nationalism crystallized around an organic and racial definition of the *Volk*. Before Fichte came Herder's ethnic theory of nationalities (*Ideas on the Philosophy of the History of Mankind*, 1784-91). Herder rejected the French individualistic anthropology, which postulated an invariable human nature. Nations are collective beings having each a particular “genius” (an immortal soul), and nationality is not an accidental attribute of the individual, but the most essential part of his or her being. Hitler was the heir of this tradition.

Hobbes’ anthropological premise that “man is a wolf for man” makes the inherent limit of the contractualist model evident. It is disproved by modern anthropology, which confirms Aristotle’s insight that man — like the wolf, for that matter — is a social animal, and shows that all traditional human societies are held together organically. Ludwig Gumplowicz has formulated in 1883, in *Der Rassenkampf* (“The Struggle of the Races”), the natural law of “syngenism”, referring to the natural sense of kinship between members of the same race. At the origin of the formation of the syngenic feeling, there is above all consanguinity, although education, language, religion, custom, law, and way of life play their part.[14] More recently Philippe Rushton’s research has shown that empathy tends to be naturally correlated to genetic similarity.[15] Human sociability is not primarily rational. It is emotional and rooted in biology.

That is not to say that there are no contractual processes in the formation of the polis. Laws, of course, are largely contractual. The point is simply that the *culture* of sociability is rooted in human *nature,* and that natural sociability is conditioned by kinship or genetic similarity *.* If we assume that most nations are held together by a certain equilibrium of organic (syngenic) and contractual principles, National Socialism is a radical organic political theory. This is best illustrated in the writing of its legal theorist Werner Best: “The National Socialist political principle of totality, which corresponds to our organic and indivisible vision of the unity of the German people, does not suffer the formation of any political will apart from our own political will.”[16] It worked for Germans at the time: it pulled their country together, socially, morally and economically. This is the reason why Germans loved Hitler.

Hitler drew much inspiration from Benito Mussolini, who gave the clearest expression to the organic, anti-democratic ideal in *The Doctrine of Fascism* (1932):

> “Fascism sees in the world not only those superficial, material aspects in which man appears as an individual, standing by himself, self-centered, subject to natural law, which instinctively urges him toward a life of selfish momentary pleasure; it sees not only the individual but the nation and the country; individuals and generations bound together by a moral law, with common traditions and a mission which […] builds up a higher life, founded on duty, a life free from the limitations of time and space, in which the individual, by self-sacrifice, the renunciation of self-interest, by death itself, can achieve that purely spiritual existence in which his value as a man consists.”

It must be stressed that for Mussolini, as for Hitler, the organic unity of the nation does not come naturally: it is a superior reality created by the State. “Anti-individualistic, the Fascist conception of life stresses the importance of the State and accepts the individual only in so far as his interests coincide with those of the State, which stands for the conscience and the universal will of man as a historic entity.”

Both the Duce and the Fuhrer despised Parliamentary democracy because it is not conducive to the emergence of true leadership, which is the fusional and energizing encounter between a man's inner calling to lead, and a people's inner longing to be led. From the organic or holistic viewpoint, men have a natural need for hierarchy and authority, which drives them to collectively subordinate their own will to the stronger will of a leader, for the sake of the whole.

Benito Mussolini

Hitler's "race-based nationalist state"

Hitler's goal, as he explained in *Mein Kampf* (*MK*)*,* was to create a "race-based nationalist state." He believed that a nation's most precious God-given treasure is its collective genetic heritage, and that the most sacred duty of men and women is to protect and transmit it, in order to make their people eternal.

Like Italian Fascism, National Socialism is holistic, heroic and sacrificial. "If we ask ourselves what forces preserve a state, we can lump them all in one category: the ability and willingness of an individual to sacrifice himself for the whole. These virtues have nothing at all to do with economics. We can see this from the simple fact that man never sacrifices himself for economics" (*MK* 129).

> “This will to sacrifice, to devote personal labor and, if necessary, life itself to others, is most highly developed in the Aryan. The Aryan’s greatest power is not in his mental qualities necessarily, but in the extent of his readiness to devote all his abilities to the service of the community. In him, the instinct of self-preservation can reach its noblest form because he willingly subordinates his own ego for the prosperity of the community and is even willing to sacrifice his own life for it, if necessary. […] This spirit of placing the community’s prosperity before the self-interests of one’s own ego, is the first essential element for every truly human culture. This spirit alone has brought about all the great works of humanity. It brings only a small reward to the originator, but rich blessings to future generations. This alone makes it possible to understand how so many people can bear a shabby but honest life filled with nothing but poverty and insignificance; they know they are laying the foundation for the existence of the community. Every workman, every peasant, every inventor, and every civil servant who labors without ever attaining happiness and prosperity is a pillar of this high ideal, even though the deeper meaning of his actions are forever hidden from him.” (*MK* 263)

For Hitler, there can be no healthy nation without social justice: that is the meaning of “National Socialism”. It aimed at creating a classless society, not by the violent destruction of the bourgeois class, but by reducing class conflict through cooperation in the higher national interest. “We can only prevail if we have social peace, i.e. if not everyone can do what he wants to […], each is called upon to show mutual consideration to the others!” (October 4, 1936). On May 1st, 1933, Hitler announced a period of compulsory labor service for everyone, in order to bring the German Volk “to the realization that manual labor does not discredit, does not degrade, but rather, just as any other activity, does honor to him who performs it faithfully and honestly.” Hitler took pride in having overcome class hostility and created a genuine *Volksgemeinschaft* (people’s community):

> “It was the gentle as well as dogged conversion of the former state of classes into a new socialist organism, a Volksstaat, which alone made it possible for the German Reich to become immune to all attempts at Bolshevik infection. […] History will one day record it as one of our greatest accomplishments that we succeeded in beginning and carrying out the National Socialist revolution in this great state, without destroying national wealth, and without restricting the creative powers of the old classes, and, in so doing, obtained a complete equality of rights for all.” (January 30, 1944)

The National Socialist state claimed to bring a revolution in Law, by restoring the primacy of natural law. In its hubris, the liberal judicial tradition has “denied that the natural world was the foundation of values,” explains lawyer Hans-Helmut Dietze in *Naturrecht in der Gegenwart* (“Natural law in the present,” 1936). In reaction, “the new natural law wants to translate into legal terms the order that exists in nature.” The racial laws of 1935 are “an allegiance to the laws of nature,”[17] because preference of one’s own kins over aliens is a natural right of all men, and the preservation of genetic homogeneity a public duty.

Another National Socialist lawyer, Werner Best, opposes two “conceptions of life”: the “individualist-humanist” (or individualist-universalist) conception posits that “the singular individual is the highest value,” and “individuals are of equal worth.” No human phenomenon is superior to the individual, apart from “the arithmetic sum of all individuals, which we call humanity.” In this view, the end of the state is to protect the individuals. In contrast, in the “racial conception”, the *Volk* is seen as “an entity which transcends individuals and passes through time, an entity defined by a unity of blood and spirit.” The people is the supreme value. “All lower vital values, including individuals, must be subordinated to the preservation of this supreme vital value. If necessary, they must be sacrificed for its sake.”

The emphasis on natural law as the foundation of moral values means that there is no place for such things as feminism or homosexualism, not to mention trends still unimaginable in Hitler’s time: “The German woman will never need to emancipate herself in an age supportive of German life. She possessed what Nature gave her automatically as an asset to maintain and preserve; just as the man, in such an age, never had to fear that he would be ousted from his position in respect to woman” (Hitler, September 7, 1934).

Hitler and the Jews

Hitler believed that Germans were the bearers of the purest Aryan creative spirit, and were the natural leaders in the hierarchy of continental European nations. He recognized, however, that England was the rightful master of the seas, and envisioned a partnership with her for the peaceful government of Europe.

Hitler's conception of the superiority of the Aryan race was not much different from the Anglo-Saxonism that had flourished in Victorian England. It was even more sober than the "American Destiny" propaganda that flourished during the Mexican War, holding that "Anglo-Saxons were a superior race destined to rule over other races or to ensure their extinction."[19] And Madison Grant's *The Passing of the Great Race,* shockingly racist, was published less than ten years before *Mein Kampf.*

Compared to Grant's, Hitler's eugenic views were also rather moderate. Since eugenics is one key element of the dark legend of Nazism, it must be reminded that "eugenics" was invented by the British Francis Galton, Charles Darwin's cousin, to correct the perverse effect of civilization which "diminishes the rigour of the application of the law of natural selection and preserves weakly lives that would have perished in barbarous lands" (Galton, *Hereditary Genius,* 1869). Darwin's son Leonard was the first president of the British Eugenics Society founded in 1911. Winston Churchill happened to be a strong advocate of eugenics, and acted as honorary vice president of the First International Congress of Eugenics in 1912. "The improvement of the British breed is my aim in life," he wrote to his cousin Ivor Guest on 19 January 1899. In December 1910, as Home Secretary, Churchill wrote a letter to Herbert Henry Asquith, stating that "The unnatural and increasingly rapid growth of the Feeble-Minded and Insane classes, coupled as it is with a steady restriction among all the thrifty, energetic and superior stocks, constitutes a national and race danger which it is impossible to exaggerate" (see here).

So, if Hitler's German supremacism and eugenic views were far from radical by British or American standards, what made Hitler so unacceptable to the British and American elites? The answer is simple: it was his strong hostility to Jews. Hitler came from a German Judeophobic tradition, and felt strongly about the corrosive force of Jews. He saw the Jews as not only responsible for the Bolshevik uprisings that had almost overcome his country, but also as the source of the moral corruption of the Weimar Republic. If the German people were to form a healthy organism again, Jews had to be exposed and neutralized as an alien and parasitic nation.

> "The Jew's life as a parasite within the body of other nations and states […] drives the Jew to lie and to lie regularly and methodically in an orderly, businesslike way which comes as naturally to them as warm clothes to those who live in cold climates. His life within a nation can only continue if he convinces the people that Jews are not a separate people, but merely a 'religious community,' although an unusual one. But this itself is the first great lie." (*MK* 270)

When he wrote that "The Mosaic Law religion is nothing but a doctrine for the preservation of the Jewish race" (*MK* 128), Hitler was echoing what many Jews, and especially Zionists, were saying. Lucien Wolf, journalist, historian and editor of the *Jewish World,* had written in 1884 that, "in Judaism the religion and the race are almost interchangeable terms."[20] And in an *Essay on the Jewish Soul,* written four years after *Mein Kampf*, Isaac Kadmi-Cohen described Judaism as "the spiritualization that deifies the race, *jus sanguinis*"; "Thus divinity in Judaism is contained in the exaltation of the entity represented by the race."[21] No wonder some Jews like Harry Waton considered, erroneously, that "Nazism is an imitation of Judaism."[22]

In contrast to Hitler's Judeophobia, the British elites' Anglo-Saxon racial pride had combined with a strong Judeophilia from the time of Oliver Cromwell. This was most manifest in what is known as Anglo-Israelism, the theory that the English are the direct descendants of Jews (the lost tribes of Israel). That this weird theory had remained influential throughout the Victorian era,[23] testifies to the cultural ascendency of Jews over the British aristocracy. There was actually some truth in the latter's sense of their Jewishness, for during the sixteenth and seventeenth centuries, many mariages had united rich Jewish families with the old destitute landed aristocracy, to the extent that, according to Hilaire Belloc, "with the opening of the twentieth century those of the great territorial English families in which there was no Jewish blood were the exception."[24] Churchill held the Jews in the highest esteem, and his thoughts, he once said, were "99 per cent identical" with those of Zionist lobbyist Chaim Weizmann.[25] He wrote in 1920 an article for the *Illustrated Sunday Herald* titled "Zionism versus Bolshevism: A struggle for the soul of the Jewish people" which began by these words:

> "Some people like Jews and some do not; but no thoughtful man can doubt the fact that they are beyond all question the most formidable and the most remarkable race which has ever appeared in the world. / Disraeli, the Jew Prime Minister of England, and Leader of the Conservative Party, who was always true to this race and proud of his origin, said on a well-known occasion: 'The Lord deals with the nations as the nations deal with the Jews.'"

This is highly revealing of Churchill's ultimate motives and, indeed, of his personality. Replace "the nations" by "the individuals" in the last sentence and you have the explanation for Churchill's pro-Jewish policies. His hatred of Hitler was strongly motivated by Hitler's hostility to Jews.

Benjamin Disraeli

Hitler himself refered more than once to Benjamin Disraeli, saying for example in April 26, 1942: “The British Jew, Lord Disraeli, once said that the racial question is the key to world history. We National Socialists have been raised in this belief.”[26] Hannah Arendt wrote that Disraeli was a “race fanatic” who had “evolved a plan for a Jewish Empire in which Jews would rule as a strictly separated class.”[27] Disraeli expressed his deeper thoughts through Sidonia, a character appearing in three of his novels, who was really a cross between Disraeli and his close friend Lionel de Rothschild, according to Robert Blake.[28] “All is race—there is no other truth,” claims Sidonia in *Tancred.* And in *Coningsby*:

> “The fact is, you cannot destroy a pure race of the Caucasian organisation. It is a physiological fact; a simple law of nature, which has baffled Egyptian and Assyrian Kings, Roman Emperors, and Christian Inquisitors. No penal laws, no physical tortures, can effect that a superior race should be absorbed in an inferior, or be destroyed by it. The mixed persecuting races disappear; the pure persecuted race remains.” (Book IV, chap. 15)

By “a pure race of the Caucasian organization,” Disraeli/Sidonia means here the Jews, and the implicit idea is that the Jews will finally prevail, provided they remain a pure race and their enemies do not. Hitler’s views actually seem to mirror Disraeli’s, when he writes that the Jew

> “wants to destroy the hated white race through bastardization. He continues to bring negroes in as a flood and force the mixing of races. This corruption puts an end to white culture and political distinction and raises the Jew up to be its masters. A racially pure people, which is conscious of its blood, can never be defeated by the Jew. In this world, the Jew can only be the master of bastards. This is why he continually tries to lower the racial quality by poisoning the blood of individuals among the targeted peoples.” (*MK* 290)

Hitler had only contempt for the American “melting pot”, which he saw as a Jewish idea for the Goyim (the expression was coined by Israel Zangwill, who happened to be a leading figure of Zionism). “It is incredible,” Hitler declared on January 18, 1927, “that the Jew who has been in our midst for thousands of years and yet remained a Jew, has managed to persuade millions of us that race is completely unimportant, and yet for him race is all-important.” Benzion Netanyahu (father of Benjamin) can write that marrying a non-Jew is, “even from a biological point of view, an act of suicide,” but will call you a Nazi if you, a non-Jew, entertain such thought.
From the following statement by Anti-Defamation League activist Earl Raab in the *Jewish Bulletin* in 1993 (quoted from Kevin MacDonald’s *The Culture of Critique*), we can better understand why, still today, the very possibility of a pure Aryan race has to be permanently destroyed:

> “The Census Bureau has just reported that about half of the American population will soon be non-white or non-European. And they will all be American citizens. We have tipped beyond the point where a Nazi-Aryan party will be able to prevail in this country. We [Jews] have been nourishing the American climate of opposition to bigotry for about half a century. That climate has not yet been perfected, but the heterogeneous nature of our population tends to make it irreversible — and makes our constitutional constraints against bigotry more practical than ever.”[30]

The same agenda has prevailed in Europe. Clare Ellis shows in *The Blackening of Europe* (read Andrew Joyce’s review here) that the European Union has turned into “a politically engineered cosmopolitan project” by which

> “indigenous Europeans and their political and cultural institutions and identities are undergoing processes of erasure — stigmatisation, marginalisation, deprivation, and replacement — by mandated immigration *ism*, multicultural *ism*, and other methods of forced diversification, while resistance to their political and cultural marginalisation and demographic dispossession is criminalised.”[31]

Conclusion: Is there hope?

Hitler wrote in *Mein Kampf,* volume 2: “If current events are allowed to develop unhindered, the final result will be the realization of the Pan-Jewish prophecy, and the Jew would devour the peoples of the earth and become their master” (*MK* 413). Hermann Goering shared Hitler’s vision: “This war is not a Second World War. This is a great racial war. In the final analysis it is about whether the German and Aryan prevails here, or whether the Jew rules the world, and that is what we are fighting for out there.”[32] Germans lost the war, and here is the result today, as described by Benton Bradberry in the concluding paragraph of his book, *The Myth of German Villainy*:

> “At the beginning of the twentieth century, the white race dominated the world. The First World War dealt Western Civilization a deadly blow, though Europe might have recovered from that. But today, some six and a half decades after the devastating Second World War, a war which could easily have been avoided, the white European race faces the danger of eventual extinction. Its birth rate now hovers below the population maintenance level, while hoards of non-white, non-Christian immigrants swarm in from all sides — both in Europe and the United States — polluting, diluting, factionalizing and Balkanizing our once homogeneous populations, to the point that the process now seems irreversible. If ‘Demographics is destiny’, then the destiny of the West is in inexorable decline, while the fortunes of International Jewry are in the ascendency.”[33]

Richard von Coudenhove-Kalergi, founder of the Pan European Union in 1946 (supported by Churchill and financed by the Warburg bankers), had prophesized in 1925 both the disappearance of the White race into a mixed “Eurasian-Negroid race of the future,” and the supremacy of the Jews, the only remaining pure race: “Instead of destroying European Jewry, Europe, against its own will, refined and educated this people into a future leader-nation through this artificial selection process. […] Therefore a gracious Providence provided Europe with a new race of nobility by the Grace of Spirit." Should we accept the inevitable (whether by Providence or Darwinian law), let the Jews rule the world, and get over it? I sometimes contemplate this idea. But I always come back to the same point: Jewish power is the rule of the Lie *(read my previous article* "The Devil's Trick"*).*

"Truth is God." I haven't read much of Gandhi's words, but this aphorism strikes me as the most profound and the most practical wisdom. Not "God is Truth", but "Truth is God," which means that truth-seekers are God-lovers, no matter what they think about the concept of "God". The Egyptian word for Truth is Ma'at, which also translates as Justice or Wisdom — the Sophia of the Greeks. Ancient Egyptians expected their soul to be weighed against the feather of Ma'at after they die. I hope it still works that way, because I intend to follow Gerard Menuhin's advice: "Tell the Truth and Shame the Devil."[35]

Adolf Hitler, *Mother Mary with the Holy Child Jesus Christ*, 1913 (Wikipedia)

Laurent Guyénot has collected his earlier Unz Review articles in *"Our God is Your God Too, But He Has Chosen Us": Essays on Jewish Power.* He is also the author of *From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations*, 2018, and *JFK-9/11: 50 years of Deep State*, Progressive Press, 2014 (now banned from Amazon).

Notes

[1] Jews are "the people chosen for universal hatred," had proclaimed in 1882 Zionist pioneer Leo Pinsker in *Auto-Emancipation*.

[2] Simon Baron-Cohen, *The Science of Evil: On Empathy and the Origins of Cruelty,* Basic Books, 2011, kindle edition, as can also be read in the online edition at archive.org. This passage is reproduced, in a slightly altered form, in the *New York Times.*
[3] All citations of Hilter's *Mein Kampf* (*MK*) are from the Wewelsburg Archives edition, 2018, online at archive.org. All other citations of Hitler are from Adolf Hitler, *Collection of Speeches, 1922-1945,* online at archive.org.
[4] The son of an Alsacian engineer and of the widow of a banker named Davidson, Lindemann is listed among Oxford Jewish Personalities by the Oxford Chabad Society. According to Ronald Hilton (*"Men Behind Roosevelt and Churchill"*), he was a member of a group of Oxford Jewish intellectuals around Isaiah Berlin.
[5] As reported by Roy Harrod in *The Prof: A Personal Memoir of Lord Cherwell,* Macmillan, 1959, pp. 261-262, quoted from Mike King, "The Evil Professor Frederick Lindemann."
Subscribe to New Columns
[6] Quoted in David Irving, *Nuremberg: The Last Battle,* Focal Point, 1996, p. 20.
[7] Stéphane Courtois, ed., *The Black Book of Communism: Crimes, Terror, Repression,* Harvard UP, 1999.
[8] Published in the *Daily Express*, September 17, 1936, online here.
[9] All citations of Hitler other than from *Mein Kampf* are from his *Collection of Speeches, 1922-1945,* online at archive.org
[10] Yvonne Sherratt, *Hitler's Philosophers*, Yale UP, 2013, p. 23.
[11] This text has not been translated in English. The German version is online here. I have translated from the French version: Johann Gottlieb Fichte, *Considérations destinés à rectifier les jugements du public sur la Révolution française* (1793), Paris, 1859 (online here), pp. 183-185.
[12] T. D. Weldon, *States and Morals: A Study in Political Conflicts,* McGraw-Hill Book Company, 1947, online at archive.org.
[13] Clare Ellis, *The Blackening of Europe: Volume I. Ideologies & International Developments,* Arktos, 2020, p. 119.
[14] Ludwig Gumplowicz, *Der Rassenkampf* ("The Struggle of the Races"), 1883, quoted from the French translation, *La Lutte des races. Recherches sociologiques,* Guillaumin, 1893 (online at archive.org), pp. 242-261.
[15] MacDonald, *Cultural Insurrections,* p. 32-33
[16] Johann Chapoutot, *La Loi du sang. Penser et agir en Nazi,* Gallimard, 2014, 2020, p. 271.
[17] Johann Chapoutot, *La Loi du sang. Penser et agir en Nazi,* Gallimard, 2014, 2020, pp. 201-202.
[18] *Ibid.* pp. 263-264.
[19] Reginald Horsman, *Race and Manifest Destiny: The Origins of American Racial Anglo-Saxonism,* Cambridge UP, 1981.
[20] Lucien Wolf, "What Is Judaism? A Question of Today," *The Fortnightly Review* XXXVI, (1884), pp. 237-256, online here.
[21] Isaac Kadmi-Cohen, *Nomades: Essai sur l'âme juive,* Felix Alcan, 1929 (archive.org), pp. 115, 98, 143, 27–28.

[22] Harry Waton, *A Program for the Jews and an Answer to All Anti-Semites: A Program for Humanity,* 1939 (archive.org), p. 54.

[23] With such publications as John Wilson, *Lectures on Ancient Israel and the Israelitish Origin of the Modern Nations of Europe* (1840) or Edward Hine, *The English Nation Identified with the Lost Israel* (1870), mentioned in André Pichot, *Aux origines des théories raciales, de la Bible à Darwin,* Flammarion, 2008, pp. 124-143, 319.

[24] Hilaire Belloc, *The Jews,* Constable & Co., 1922 (archive.org), p. 223.

[25] Martin Gilbert, *Churchill and the Jews: A Lifelong Friendship,* Henry Holt & Company, 2007.

[26] Hitler had made the same remark in November 8, 1941.

[27] Hannah Arendt, *The Origins of Totalitarianism,* vol. 1: *Antisemitism,* Meridian Books, 1958, pp. 309–310.

[28] Robert Blake, *Disraeli* (1966), Faber Finds, 2010, p. 202.

[29] Benzion Netanyahu, *The Founding Fathers of Zionism* (1938)*,* Balfour Books, 2012.

[30] Quoted in Kevin MacDonald, *The Culture of Critique: Toward an Evolutionary Theory of Jewish Involvement in Twentieth-Century Intellectual and Political Movements,* Praeger, 1998, kindle 2013, k. 246–7.

[31] Clare Ellis, *The Blackening of Europe: Volume I. Ideologies & International Developments,* Arktos, 2020, p. 6.

[32] Quoted in Michael Burleigh, *The Third Reich: A New History,* 2000, p. 591.

[33] Benton L. Bradberry, *The Myth of German Villainy,* AuthorHouse, 2012, p. 288 in the archive.org edition.

[34] Count Richard Nikolaus Eijiro von Coudenhove-Kalergi, *Praktischer Idealismus: Adel – Technik – Pazifismus*, PanEuropa Verlag, 1925 *,* online at archive.org, pp. 22-23 and 27-28. This quote appeared in Coudenhove-Kalergi's Wikipedia page, was screenshot by Adam Green (here at 19:30), and deleted from Wikipedia soon after. For a detailed presentation of the "Kalergi Plan" and its influence, read Clare Ellis, *The Blackening of Europe: Volume I. Ideologies & International Developments,* Arktos, 2020, pp. 10-29.

[35] Gerard Menuhin, *Tell the Truth and Shame the Devil,* The Barnes Review, 2015, on archive.org.

Remember the Kennedys!, by Laurent Guyénot

unz.com/article/remember-the-kennedys

Laurent Guyénot December 5, 2020

I admit it: I like the Kennedys. Actually, I love the Kennedys. Religiously. I think they deserve a heroic cult. "The hero in the Greek religious sense," according to Lewis Farnell, "is a person whose virtue, influence, or personality was so powerful in his lifetime or through the peculiar circumstances of his death that his spirit after death is regarded as of supernatural power, claiming to be reverenced and propitiated."[1] In short, a hero is a worshipped dead. Heroes are half-gods because they embody more than their individual souls. In other words, religious fervor for heroes is what gives a soul to the city.

The Kennedys are the stuff of Greek tragedy. Bobby understood it. After his brother's death, he had found comfort in Edith Hamilton's classic, *The Greek Way*, of which Jackie gave him a copy. Some sentences from her translation of Aeschylus had sunk deep inside him, and one of them he quoted on several occasions: "In our sleep, pain which cannot forget falls drop by drop upon the heart until, in our own despair, against our will, comes wisdom through the awful grace of God."[2]

I have paid my tribute to the Kennedys in a film just translated in English, titled, "Israel and the Assassinations of the Kennedy Brothers", produced by ERTV and based on my Unz article "Did Israel Kill the Kennedys?" Here my concluding statement (forgive the French accent):

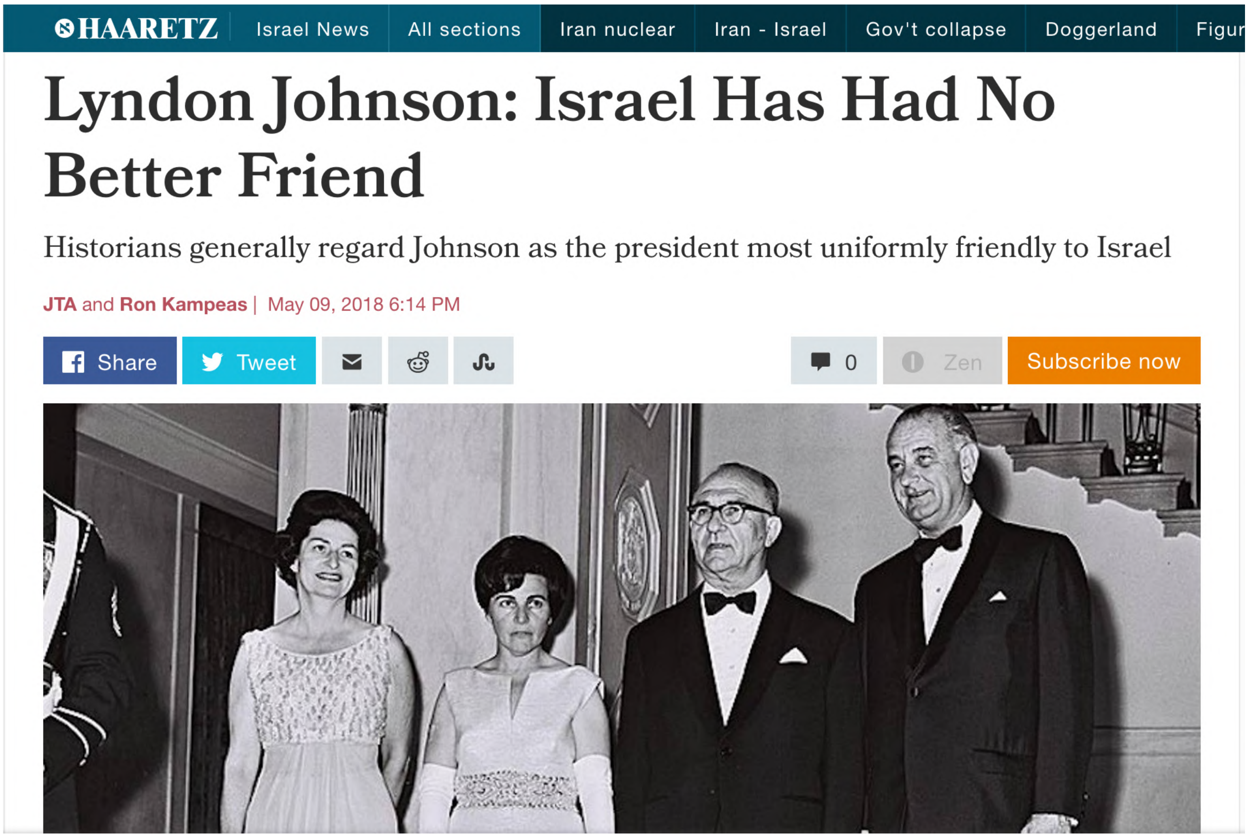
> "There is in the Kennedy tragedy a providential significance. This is why the light on their assassinations will mark the beginning of the end of the mental control exercised by the Zionist movement on America and the West in general. One day, hopefully, the Kennedy brothers will receive in the United States the national recognition they deserve as heroes and martyrs in the fight against the global Israeli mafia."

Chomsky disagrees: “Who cares who killed Kennedy? I mean, plenty of people die all the time!” Not surprising. I, on the opposite, believe it is important to educate ourselves and others on the overwhelming evidence incriminating Israel and its stooge Johnson in both Kennedy assassinations. The truth is now unleashed, unstoppable: Israel killed the Kennedys! Not the “Deep State”—unless that’s a euphemism for Jewish Power. In the film, we have tried to connect and synthetize the most important circumstantial evidence in order to produce a convincing verdict. Michael Jones wrote about it: “In my opinion, this is the best analysis of the assassination of John and Robert Kennedy.” I’m truly honored. I take this promotional opportunity to share some more thought on the relevance of that story for the United States and for the world, today and tomorrow.

Giles Corey recently made the point that Trump is important, not for what he is, but for what he represents in the eyes of his enemies: White America. The Kennedys are also important because of what they represented in the eyes of their assassins: obstacles to Israel’s hubristic ambition and corrupting influence. The Kennedys are important because an unbiased analysis of their murders exposes Jewish Power and, when that will be known to Americans, it will enrage them like nothing else. Their story has the potential to become a new founding myth. Think about the enduring love of millions of Americans for the Kennedys, the closest thing to royalty in America. The propaganda experts who call themselves QAnon know what they are doing by speading the rumor that *they* are JFK Jr. We may laugh at it, but, from an anthropological point of view, it shows the popular religious fervor that the Kennedys attract. Most Americans understand that JFK’s murder was a coup d’état that stole their country from them, and they are starting to understand who stole it.

There is something Christic about the Kennedys. Not as saints, of course, but as martyrs. Isn’t resisting Jewish Power at the risk of your life the essence of “the imitation of Christ”? It should be.

I started my Kennedy quest about twelve years ago. I had been working on 9/11, and, for me, searching Kennedy-truth was a very different experience from searching 9/11-truth. There are surely heroes in the 9/11 story, but it is dominated by evil characters, dark Machiavellian souls. Kennedy is the light! Relatively speaking, of course: the Kennedys had their dark side, but compared to crypto-Jewish Johnson, it what light against darkness.



Lyndon Johnson: Israel Has Had No Better Friend

Historians generally regard Johnson as the president most uniformly friendly to Israel

JTA and **Ron Kampeas** | May 09, 2018 6:14 PM

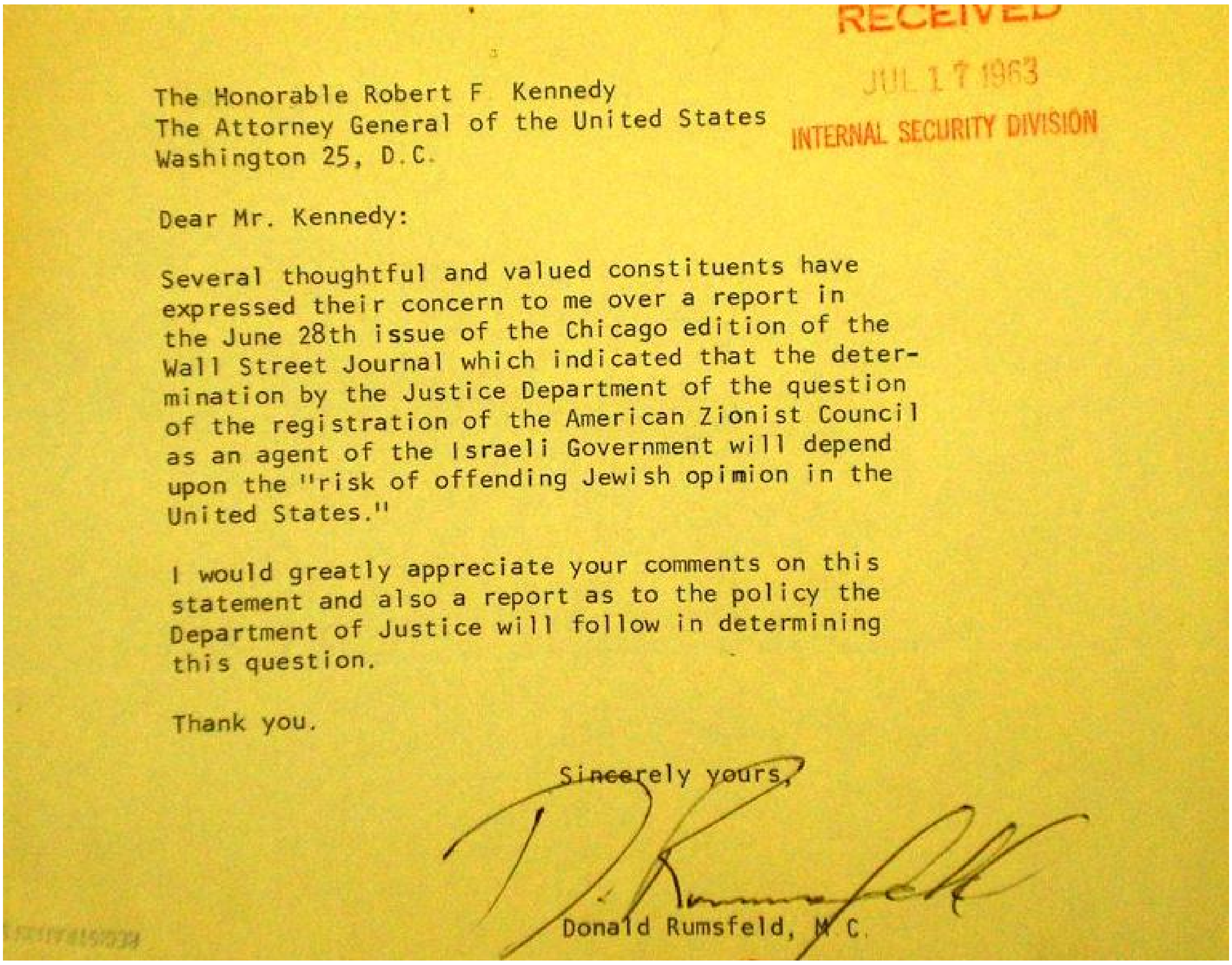
On the photo: President Johnson receiving Israeli PM Levi Eshkol at the White House in January 1968, seven months after Israel's attack on the USS Liberty

My first serious reading on Kennedy was James Douglass's *JFK and the Unspeakable: Why He Died and Why it Matters* (2008). I loved it so much that I convinced Demi-Lune to translate it in French. I now consider that book to be grossly misleading about the assassination and, during my exchanges with Douglass as I was learning more about the case, I was disturbed by his reluctance to consider the evidence against Johnson, not to mention Israel.[3] Douglass underlines with great talent Kennedy's determination to abolish weapons of mass destruction, yet he doesn't even allude to his standoff with Ben-Gurion over Dimona. From that viewpoint, the "unspeakable" in the book's title takes an ironic meaning. Still, I regard Douglass's book a great portrayal of JKF's character, vision, and struggle for peace—only with a huge blind spot.
When I finally got to read Michael Collins Piper book *Final Judgment: The Missing Link in the JFK Assassination Conspiracy* (first edition 1993), I had already understood that 9/11 was *not* an Inside Job, but a Mossad Job. Based on recent revelations on Kennedy's uncompromizing opposition to Israel's secret nuclear ambitions (starting with *The Samson Option* by Seymour Hersh, 1991), Piper could identify the main motive of Israel. He made many disciples. One of them was Libyan leader Muammar Gaddafi, who once declared publicly (the sequence is in the film):

> “Kennedy decided to monitor the Dimona nuclear plant. He insisted on doing so, in order to determine whether or not it produces nuclear weapons. The Israelis refused, but he insisted. This crisis was resolved with the resignation of Ben-Gurion. He resigned so he would not have to agree to the monitoring of the Dimona plant, and he gave the green light for the killing of Kennedy. Kennedy was killed because he insisted on the monitoring of the Dimona plant.”

On September 23, 2009, Gaddafi had the guts to demand a new investigation on Kennedy in front of the UN General Assemby.[4] Two years later, he was killed (and his killing filmed, a signature of Israel) and his country destroyed.

Dimona was not the only motive. The Kennedys were also determined to stop the euphemistically called “Israel Lobby” before it became too powerful to be stopped. In 1960, as a candidate, John Kennedy was visited by Abraham Feinberg, who was both the sponsor of Johnson and the financial godfather of Dimona. Here is how Kennedy summed up Feinberg’s request, to his friend Charles Bartlett: “We know your campaign is in trouble. We’re willing to pay your bills if you’ll let us have control of your Middle East policy.” Bartlett recalls that Kennedy was deeply upset and decided that, “if he ever did get to be President, he was going to do something about it.”[5] He did. With Senator William Fulbright of the *Senate Committee on Foreign Relations,* the Kennedys were forcing the *American Zionist Council* (and its lobbying division AIPAC) to register as a “foreign agent,” which would have considerably reduced its efficiency. After John’s assassination, the procedure was dropped by Bobby’s successor Nicholas Katzenbach, and AIPAC became the most corruptive force in the United States.



RECEIVED
JUL 17 1963
INTERNAL SECURITY DIVISION

The Honorable Robert F. Kennedy
The Attorney General of the United States
Washington 25, D.C.

Dear Mr. Kennedy:

Several thoughtful and valued constituents have expressed their concern to me over a report in the June 28th issue of the Chicago edition of the Wall Street Journal which indicated that the determination by the Justice Department of the question of the registration of the American Zionist Council as an agent of the Israeli Government will depend upon the "risk of offending Jewish opinion in the United States."

I would greatly appreciate your comments on this statement and also a report as to the policy the Department of Justice will follow in determining this question.

Thank you.

Sincerely yours,

Donald Rumsfeld, M.C.

A letter by Congressman Donald Rumsfeld to Attorney General Robert Kennedy, dated June 15, 1963

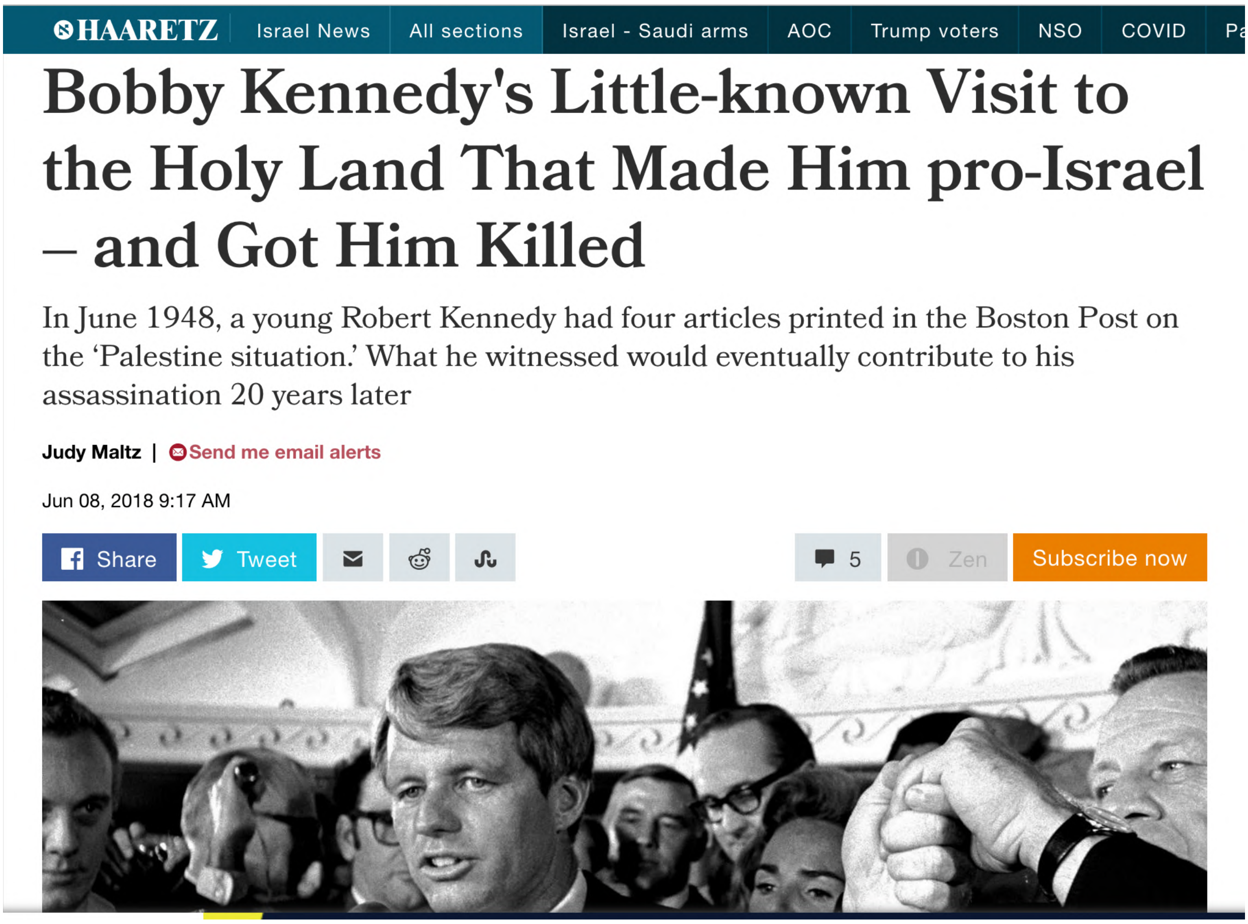
Jewish supremacists had seen the Kennedys coming a long way. In Jack and Bobby, they saw their father. Joe Kennedy had been notoriously critical of Jewish influence during the Second World War. Until 1940, as ambassador in London, he had supported Neville Chamberlain's appeasement policy against the warmongering policy of Churchill. He resigned before Roosevelt entered the war, and in 1945, he privately voiced the opinion that "the Jews have won the war."[6] And so, for Ronald Kessler, author of *The Sins of the Father*, Joe Kennedy's capital sin was "his well-documented anti-Semitism [and] his effort to appease Adolf Hitler."[7] Although Zionists probably didn't know it until recently, in 1945, JFK had written the following lines in his diary:

> "You can easily understand how that within a few years Hitler will emerge from the hatred that surrounds him now as one of the most significant figures who ever lived. […] he had a mystery about him in the way he lived and in the manner of his death that will live and grow after him. He had in him the stuff of which legends are made."[8]

Kennedy was targeted as soon as he won the Democratic nomination. The Jewish Power Complex, led by Feinberg, blackmailed him into chosing his future assassin as vice-president. He downplayed the matter, to his friend Kenneth O'Donnell: "I'm forty-three years old, […] I'm not going to die in office. So the vice-presidency doesn't mean anything."[9]

President Kennedy could not be controlled. I learned from an Unz Review commenter that in May 11, 1962, John and Jackie invited Charles Lindbergh and his wife at the White House. This was a symbolic gesture, with no political gain. I can imagine that, to the Zionists, it confirmed their worry that Joseph Kennedy did "inject some poisonous drops of anti-Semitism in the minds of his children" (as printed by *Herut,* Menachem Begin's party). Had Kennedy lived, WWII revisionism might not be criminalized as it is today. It was under Johnson that both the expansion of Israel and the dark cult of the Holocaust started.

In view of what the Kennedys represented for Israel, it is a cruel irony that in the mainstream narrative, Robert Kennedy was killed by a Palestinian assassin for his love of Israel. That, as the film shows, is just another deep fake. It is also ironic that Bobby, a devout Catholic with eleven children, who assisted Joe McCarthy for seven months (and attended his funeral), is now hailed as "a liberal icon" by Larry Tye. If opposing the Vietnam insanity means being a liberal, then we need to redefine "liberal". And isn't it funny that Thane Eugene Cesar, a prime suspect as Robert's killer, once said that the Kennedys had "sold the country down the road to the commies,"[11] when John spoke of communism as "a monolithic and ruthless conspiracy" in his famous April 27, 1961 speech to the American Newspaper Publishers' Association (often quoted out of context).



Bobby Kennedy's Little-known Visit to the Holy Land That Made Him pro-Israel – and Got Him Killed

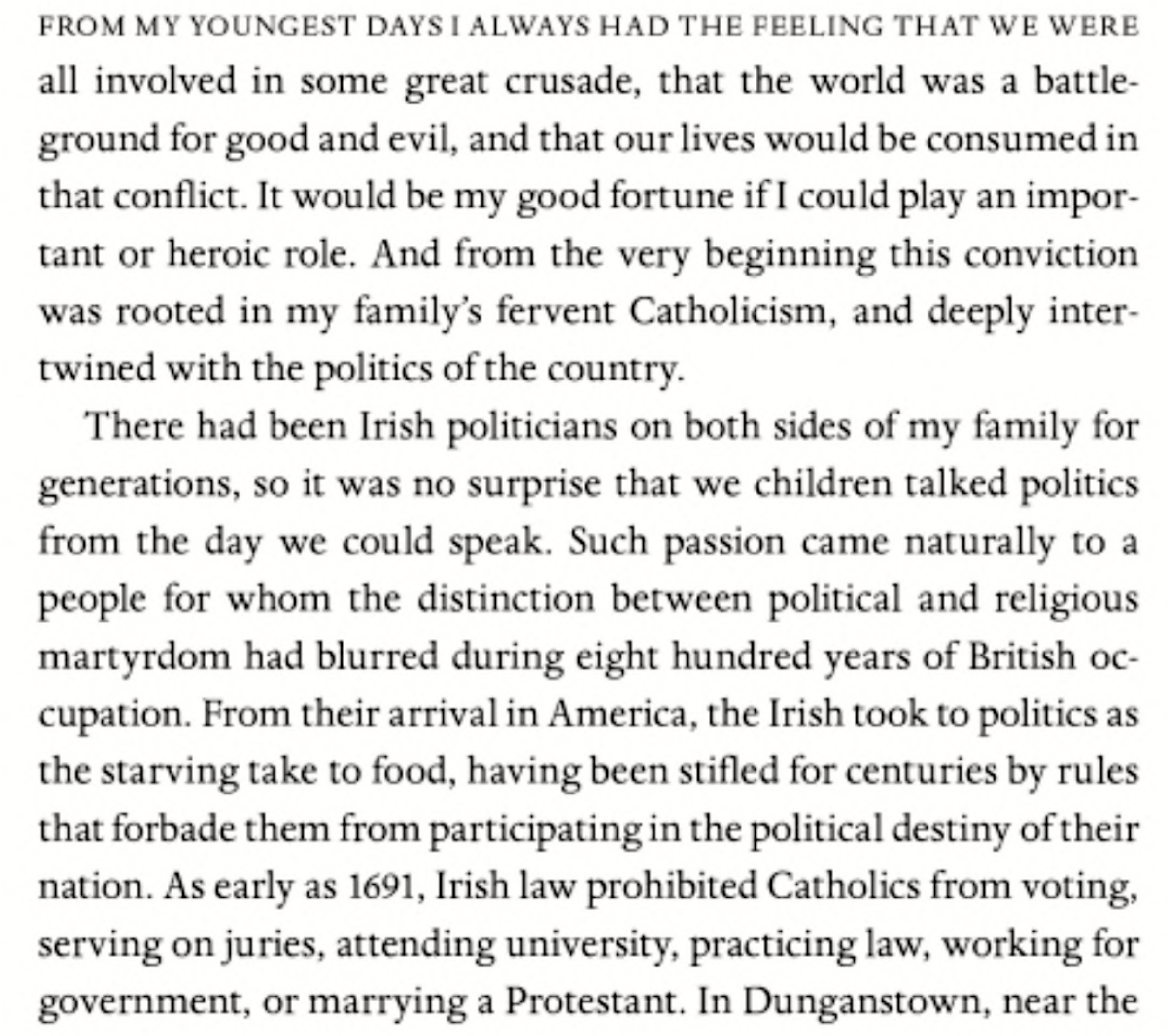
In June 1948, a young Robert Kennedy had four articles printed in the Boston Post on the 'Palestine situation.' What he witnessed would eventually contribute to his assassination 20 years later

Judy Maltz | Send me email alerts

Jun 08, 2018 9:17 AM

Jewish Power is the power of the lie, and must be fought with the truth. This is why the Kennedy assassinations is an important battleground. Can you think of a better illustration of Israeli duplicity than Arlen Specter, the inventor of the Magic Bullet theory, and "an unswerving defender of the Jewish State" according to the Jewish State,[12] titling his autobiography *Passion for Truth*? The lie goes on and on: Israel did not just physically assassinate the Kennedys, they continue to assassinate their memory with an endless stream of garbage thrown on their graves.

Sure, the Kennedys were not perfect. They were no White nationalists. Yet they represented White America like no other American presidential family. They were actually quite race-conscious. John brought two dozens of his Irish friends to the White House, saying, "The presidency is not a good place to make new friends. I'm going to keep my old friends."[13] Irish kinship is exceptionnally strong, which is bothersome for some Jews. The Kennedys' attachment to Ireland was not political: America was their country, but Ireland was still the fatherland. Imagine: "JFK's four grandparents were all children of Irish immigrants who left their native land during the mid 19th century for shores anew," as I read on the webpage "How Irish was John F. Kennedy," from where I took the top photo of JFK's visit to Dublin in June of 1963. Now, that is what Gumplowicz would call "syngenism"![14] If "roots" means anything, then it applies to what Jackie, for lack of a proper Irish reference, called Camelot. If we think metahistorically, there is much significance in the Kennedys' Irishness. Being Irish goes with being Catholic. Even in Jack and Bobby's generation, marrying Catholics was the rule (Ethel was also Irish). The Irish have shed their blood like no others to remain Catholic, so they don't give it up so easily. And so you will hear me say in the film: “The Kennedy Dynasty embodied the Irish Catholic root and branch of the American people, with all that it represents in terms of antagonism to English Puritanism, the most Judaized branch of Christianity.”

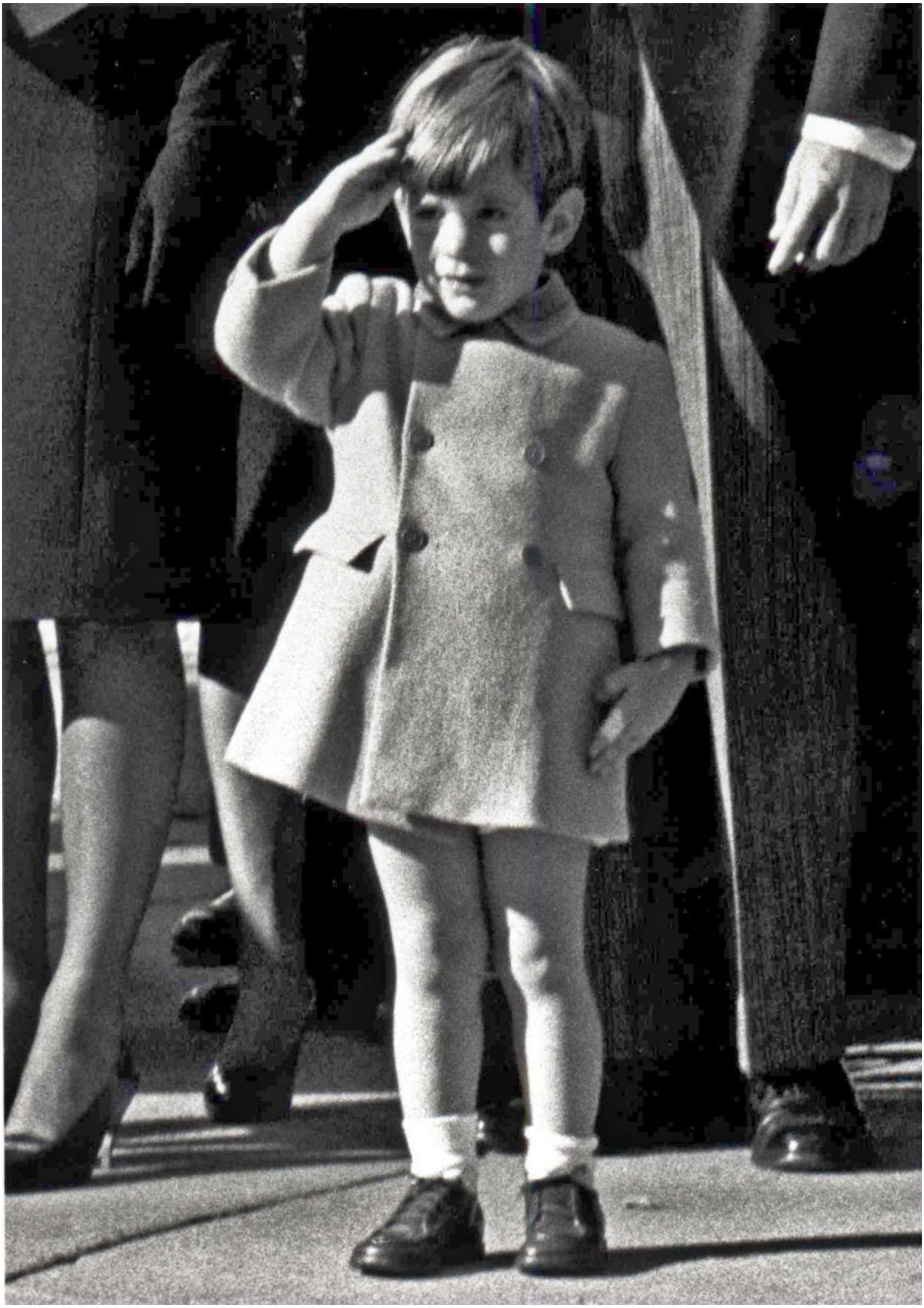


FROM MY YOUNGEST DAYS I ALWAYS HAD THE FEELING THAT WE WERE all involved in some great crusade, that the world was a battleground for good and evil, and that our lives would be consumed in that conflict. It would be my good fortune if I could play an important or heroic role. And from the very beginning this conviction was rooted in my family’s fervent Catholicism, and deeply intertwined with the politics of the country.

There had been Irish politicians on both sides of my family for generations, so it was no surprise that we children talked politics from the day we could speak. Such passion came naturally to a people for whom the distinction between political and religious martyrdom had blurred during eight hundred years of British occupation. From their arrival in America, the Irish took to politics as the starving take to food, having been stifled for centuries by rules that forbade them from participating in the political destiny of their nation. As early as 1691, Irish law prohibited Catholics from voting, serving on juries, attending university, practicing law, working for government, or marrying a Protestant. In Dunganstown, near the

Opening page of Robert Kennedy Jr., *American Values: Lessons I learned from My Family*, 2018

But all that is still secondary. The Kennedy brothers need to be cherished by American patriots because they were cursed by Jewish Power, as Edward Klein cryptically notes in *The Kennedy Curse*.[15] Interestingly, as I detail in my “Umbrella Man” article, on that sunny day on November 22, 1963, at the precise moment and place when JFK was shot, stood a man with a black umbrella, who later claimed that he wanted to heckle JFK about his father’s pro-nazi policy. The black umbrella was a well-known symbol of Chamberlain, to the point that when he came back from Munich in 1938, “old ladies suggested that Chamberlain’s umbrella be broken up and pieces sold as sacred relic,” according to Pat Buchanan.[16] As one commenter to my article wrote (so many great comments!): “The Umbrella Man’s story of Chamberlain and Joseph Kennedy is like the writing on the wall of the Heine’s misspelled line in Ipatiev House where the Tsar Nicholas II and his family were murdered.” Think of what the cult of the Romanovs does for Russia today: they are now canonized as “Holy Imperial Martyrs,” with their own church built on the site of their slaughter by Jewish Bolsheviks. That’s how important the truth about the Kennedy is for America. Those who love the Kennedys love the truth. From the love of truth comes the love of justice. And from the love of justice comes courage.



Watch “Israel and the Assassinations of the Kennedy Brothers”

Watch Video At: https://youtu.be/a_kh5tb7PtA

Video Link

Read my previous Kennedy articles:

Laurent Guyénot has an engineer's degree and a PhD in medieval studies. He is the author of *From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations*, and *"Our God is Your God Too, But He Has Chosen Us": Essays on Jewish Power* (a collection of earlier Unz Review articles). He has also written *JFK-9/11: 50 years of Deep State* (now banned from Amazon) and is the co-author of the film *Israel and the Assassinations of the Kennedy Brothers.*

Notes

[1] Lewis Richard Farnell, *Greek Hero Cults and Ideas of Immortality* (1921) Adamant Media Co., 2005, p. 343.

[2] Most famously in a spontaneous speech on the day of Martin Luther King's death, April 4, 1968, in front of an African-American crowd in Indianapolis (read here).

[3] I also interviewed Douglass for the French site www.reopen911.info/

[4] https://libyanfreepress.wordpress.com/2012/01/18/ever-green-muammar-gaddafi-at-the-general-assembly-of-the-united-nations/

[5] Seymour Hersh, *The Samson Option: Israel's Nuclear Arsenal and American Foreign Policy*, Random House, 1991, pp. 94–97.

[6] Alan Hart, *Zionism, The Real Ennemies of the Jews*, vol. 2: *David Becomes Goliath,* Clarity Press, 2013, p. 252.

[7] Ronald Kessler, *The Sins of the Father: Joseph P. Kennedy and the Dynasty he Founded,* Warner Books, 1996, p. 2.

[8] Abigail Abrams, "Auction of Rare Diary Highlights What John F. Kennedy Really Thought About Hitler," *Time,* March 23, 2017, on https://time.com/4711687/john-f-kennedy-diary-hitler/

[9] Phillip Nelson, *LBJ: The Mastermind of JFK's Assassination,* XLibris, 2010, p. 318-320.

[10] Alan Hart, *Zionism: The Real Enemy of the Jews*, vol. 2: *David Becomes Goliath,* Clarity Press, 2013, p. 252.

[11] In Shane O'Sullivan's 2007 investigative documentary *RFK Must Die: The Assassination of Bobby Kennedy.*

[12] Natasha Mozgovaya, "Prominent Jewish-American politician Arlan Specter dies at 82," *Haaretz,* October 14, 2012, on www.haaretz.com.

[13] Ted Sorensen, *Kennedy* (1965), Harper Perennial, 2009, p. 36.

[14] Ludwig Gumplowicz saw the "syngenic feeling," based primarily on consanguinity, but also on education, language, religion, custom, and law, as the primary bond that makes a society: Ludwig Gumplowicz, *La Lutte des races. Recherches sociologiques,* Guillaumin, 1893 (archive.org), pp. 242-261.

[15] Edward Klein, *The Kennedy Curse: Why Tragedy Has Haunted America's First Family for 150 Years,* St. Martin's Griffin, 2004, p. 15.

[16] Patrick J. Buchanan, *Churchill, Hitler, and "The Unnecessary War": How Britain Lost Its Empire and the West Lost the World,* Crown, 2008, p. 208.

How Yahweh Conquered Rome, by Laurent Guyénot

unz.com/article/how-yahweh-conquered-rome

Laurent Guyénot December 25, 2020

The People of the Lie

Primo Levi, Italian author of *If this is a man* (1947) — "a pillar of Holocaust literature" according to Wikipedia —, wrote a short fictional story titled "un testamento", consisting of the last recommendation of a member of the guild of the "tooth-pullers" to his son. Its ends with these words:

> From all that you have just read you can deduce that lying is a sin for others, and for us a virtue. Lying is one with our job: we should lie by words, by eyes, by smile, by clothing. Not only to deceive patients; as you know, our purpose is higher, and the lie, not the twist of hand, makes our real strength. With the lie, patiently learned and piously exercised, if God helps us we will come to dominate this country and perhaps the world: but this can only be done on the condition of having been able to lie better and longer than our enemies. I will not see that day, but you will see it: it will be a new golden age, when only the last resorts will force us to pluck out teeth again, while it will be enough for us to govern the State and administer public affairs, to lavish the pious lies that we have learned to bring to perfection. If we prove ourselves capable of this, the empire of the tooth-pullers will extend from East to West until the most distant islands, and it will have no end.[1]

There is no literary value in this prose. Its only interest is the question it begs: Who does Levi mean by this society of professional liars, whose trade is passed on from father to son, and whose plan is to conquer the world? Of whom are they the metaphor? And perhaps this other question: What is this "testament" of theirs?

Even if we didn’t know what gang of professional liars Levi belonged to, their “God” would give them away: there is only one god who trained his people to lie and promised them world domination, and that is the god of Israel. “Israel,” remember, is the name Yahweh gave to Jacob, after Jacob lied to his aging father Isaac, by words and by clothing: “I am Esau your first-born,” he said, dressed up in “Esau’s best clothes,” in order to cheat Esau out of his birthright (Genesis 27:15-19). This is, in the literal—and literary—sense, the founding story of Israel. As long as Christians fail to see the malice of it, and its correlation with Jewish behavior, they will continue to play the part of Esau.

What is the biggest Jewish lie in history? Without contest, it is the claim that Jews, of all the nations inhabiting this earth, were once “chosen” by the almighty Creator of the Universe to enlighten and rule over mankind—while all their enemies were cursed by the same Creator. What is truly bewildering is not the enormity of the lie: many individuals may feel chosen by God, and even nations have done so. But only the Jews have managed to convince billions of non-Jews (Christians and Muslims) of their chosenness. How did they do it? “Almost by accident,” wrote Jewish author Marcus Eli Ravage in his must-read 1928 article “A real case against the Jews.” I think the accidental factor was rather minor.

The Christians’ theory that, after choosing the Jews, God cursed them for their rejection of Christ doesn’t contradict, but rather validates the Jews’ claim that they are the only ethnic group that God chose, loved exclusively and guided personally through his prophets for thousands of years. I have argued in “The Holy Hook” that this has given the Jews an ambivalent but decisive spiritual authority over Gentiles. In fact, even the Jews’ “cursedness” that goes with their chosenness in the Christian view has been beneficial to them, because Jewishness cannot survive without hostility to and from the Gentile world; that’s part of its biblical DNA. Jesus saved the Jews in the sense that their hatred of Christianity preserved their identity, which might otherwise have perished without the Temple. According to Jacob Neusner “Judaism as we know it was born in the encounter with triumphant Christianity.” Christian Judeophobia had an advantage over Pagan Judeophobia: with Christianity, the Jews were not just hated as atavistically antisocial (i.e., Tacitus’ *Histories* v, 3-5), but *as God’s once chosen people,* and their Torah became the world bestseller. Chosenness is an unbeatable trump card in the game of nations. If you doubt its power, just ask yourself: would the Jews have gotten Palestine in 1948 without that card? The Holocaust joker alone would not have done it!

As I have become increasingly aware of the resonance between the spiritual and the genetic, as well as of the Jewish war against White identity, I have come to wonder if the revealed notion of Jewish divine preference and predestination has not been a slow debilitating poison injected into our collective soul. Jewish chosenness means a metaphysical superiority that makes us, non-Jews, God’s second choice at best. Sure, this is not an explicit dogma of Christianity—the *Credo* doesn’t include “I believe that God chose the Jews”—, but only an underlying postulate of Christology. Does that make it less, or more efficient against our rational immune system? It is hard to tell. I believe that Jews have carried their chosenness by the Jealous One as a kind of spooky aura not unlike the mark of Cain that says, “Whoever kills Cain will suffer a sevenfold vengeance”

(Genesis 4:15). (It is appropriate to mention here that Cain is the eponymous ancestor of the Kenites, a Midianite tribe allied to the Israelites during the conquest of Canaan, and that according to the scholarly "Kenite hypothesis," the Yahwist cult is of Kenite origin.)

How did they do it? How did the Jews manage to smuggle their Big Lie into the exclusive religion of European nations? That is a legitimate and important question, isn't it? From a purely historical perspective, it remains one of the greatest puzzles; one that secular historians prefer to leave to Church historians, who are comfortable with Constantine hearing voices near the Milvius Bridge. The question is, very simply: How is it that Rome ended up adopting as its spiritual foundation a doctrine and a book claiming that God chose the Jews, at a period of widespread Roman Judeophobia? And how is it possible, that, less than two centuries after turning Jerusalem into a Greek city named Aelia Capitolina, where Jews were forbidden to enter, Rome adopted officially a religion that announced the fall of Rome and a new Jerusalem?

One part of the answer is that uniting the Empire under a common religion has been a major concern of Roman emperors from the very beginning. Before Christianity, it was not a question of eliminating local religions, but of creating a common cult to give a divine legitimacy and a religious bond to the Empire. When they searched for religious inspiration, the Romans generally turned to Egypt. The cults of Osiris (or Serapis, as he came to be called from the third century BC), of his sister-spouse Isis, and of their son Horus (or Harpocrates, Horus the Child) were extremely popular all around the Mediterranean, and provided the Romans with the closest thing to an international religion.

Hadrian (117-138) gave Osiris the features of Antinous, to whom he also dedicated a new city, new games, and a constellation. The origin of Antinous is unclear. The *Augustan History* tells us that he was the gay lover (*eromenos*) of Emperor Hadrian, and many historians still reproduce that story, even though the *Augustan History* has been exposed as the work of an impostor. In all likelihood this story is a Christian propaganda against a competing religion. Antinous, whose name is formed of *anti,* "like", and *nous,* "spirit", is supposed to have drowned in the Nile on a 24th of October, just like Osiris, and his death was interpreted as a sacrifice. As a divinity, Antinous was assimilated to Osiris, and by extension to Hermes, Dionysos and Bacchus, all divinities of the Afterworld. On a monolithic obelisque found in Rome but built in Antinopolis, Antinous is designated as Osiris Antinous. His cult must therefore be seen as a new expression of the cult of Osiris sponsored by the Empire. Antinous' face and body, sculpted in thousands of copies, were a self-celebration of the White race that then dominated the world, from Anatolia to Spain, and from Great Britain to Egypt.

Antinous as Bacchus, colossal sculpture presumed to have been from Hadrian's villa in Palestrina

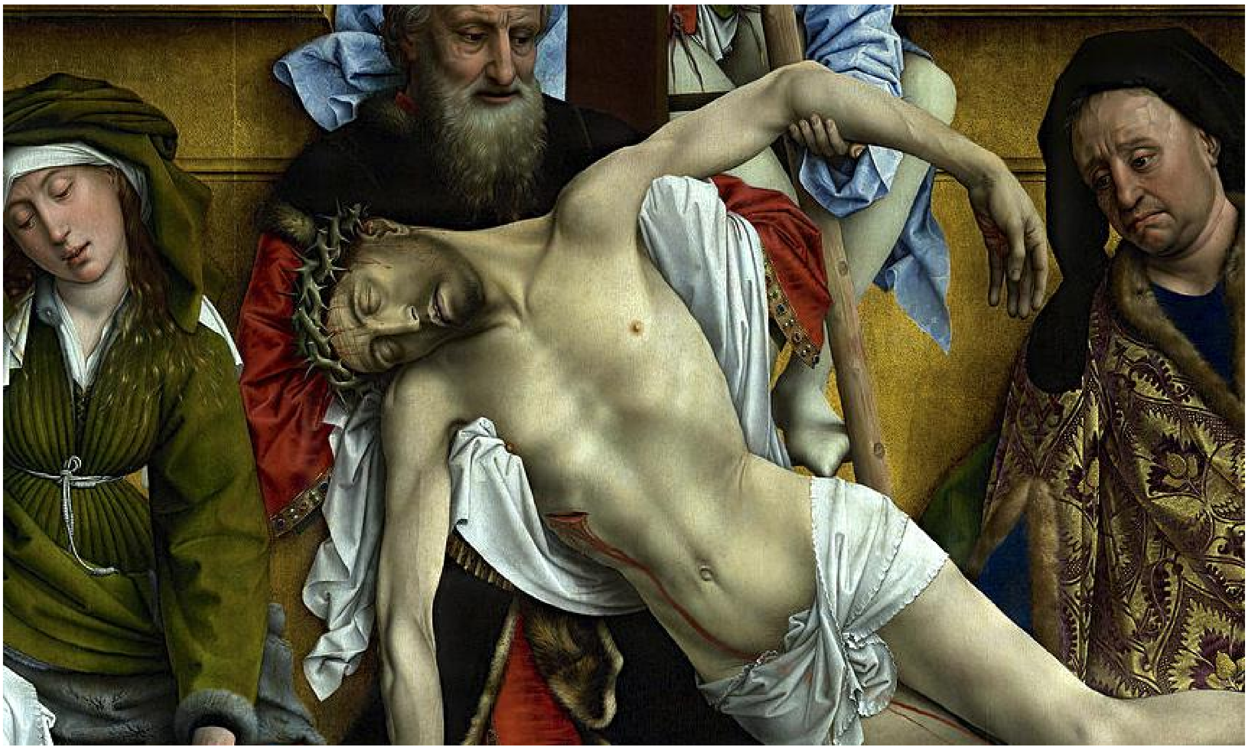
What a contrast with its competitor, the cult of the Crucified. The question, then, becomes: Why did Christ ultimately supplant Osiris, even absorbing the cult of Isis? How is it that the glorious and self-confident Roman Empire converted to the cult of a Jewish healer tortured and executed by Roman authorities for sedition? This is the Jewish question that few people want to ask. Assuming that Christianity is a human creation— and that's my premise—, it is obviously a Jewish creation to a large extent. How did Jews manage to create a religion for Gentiles that would ultimately eradicate all other religions in the Empire—beginning with the imperial cult?

A full understanding of this question will probably never be reached, but with what we have learned about Jewish ways in the last hundred years, we can try to formulate some reasonable scenario, one that doesn't involve God talking to emperors, but another talking device—money—as well as political leverage by a Jewish transgenerational network determined to seize control of the religious policy of the Empire. We, today, know that such Jewish transgenerational networks, capable of driving their host Empires or nations to their ruin, do exist. We also know that they are good at fabricating and promoting their Judeocentric macabre religion for the Goyim.

The Two Sides of the Big Lie

Is this quest really necessary? Can there be any benefit for Western civilization in questioning its already shaky Christian foundation? And is the Big Lie such a big deal? Before proceeding, I want to share my viewpoint on these questions, on which I have thought long and hard.

"The greatness of White civilization sprung from the Christian faith." Such a statement seems hardly controversial. And yet, I think it is completely mistaken. The achievements of our civilization stem from the inner strength of our race, which include an exceptional propensity to "idealize", by which I mean both to generate ideas and work toward their realization. The genius of our race is to be creators of powerful Ideas that drive us forward and upward. This capacity, which Søren Kierkegaard calls ideality (*In Vino Veritas,* 1845), is not to be confused with what we commonly call idealism, although it may be argued that idealism is our vulnerability, the weakness inherent to our strength. For centuries, the Christian faith has been a vehicle—one could almost say a superstructure—for our yearning to idealize and realize; it has not produced it. Priests did not build the Cathedrals in which they officiated (most churches were collective ventures of cities, towns and villages); the troubadours and poets who elaborated the sublime ideal of love which is our "civilization's miracle" (Stendhal)[5], were not monks; Johann Sebastian Bach wrote Church music, but he was not an clergyman, and his *Ave Maria* would sound just as great if sung to *Isis*; many geniuses of our European pantheons, like Dante, Leonardo da Vinci or Galilee, were nominal Catholics by obligation, but secret lovers of Sophia (read "The Crucifixion of the Goddess"). The source of the artistic, scientific and cultural genius of the White race is not Christianity.



Kevin MacDonald makes a discreet but crucial point in his preface to Giles Corey's *The Sword of Christ* when he writes that "the adaptive aspects of Christianity" are what "produced Western expansion, innovation, discovery, individual freedom, economic prosperity, and strong family bonds."[6] This is true if by "the adaptive aspects of Christianity" we mean the aspects that are adopted and adapted from the ancient Greco-

Roman-Germanic world, rather than from the Old and New Testament. Among the adaptive aspects of Christianity must be counted its various national colors. Russian Orthodoxy is good for Russia for the same reason that Confucianism is good for China: because it is a national Church, so that being a Russian Orthodox means being a patriot. The same could be said in the past about Lutheranism for Germany or, in a narrower context, Catholicism for Ireland. But these national versions of Christianity are, in fact, in opposition to its universal (*katholikos*) mission statement—and to papal Rome. Family values are also adaptive aspects of Christianity. Jesus disavowed his family (Matthew 12:46-50) and Paul taught that, "it is good for a man not to marry," marriage being recommended only for those who cannot help fornicating (1 Corinthians 7). "Christian values" are not Christian at all, they are simply conservative. In fact, if we look at its popular expressions, Catholicism has been so adaptive that it can be said to be more pagan than Jewish. What's Jewish about Christmas or Mother Mary?

The problem with Christianity is with its non-adaptive and now prominent Jewish aspects. It is not just the grotesque notion that Jews are chosen, but the even more grotesque character of the god who chose them. Paradoxically, with its anthropomorphic—or should we say Judeomorphic—image of God inherited from the Torah, Christianity has laid the foundation for modern atheism, and, perhaps, harmed Gentile ideality irremediably. Because the Old Testament God is "a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a […] capriciously malevolent bully," Richard Dawkins decided to be an atheist, like the vast majority of scholars from Christian background.[7] They have all, by their own admission, confused God with Yahweh, and fallen victim to the Big Biblical Lie. And because they cannot conceive God outside of the Biblical paradigm, they ban Intelligent Design from universities under the slanderous accusation that it is another name for the biblical God (watch the documentary *Expelled: No Intelligent Allowed*), whereas it is in fact a vindication of the Greek Sophia. The sociopathic Yahweh has ruined the reputation of God and led to modern Western godlessness.

And so the Big Jewish Lie begot the Big Atheist Lie—or shall we call it the Darwinian Lie? "Yahweh is God" and "God is dead" are opposed like the two sides of the same coin. Our materialistic civilization is in fact more Jewish than the Christianity it rejected, because materialism (the denial of any otherworld) is the metaphysical core of the Hebrew Bible (read "Israel as One Man").

If Christianity could include, among its adaptive aspects, the rejection of the Old Testament's Jealous God and the Big Lie of Jewish chosenness, then it would be redeemable. But Christians would rather sell their souls to the devil than become Marcionites. In two thousand years of existence, institutional Christianity has consistently evolved in the opposite direction, becoming more and more scriptural, Judaized, and Israel-centered: from Orthodoxy to Catholicism, and from Catholicism to Protestantism, the trend is unmistakable. What else can you expect from an institution that has always invited the Jews, and declared that they cease being Jews the moment they receive baptism?

And so Christianity is a dead end. It is now part of the problem, not the solution. It may have served us well for some centuries, but in the long run, it has been an instrument of Gentile enslavement to Jewish power. At least, it has not helped us to prevent it, and it cannot help us to overcome it. Many today ask: why are we so weak? It is high time to consider the obvious: having been taught for generations to worship and emulate the man nailed on the cross under Jewish pressure is not the best incentive to resist martyrdom. There is an obvious correlation between being told yesterday that it is moral to “love your enemies” and getting jailed today for “hate speech.”

I hold no personal grudge against Christianity. Catholicism is a part of my happiest childhood memories, and the sound of Church bells never fails to strike a deep chord in me. My grandparents on my mother’s side were Catholic bourgeois who raised a large and happy family with sound moral values. If I could see any hope in this social class, I would be a political Catholic like Balzac, or a romantic Catholic like Chateaubriand. But Catholic bourgeoisie is near extinct, having never recovered from Maréchal Petain’s demise. Their children called them fascists and their grandchildren are addicted to pornography. Catholicism has deserted the country too: there are no priests, and what good is a country priest anyway if he cannot bless the crops at Easter? Therefore, since I don’t believe that Jesus literally rose from his tomb, I consider that institutional Christianity has exhausted its potential for civilization in the West. Look at our pope, for Christ’s sake!

“Inside every Christian is a Jew” (Pope Francis)

I speak as a Frenchman, but I doubt that American Catholicism has much more Holy Spirit left. It died in Dallas with Arlen Specter’s magic bullet. Of course, there are brave Catholics like E. Michael Jones, who has captured the evil genius of the Jewish race in his indispensable book on *The Jewish Revolutionary Spirit*. But Professor Jones is the exception that proves the rule. And I am not even talking of American Protestantism, today a mercenary force for Zion.

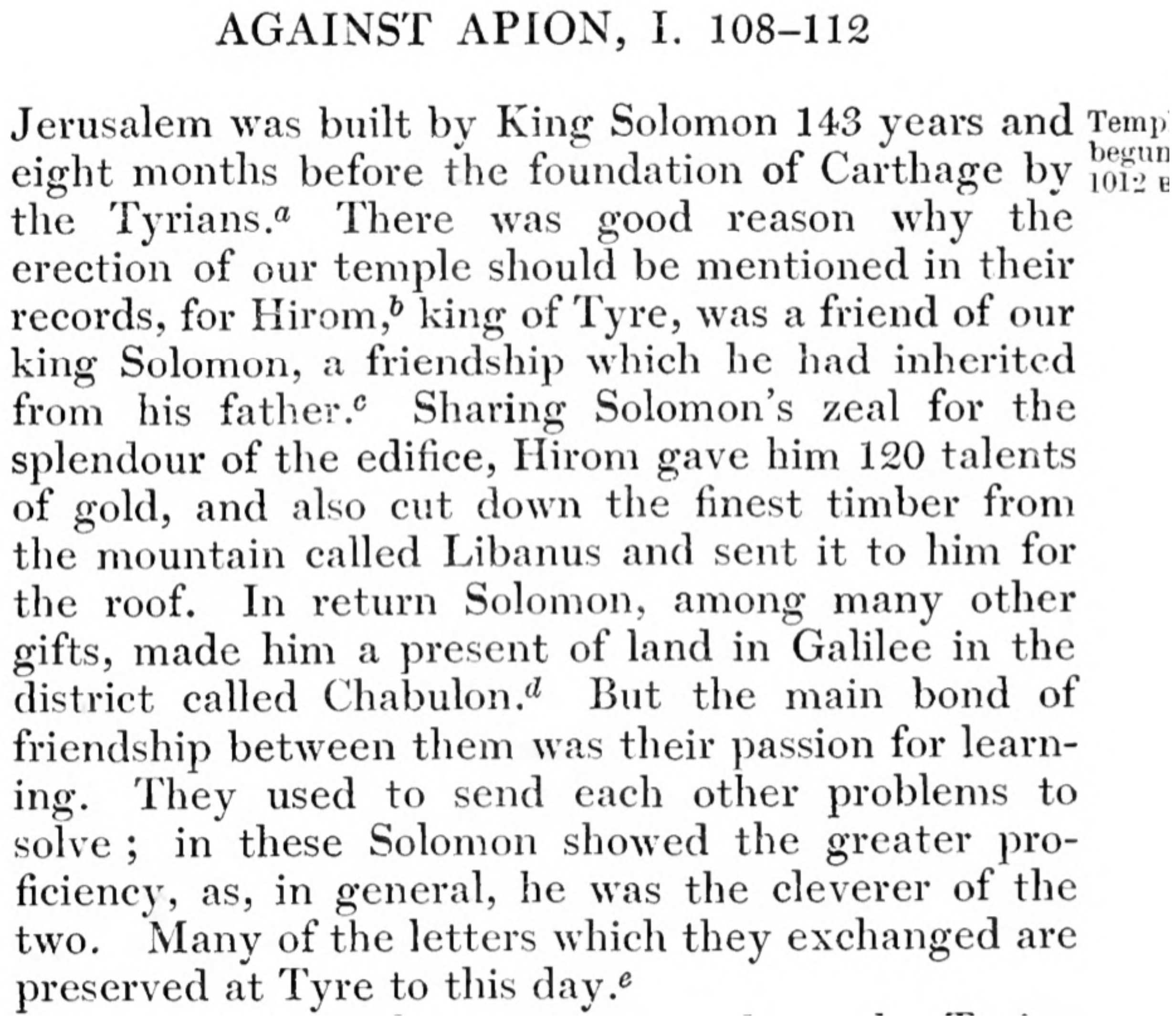
Jews in Rome Before the Jewish Wars

Long before it was repackaged for the Gentiles, the Big Lie was a Jewish self-delusion. As I have detailed at the end of my long article “Zionism, Crypto-Judaism and the Biblical Hoax,” in the sixth and the fifth century BC in Babylon, a priestly elite from Jerusalem decided that Yahweh, the national god of Israel, although apparently vanquished, was in fact the only real god, and, by way of consequence, the Creator of Heaven and Earth. A laughable claim, but when the Persians conquered Babylon, those Jews, who found themselves in a favorable position after helping the Persians, set out to pretend that their theoclastic monotheism, based on the exclusion of all other gods, was identical to the tolerant monotheism of the Persians; in other words, that their tribal god Yahweh was Ahura Mazda, the God of Heaven. I have shown that the deception is clearly apparent in the Books of Ezra and Nehemiah, where only Persians are portrayed as believing that Yahweh is “the God of Heaven,” while for the Israelites he is just “the god of Israel.”

What the priestly Jews achieved in Babylon in the fifth century BC was a preliminary stage for what another generation of the same priestly cast would start planning in the first century AD in Rome, after having been brought there in similar conditions of captivity. While Yahweh seemed again vanquished, he set out to conquer his victor from within. The conspiracy of Babylon’s Jews to fool the Persians with their phony monotheism was the blueprint for the more sophisticated conspiracy of Rome’s Jews to fool the Romans with Christianity.

Between those two stages, Jews seem to have convinced a portion of the Roman aristocracy that they were the first true monotheists, the worshipers of the true God. For Greeks and Romans, the supreme Creator was a philosophical concept, while religious cults were polytheistic by definition. That’s why, around 315 BC, the Aristotelian Theophrastus of Eresus thought of the Jews as “philosophers by birth,” although he was troubled by their primitive holocausts. Some Jewish writers (Aristobulus of Paneas, Artapanos of Alexandria, or even Philo of Alexandria) had even succeeded in bluffing some Greeks with the wild claim that Homer, Hesiod, Pythagoras, Socrates and Plato had been inspired by Moses.[8]

Jews are mentioned in Rome as early as the second century BC. It has been surmised that they were mostly converted Phoenicians. Martin Bernal defends that thesis in “*Jews and Phoenicians,”* with the argument that “there is no evidence of Jews in the West Mediterranean before the destruction of Carthage [146 BC],” but “after that date, they were widely reported there,” while Phoenicians faded from the pages of history. Phoenicians and Jews’ languages and cultures were virtually identical. Peter Myers brings additional light in his well-sourced article “Carthaginians, Phoenicians & Berbers became Jews”, arguing that, “After the destruction of Carthage by Rome, many Carthaginians and Phoenicians converted to Judaism, because Jerusalem was the only remaining centre of West Semitic civilization.” The *Encyclopedia Judaica*’s article on Carthage, quoted by Myers, supports that hypothesis, adding that the Phoenicians, by converting to Judaism after their political decline, “preserved their Semitic identity and were not assimilated by the Roman-Hellenistic culture which they hated.” This theory, which also explains the mysterious origin of the Sephardim in Spain—a Carthaginian colony—, is of obvious importance to comprehend the attitude of Jews towards the Roman Empire, destroyer of the Phoenician civilization.



AGAINST APION, I. 108–112

Jerusalem was built by King Solomon 143 years and eight months before the foundation of Carthage by the Tyrians.[a] There was good reason why the erection of our temple should be mentioned in their records, for Hirom,[b] king of Tyre, was a friend of our king Solomon, a friendship which he had inherited from his father.[c] Sharing Solomon's zeal for the splendour of the edifice, Hirom gave him 120 talents of gold, and also cut down the finest timber from the mountain called Libanus and sent it to him for the roof. In return Solomon, among many other gifts, made him a present of land in Galilee in the district called Chabulon.[d] But the main bond of friendship between them was their passion for learning. They used to send each other problems to solve; in these Solomon showed the greater proficiency, as, in general, he was the cleverer of the two. Many of the letters which they exchanged are preserved at Tyre to this day.[e]

Temp
begun
1012 B

Flavius Josephus highlights the ancient affinity between Phoenicians and Jews

In 63 BC, Rome's Jewish community was enlarged with thousands of captives brought back from Judea by Pompey, and progressively freed (Philo of Alexandria, *Legatio ad Caium*, 156). It is believed that Julius Cesar introduced legislation to guarantee their religious liberty, and that the law was confirmed by Augustus, who also exempted them from military service. Emperor Claudius (41-54 AD) is said to have expelled the Jews from Rome (Suetonius, *Claudius* xv, 4; Acts 18:2), or at least forbidden them to congregate (Cassius Dio lx, 6). But they seem to have known favorable times under Nero (54-68), whose wife Poppaea Sabina is regarded as an Esther-type secret Jewess in Jewish tradition, because Jewish historian Flavius Josephus calls her "a God-worshipper" (*Antiquities of the Jews,* xx, 195) and mentions her support for the release of Jewish priests prosecuted in Rome (*Vita* 16).

The Foundation of the Roman Church Under the Flavian dynasty

In 70, newly proclaimed emperor Vespasian and his son Titus brought to Rome about 97,000 Jewish captives (Josephus, *Jewish War* vi, 9), as well as members of the Jewish nobility rewarded for their support in the war in Judea—Josephus being the most famous of them. Soon after, as Josephus started working on his *Antiquities of the Jews* in 20 volumes, we are told that the Gospels were written.[11] In the same period, according to standard Church history, we already have in Rome a Christian church, headed by a certain Clement of Rome (88-99). Clement must have been an educated Jew like Josephus, because his only genuine epistle is characterized by numerous Hebraisms, abundant references to the Old Testament, and a Levitical mindset. An ancient and credible tradition makes him a freedman of consul Titus Flavius Clemens, a cousin of the Flavian emperors. We learn from Cassius Dio that Flavius Clemens was executed by Domitian, brother and successor of Titus, for “atheism” and “deviation toward Judaic customs.” His wife Flavia Domitilla was banished to the island of Pandateria (Ventotene). Over time, Flavius Clemens came to be regarded as a Christian martyr, and this gave rise to the idea of Domitian’s persecution of Christians. But historians now dismiss this notion (there is no clearly attested persecution of Christians prior to the middle of the third century),[12] and assume that Flavius Clemens and Flavia Domitilla were simply accused of Judaizing, and the former perhaps of circumcising himself.[13] One of Domitian’s assassins in 96 was a steward of Domitilla named Stephanus, which may suggests a Jewish vengeance.

The attitude of the Flavians towards the Jews was apparently twofold. On the one hand, they seemed determined to do away with the Jewish religion, which they saw, correctly, as the source of Jewish separatism. Not content with having destroyed the Jewish temple in Jerusalem, Vespasian also ordered the destruction of the one in Leontopolis, Egypt. In general, the Romans used to integrate the vanquished gods with a ceremony of *evocatio deorum,* by which the god was granted a sanctuary in Rome. But the god Yahweh was considered inassimilable, which is why his objects of worship were treated as mere booty, according to Emily Schmidt: “The treatment of the Jewish god can be seen as an inversion of the typical Roman treatment of or attitude towards foreign gods, perhaps as an anti-*evocatio*.”[14]

On the other hand, Josephus’ biography shows that Vespasian and Titus were not just merciful, but even grateful to the Jews who had rallied to them in Judea. There is no contradiction between those two aspects of the Flavians’ Jewish policy: they repressed Jewish separatism and forbade Jewish proselytizing but encouraged Jewish assimilation. Assimilationist Jews abandoned circumcision and had no objection to the syncretic assimilation of Yahweh with Zeus or Jupiter. The same basic twofold policy was followed by the Flavians’ successors Trajan (98-117) and Hadrian (117-138).[15]

From these basic facts, and keeping in mind the pattern set by Ezra’s priestly circle in Babylon, it is not difficult to imagine what was going on in Rome in the first century. The theory I’m going to discuss now goes like this: the cornerstone of the Roman Catholic Church was first laid by a secret brotherhood of priestly Jews, who had been brought to Rome by Vespasian and Titus in the aftermath of the Jewish War that destroyed their Temple in 70 AD. Some had gained Vespasian’s favor and protection by handing him the fabulous Temple treasure that made possible his ascension to the imperial throne. Flavius Josephus, who had defected to the Romans in Galilee and was rewarded beyond measure by Vespasian, may have been an influential member of that Jewish circle. Those powerful, wealthy and self-conscious Jews, using assimilation for dissimulation, had the motive, the means and the opportunity to fabricate the syncretic religion that could serve as their Trojan horse.

I borrow this theory from Flavio Barbiero's book *The Secret Society of Moses: The Mosaic Bloodline and a Conspiracy Spanning Three Millennia* (2010). The author is not a trained historian, but a scientist with a sharp inquisitive and logical mind combined with a great imagination and a taste for sweeping theories. There is a great deal of speculation in the grand story he unfolds, from Moses to modern times, but it is insightful and consistent. At least it is a good starting point for trying to answer the question of how the Jews created Christianity.

According to that thesis, these priestly Jews brought to Rome by Vespasian and Titus had come to terms with the ruin of their nation and Temple, but they had not given up on their biblical program of Jewish supremacy; they simply reinterpreted it from their new vantage point inside the Empire's capital. Still jealous of their birth and strictly endogamous, they retained and passed on to their progeny a sense of mission to pave for Israel a new road towards its destiny. Can we not even assume that, under their apparent loyalty to the Emperor, they shared the same hatred of Rome that inspired first-century Jewish texts like the Apocalypses of Ezra and of Baruch? In *Ezra*, the roar of the Lion of Judah makes the Roman eagle bursts into flame, and a reunited and free Israel is gathered in Palestine. In *Baruch*, the Messiah routs and destroys the Roman armies, then brings the Roman emperor in chains to Mount Zion and puts him to death.[16] The same hatred of Rome permeates the Book of Revelation, where Rome, under the thin veil of Babylon, is called the Great Harlot, whose flesh will be consumed by God's wrath, to make way for a brand new Jerusalem.

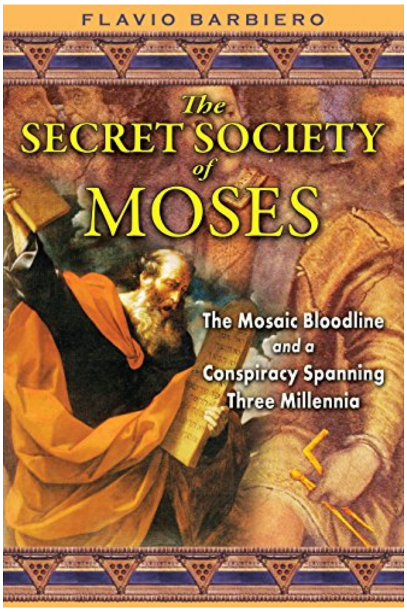
Let us consider, as a working hypothesis, that these Jewish priests had a plan. They adopted the network strategy that had allowed their distant ancestors to infiltrate the Persian court and thereby regain their lost power under the patronage of Ezra. Their goal, according to Flavio Barbiero, was "taking possession of the newborn Christian religion and transforming it into a solid power basis for the priestly family" (p. 146). There existed already a cult of Christ, attested by Paul's epistles written in the 50s, but the Gospels gave it a completely different orientation in the decades following the destruction of the Temple. The Law-abiding Peter, presented as the head of the Jerusalem Church by the Gospel of Matthew, was made the founder of the Roman papacy in the literature attributed to Clement of Rome, thus establishing a spiritual bond between Rome and Jerusalem.

To get a better understanding of the Jewish community that elaborated these traditions, we must take a closer look at the first Jewish War. In 67, emperor Nero sent his army commander Vespasian to crush the rebellion of the priestly Sadducees who had defied Roman power by banning from the Temple the daily sacrifices offered in the name and at the expense of the Emperor. When, after Nero's death, Vespasian was declared emperor in December 69, his son Titus was left in Judea to finish putting down the rebellion. In Book vi of Josephus' *Jewish War,* we learn that, from the early stage of Titus' siege of Jerusalem, many Jews went over to the Romans, including "heads of the priestly families." Titus "not only received these men very kindly in other respects, but […] told them, that when he was gotten clear of this war, he would restore each of them to their possessions again." Until the last days of the siege, Josephus informs us, some priests obtained safe conduct under the condition that they handed to Titus some of the Temple's wealth. One, named Jesus, delivered "two candlesticks similar to those that were deposited in the Temple, some tables, some drinking chalices and cups, all of solid gold. He also handed over the curtains [those that were torn as Jesus expired according to Matthew 27:51], the robes of the high priest, with the precious stones and many other objects used for sacrifices." Another, named Phineas, introduced by Josephus as "the guardian of the Temple treasure," handed over "the priests' tunics and belts, a large quantity of purple and scarlet cloth […] and a large quantity of the sacred ornaments, thanks to which, even if he was a prisoner of war, he obtained the amnesty reserved for deserters."

Those priests obviously bargained their lives and their freedom with parts of the Temple treasure. The Temple was not just a religious sanctuary, it was, in a real sense, a central bank and a giant vault, harboring enormous quantities of gold, silver, and precious artifacts financed by tithes from around the world. One of the purposes of the Temple, we could say, was to satisfy Yahweh's greed: "I shall fill this Temple with glory, says Yahweh Sabaoth. Mine is the silver, mine the gold!" (Haggai 2:7).[17] According to the Copper Scroll found near the Dead Sea in 1952, the Temple treasure, amounting to tons of gold, silver, and precious items, had been hidden during the siege in 64 locations.[18] So it is logical to assume, as Barbiero does, that Titus and Vespasian were only able to get their hands on it with the help of high-ranking priests.

This huge booty, of which the symbolic centerpiece was the enormous menorah depicted on the Arch of Titus (opening picture), certainly helped Vespasian to earn the acclamation of his troops as emperor, and then to convince the Senate. The construction of the Coliseum, between 70 and 80, was entirely financed by this booty.

Flavius Josephus and Christianity


FLAVIO BARBIERO
The SECRET SOCIETY of MOSES
The Mosaic Bloodline and a Conspiracy Spanning Three Millennia

Barbiero makes the plausible assumption that Josephus had contributed his share of the Temple treasure to Vespasian. Since Josephus plays a big role in Barbiero's theory, let us first outline what we know about him. Born Yosef ben Matityahu, he was from the first of the twenty-four priestly classes by his father, according to his autobiography. He also tells us that, in his mid twenties, he had spent more than two years in Rome to negotiate with Emperor Nero for the release of some Jewish priests who were prosecuted, probably for tax evasion (*Vita* 16). In 67, aged thirty, he served as a commander in the Jewish army, then defected to the Roman side the same year. He then served as a translator for Titus and Vespasian, and was able to save the lives of two hundred and fifty members of his priestly circle. When Vespasian became emperor in 69, he granted Josephus his freedom, at which time

Josephus assumed the emperor’s family name. Back in Rome, Vespasian lodged him in his own villa (having built for himself a luxurious palace), and granted him a salary for life from the state treasury, as well as a huge estate in Judea. Josephus devoted the rest of his life to writing books celebrating Jewish history, his last book, *Against Apion,* being a defense of Judaism. Until his death at the turn of the century, he was a prominent member of the Jewish community in Rome, which comprised many other priests.

In Book iv of the *Jewish War,* Josephus recounts how, after his capture in Galilee, he was brought to Vespasian, and convinced the general to hear him in private. Vespasian consented and asked every one to withdraw, save Titus and two of their friends. Then Josephus delivered to Vespasian a “prophecy” from God, that Nero would soon die and Vespasian rise to imperial power. Vespasian kept Josephus with him and rewarded him for his prophecy when it came true. That particular story lacks the credibility that generally characterizes Josephus’ book. Flavio Barbiero therefore assumes that it should be understood as an embarrassed euphemism: in reality, Josephus provided Vespasian not with a *prediction* of his becoming emperor, but with the *means* for becoming emperor. That means was the Temple treasure.

> Josephus Flavius was the first of the Jewish priests to fall into the hands of the Romans, and he was the one who obtained the greatest favors. Seeing that he not only belonged to the first of the priestly families, but also occupied a very high position of responsibility in Israel, as governor of Galilee, and that he had a profound knowledge of the desert of Judah, where he had spent three years of his youth, it is legitimate to believe that he knew about the operations to hide the treasure and was perfectly capable of finding the hiding places. During his private audience with Vespasian immediately after his capture, Josephus must have negotiated his own safety and future prosperity in exchange for the Temple treasure. The proposal would have been irresistible for the penniless Roman general, who thus saw the possibility of securing the necessary means for his ascent to imperial power. On that occasion, the two of them probably made a pact, which was to change the destinies of the world.[19]

This, rather than some “prophecy”, can explain the extraordinary favor that Josephus received from Vespasian, which, Josephus admits, stirred much jealousy among the Roman aristocracy.

Nevertheless, there is some significance in Josephus’ prophecy that Barbiero misses. It is a reversal of the messianic expectation that had stirred the Jewish uprising against Rome. As Josephus writes in *The Jewish War* (vi, 5), “the thing that most moved the people to revolt against Rome was an ambiguous prophecy from their Scripture that ‘one from their country should rule the entire world.’” The Jews were deceived in their interpretation of this prophecy, Josephus writes, because it applied in reality to Vespasian, “who was appointed emperor in Judea.” But by turning Jewish messianic prophecy on its head, was Josephus giving up on the destiny of the Jews to rule the world, or was he elaborating a Plan B, one that relied on using the strength of the Roman Empire rather than opposing it? In other words, by recognizing Vespasian as the Messiah, was he not thinking of turning Rome into the long-term instrument of Jewish messianism?

Perhaps he was even thinking already of the rebuilding of Jerusalem. We know that early Jewish Christians did. Two generations after Josephus, Justin Martyr (died 165), born in Samaria and most probably Jewish, but preaching in Rome, wrote in his *Dialogue with Trypho* that he answered affirmatively the question: “Do you Christians really maintain that this place, Jerusalem, will be built up again, and do you really believe that your people will assemble here in joy, under Christ…?”[20]

Barbiero suggests that Josephus was intimately connected to the Jewish founding fathers of Roman Christianity. This hypothesis derives from Josephus’ own writings, which contain three indirect references to Christianity. Book xviii, chapter 3 of the *Antiquities* includes the famous passage about Jesus, “a wise man” and “a doer of wonderful works, a teacher of such men as receive the truth with pleasure,” who was condemned to the cross by Pilate. “And the tribe of Christians, so named from him, are not extinct at this day.” The authenticity of this *Testimonium Flavianum* is debated, but the dominant scholarly opinion is that it is a genuine passage with Christian interpolations. In xviii, 5, Josephus speaks with great admiration about “John, who was called the Baptist,” underlining his great popularity and condemning Herod Antipas for his murder. This is considered a genuine passage. In xx, 9, Josephus expresses the same sympathy for James, “the brother of Jesus, who was called Christ,” and presents him as a respected figure in Pharisaic circles: when he was stoned to death by order of the high priest Anan, it provoked the indignation of all those zealous for the Law, and ultimately the end of Anan’s career. This is also considered a genuine passage, with only the reference to Jesus being called Christ a Christian insertion.

Barbiero’s thesis of Josephus’ involvement with Christianity is plausible. If we accept the consensus that the Roman Church was already organized in the 90s, with a bishop of Jewish priestly blood, then it is unconceivable that Josephus could have been unaware of it. Being aware of it, he could either be hostile or supportive of it. If furthermore we accept the consensus regarding Josephus’ positive references to Jesus, to his forerunner John the Baptist, and to his brother James, we must conclude that Josephus was supportive of the early Christian Church. Was he secretly a Christian?

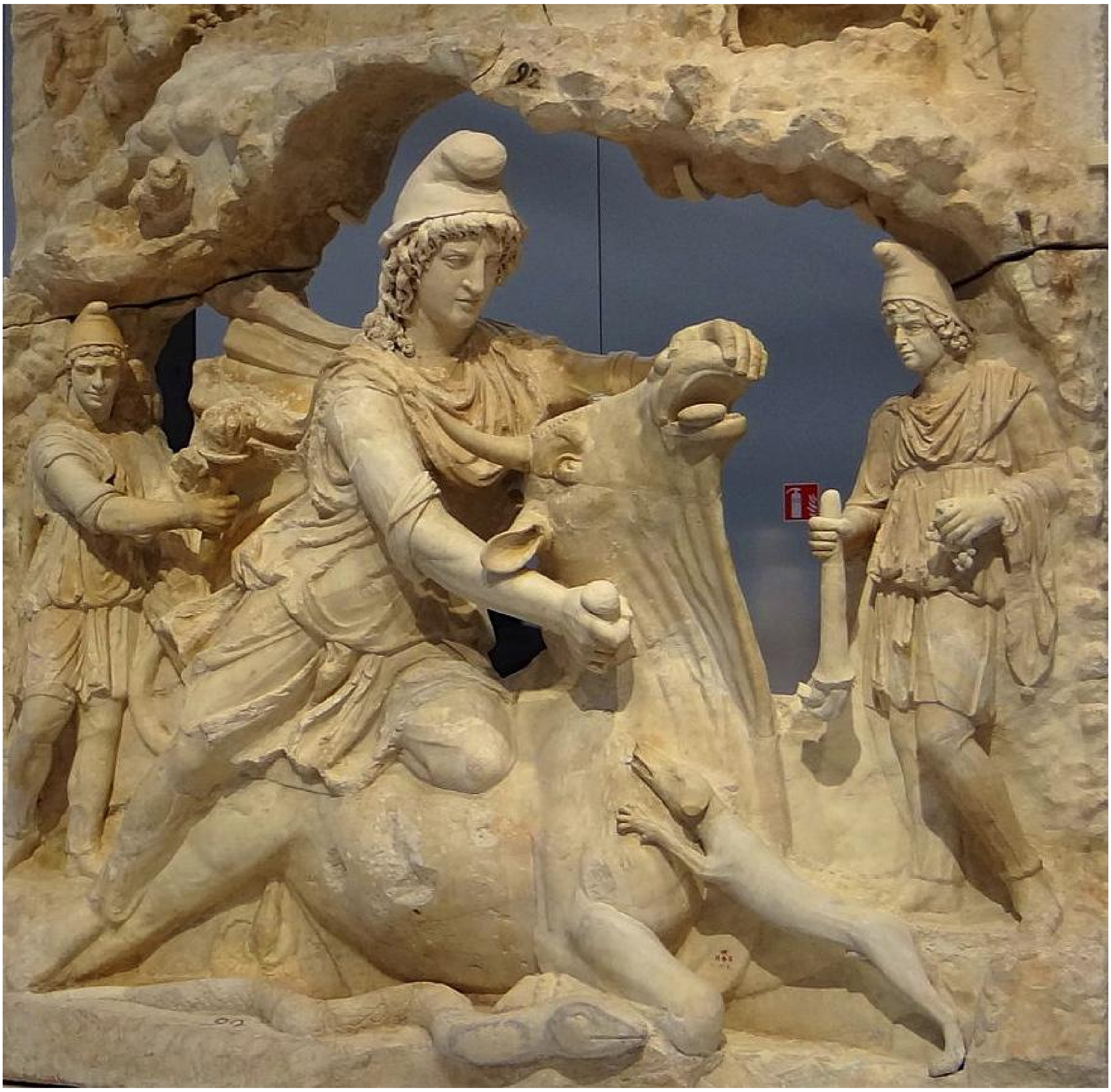
The question brings to mind another Joseph, a mysterious character present in all four canonical Gospels: Joseph of Arimathea, who assumed responsibility for the burial of Jesus after his crucifixion. He is described as “a prominent member of the Sanhedrin” (Mark 15:43), “a good and upright man” who “had not consented to what the others had planned and carried out” (Luke 23:51), and “who was a disciple of Jesus—though a secret one because he was afraid of the Jews” (John 19:38), and sufficiently connected to Pilate to get his permission to take the body of Jesus from the cross, and bury him in his private tomb. The reason I mention Joseph of Arimathea here is to suggest—this is my contribution to Barbiero’s theory—that he might have been invented as a symbolic alter ego of Flavius Josephus.

That being said, Barbiero perhaps overrates the authenticity of Josephus’ references to Jesus, John the Baptist and James. The question remains unsettled. I find the whole *Testimonium Flavianum* entirely, and not just partially suspicious. It figures in all Greek manuscripts, but could have been added in the second or third century. I’ll get back to this problem.

The Mystery Cult of Mithras

To explain how a secret brotherhood of priestly Jews could ultimately convert the Empire to the cult of a Jewish messiah, Barbiero puts forward another bold theory, based on the intimate connection between Christianity and Mithraism.

The cult of Mithras, associated to Sol Invictus, experienced its rapid development in Rome at the time of Domitian. As Barbiero explains, it “was not a religion, but an esoteric association reserved exclusively for men. All the participants were priests, at least from the fourth level up, and among them, there were differences only of hierarchy determined by the level of initiation” (p. 164). Most *mithraea* were underground crypts, and many are now found under churches. “Both the written sources and the archaeological testimonies demonstrate that from Domitian on, Rome always remained the most important center of this organization, which had become deeply rooted at the very heart of the imperial administration both in the palace and among the Praetorian Guard” (p. 160).



Mithras slaughtering the bull, c. 150 AD

Tertullian and other Christian authors note the parallels between Mithraism and Christianity and attribute them to *imitatio diabolica*: Mithras is said to be a demon who imitated the Christian sacraments to lead men astray. Historians generally agree that the imitation proceeded in the opposite direction.

The parallels should not be overstated. For instance, the fact that both Mithras and Jesus were born at the winter solstice is hardly significant since that is a late development in the case of Christianity (it has no basis in the Gospels), and applies to many other divinities. But there are many other similarities, such as the Mithraic ceremony “during which they consumed consecrated bread and wine in memory of the last supper of Mithras” (p. 162).

> The Mithraic organization was presided over by a supreme head known as the *pater partum* [shortened as *papa*], who governed from a grotto on the Vatican hill in Rome, where Constantine had the basilica of St. Peter built in 322. This cave of the Vatican (the so-called *Phrygianum*, which is still situated at the foot of the present basilica) remained the central seat of the cult of Mithras until the death of the last *pater patrum*, the senator Vectius Agorius Praetextatus, in AD 384. Immediately afterward, the cult of Mithras was officially abolished and the cave was occupied by Syricius (the successor of the bishop of Rome, Damasus), who adopted the name of the head of the Mithraic sect, *pater patrum*, or pope, for the first time in the history of the church. He also adopted the same clothing and sat on the same chair, which became the throne of St. Peter in Rome. Mithraic designs were—and still are—engraved on this throne. Sol Invictus Mithras, who, according to historians, had the belief of the majority in the Roman senate, in the army, and in the public administration, vanished almost immediately, without any killing, persecution, exile, or forced abjuration. Overnight, the Roman senate, stronghold of the cult of Mithras, discovered that it was totally Christian. […] The seat, the robes, the title, and the prerogatives of the *pater patrum* were not the only things that passed from the cult of Mithras to the church. Besides the similarities in doctrines and rituals, we find in Christian churches the stone table in front of the apse—the altar where the disc of the sun was exhibited in the mithraea. We also find the stole, the bishop’s headpiece (still called a mitre), the robes, the colors, the use of incense, the aspergillum, the candles lit in front of the altar, the genuflexions, and not least of all, the most representative object that dominates the Christian rite: the exhibition of the Host, which is contained in a disc from which the sun radiates, the monstrance. (pp. 162-164)

The cult of Mithras, notes Barbiero, “prospered almost in symbiosis with Christianity—to the point that Christian churches very often rise above or next to places of Mithraic worship. This is the case, for example, with the basilicas of St. Clement, St. Stephen Rotundus, St. Prisca, and so on, which sprang up over grottos dedicated to the worship of Sol Invictus” (p. 32).

Subscribe to New Columns

Barbiero concludes that Mithraism and Christianity “were not two religions in competition, as we often read, but were two institutions of a different nature that were closely connected,” or “two sides of the same coin.” (p. 163). He gathers that the initiatory cult of

Mithras had been transformed under the Flavians into a kind of freemasonry, which promoted Christianity as an exoteric religion for the people.

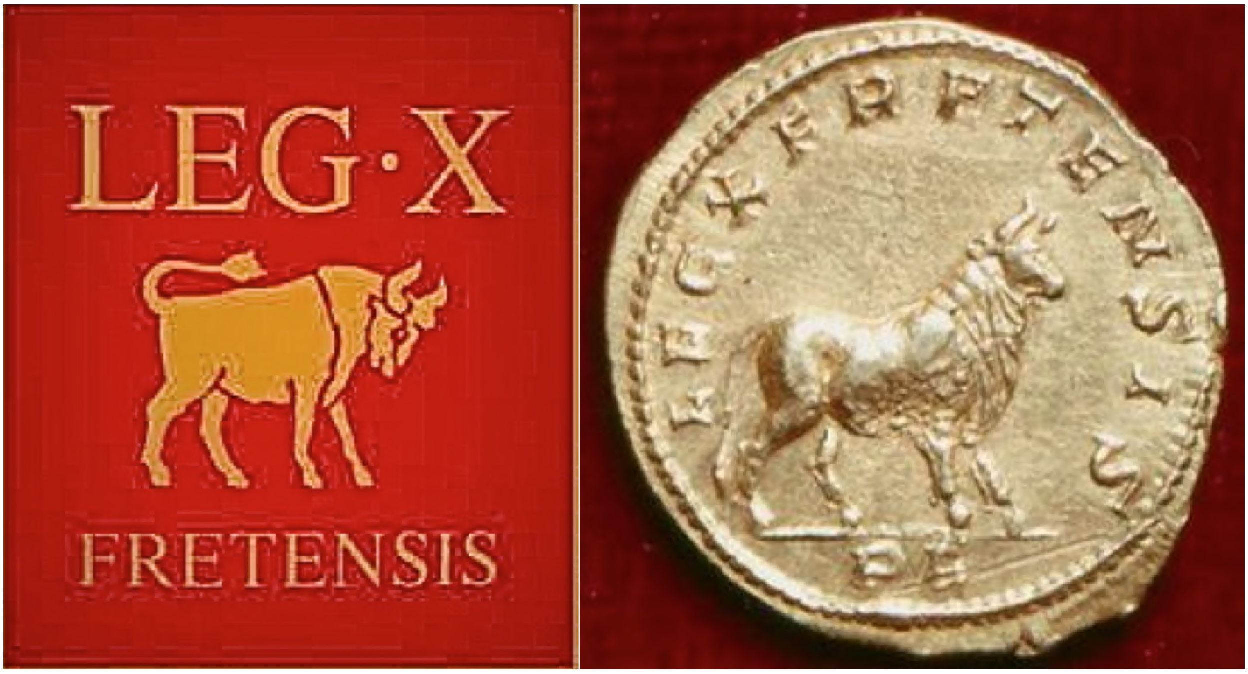
But obviously Christianity does not derive entirely from Mithraism: it has Jewish roots. How did Mithraism mix with Judaism? This Barbiero explains with the hypothesis that, under the Flavians, the priestly Jews entered the Mithraic priesthood in a concerted strategy to take it over and Judaize it—just like they would do with Freemasonry centuries later. From the time of Domitian, the followers of Mithraism "were freedmen of the imperial family of the Flavians—and consequently, in all likelihood, Romanized Jews" (p. 159). "Sol Invictus Mithras was the cover behind which hid the secret esoteric organization re-created in Rome by the Mosaic priestly family that had escaped the massacre in Jerusalem" (p. 173). *I am not convinced here.* The hypothesis of the takeover of Mithraism by Jewish priests is a weak link in Barbiero's chain of hypotheses. Mithraism is clearly not a Jewish cult, and the thesis of its subversion by Jewish priests in the first century AD rests on very little evidence.

However, a closer look at the Eastern origin of Mithraism may enlighten us. Plutarch explains (*Parallel Lives* xxiv, 7) that the cult of Mithras was first brought from Asia Minor after Pompey defeated Mithridates VI, king of Pontus, who, although of Persian origin, ruled over Anatolia. Mithras is a Phrygian god—hence his Phrygian hat—, and Mithridates means "gift of Mithras." Roman historian Appian of Alexandria, in *The Foreign Wars,* describes the third Mithridatic war as a world war, and says that "in the end it brought the greatest gain to the Romans; for it pushed the boundaries of their dominion from the setting of the sun to the river Euphrates." While searching for more information on Mithraism, I came across a book by Cyril Glassé titled in *Mithraism, the Virus that Destroyed Rome* (2016). Although the book is of unscholarly quality, its central insight is worth considering:

> The religion of Mithraism was a Trojan Horse left behind on the beach by Mithridates VI of Pontus as a poison for the Romans to be taken with a bowl of cherries. […] Mithraism was a cult of himself designed to subvert and destroy Rome. That cult has left its mark on Western Civilization.

According to Glassé, the sacrifice of the bull, or *Taurobolium,* which is represented on countless reliefs, was a cryptic call for vengeance against Rome: the bull represents Rome, while Mithras is Mithridates *,* This theory is strikingly similar to Barbiero's, only with Phrygians instead of Judeans as the conspirators against Rome. Glassé's thesis is also just as unsubstantiated as Barbiero's, but both can reinforce each other if we remember that Phrygians and Judeans had been vanquished by Pompey during the same military campaign in 63 BC, that there were many Jews in Mithridates' kingdom, and that many captives of both nations were brought together to Rome in the first century BC. They shared a common fate and, perhaps, a common aspiration for revenge.

I can't think of a particular reason why the bull would symbolize Rome for the Jewish captives of Pompey, but I came across an interesting detail that could explain why it could symbolize Rome for the Jewish captives of Vespasian: the Roman *Legio X Fretensis,* who was centrally involved during the Jewish war—from the attack of Judea in 66 to the capture of Masada in 72, through the siege of Jerusalem leading to the destruction of the Temple in 70—, had the bull as its symbol.



The banner of the *Legio X Fretensis,* and a golden *aureus* in its honor

Barbiero is leading up to the notion that Jews not only imposed a Jewish religion to the Empire, but actually took over its leadership when the emperor was replaced by the pope:

> The goal of the strategy was the complete substitution of the ruling class of the Roman Empire with the descendants of the priestly family that had survived the destruction of Jerusalem and the Temple. This result was achieved in less than three centuries, by which time all the ancient religions had been eliminated and substituted with Christianity, and the primitive Roman nobility had been virtually annihilated and replaced by members of the family of priestly origin that had accumulated all the power and wealth of the Empire. (p. 184)

This thesis is the groundwork for the last two parts of Barbiero's book, on "The Judeo-Christian Roots of European Aristocracy," and on the "the Mosaic Origins of Modern Secret Societies." These parts, although quite speculative, are rife with informative tidbits and fresh insights into those mysterious and fascinating subjects. The first part about Moses' bloodline is also original and well argued, but not directly relevant to the issue discussed here.

The Jesus Question: How fake is the Good News?

I regard Barbiero's book as a fruitful attempt to solve the mystery of how the Jews created Christianity and made it the Roman religion. But it certainly doesn't give the full story. Much happened in the next three centuries that needs to be clarified. One important context, which is seldom considered, is the "Crisis of the Third Century" (235-284), during which “the Roman Empire nearly collapsed under the combined pressures of barbarian invasions and migrations into the Roman territory, civil wars, peasant rebellions, political instability” (Wikipedia), but also cataclysmic events and widespread diseases such as the Plague of Cyprian (c. 249-262), that was said to kill up to 5,000 people a day in Rome.[22] In such a context, the apocalyptic flavor of early Christianity must have been a key factor of its success. Interestingly, the apocalyptic Book of Revelation, the latest included into the Christian canon, is considered by some scholars to be a Christianized edition of a Jewish apocalypse, because, except for its prologue and epilogue (from 4:1 to 22:15), it contains no recognizable Christian motif.[23]

There are also two important building blocks of Christianity that Barbiero’s focus on Roman Mithraism leaves out: the Gospels’ life of Jesus, and Paul’s mystical Christ. How did they originate, and how were they integrated? The connection between them is one of the most difficult problems concerning the birth of Christianity. For, as Earl Doherty writes in *The Jesus Puzzle: Did Christianity begin with a mythical Christ* (1999), a book that has sent a shockwave in Jesus scholarship (here quoted from this 600-page pdf): “Not once does Paul or any other first century epistle writer identify their divine Christ Jesus with the recent historical man known from the Gospels. Nor do they attribute the ethical teachings they put forward to such a man.” Christ is simply for Paul a celestial deity who has endured an ordeal of incarnation, death, burial and resurrection, and who communicates to his devotees through dreams, visions and prophecies. Such gnostic Christology has roots in mystery religions long predating Jesus. It is difficult to explain how a human Jesus could be transformed into such a divine Christ in a few decades, during the lifetime of those who knew him.

> The first difficulty is that the vast majority of the earliest Christians were, of course, Jews. ‘God is One,’ says the most fundamental of Jewish theological tenets. Moreover, the Jewish mind had an obsession against associating anything human with God. He could not be represented by even the suggestion of a human image, and Jews in their thousands had bared their necks before Pilate’s swords simply to protest against the mounting of military standards bearing Caesar’s image within sight of the Temple. The idea that a man was a literal part of God would have been met by any Jew with horror and apoplexy.
> And yet we are to believe that Jews were immediately led to elevate Jesus of Nazareth to divine levels unprecedented in the entire history of human religion. We are to believe not only that they identified a crucified criminal with the ancient God of Abraham, but that they went about the empire and practically overnight converted huge numbers of other Jews to the same outrageous—and thoroughly blasphemous—proposition. Within a handful of years of Jesus’ supposed death, we know of Christian communities in many major cities of the empire, all presumably having accepted that a man they had never met, crucified as a political rebel on a hill outside Jerusalem, had risen from the dead and was in fact the pre-existent Son of God, creator, sustainer, and redeemer of the world. / Since many of the Christian communities Paul worked in existed before he got there, and since Paul’s letters do not support the picture Acts paints of intense missionary activity on the part of the Jerusalem group around Peter and James, history does not record who performed this astounding feat.[24]

The simplest way to overcome this difficulty is to assume that the transformation of the human Jesus into the cosmic Christ (or the other way round, as Doherty suggests) didn’t happen spontaneously, but was engineered by connecting several elements, with the aim of fabricating a Judeo-Hellenistic syncretic religion.

Paul’s letters were first collected in the first half of the second century by Marcion of Sinope who also included in his canon a short *evangelion* (he was the first to use the term), but rejected the Jewish Tanakh. Around 208, Tertullian, a Carthaginian of probable Jewish origin, complained that “the heretical tradition of Marcion filled the universe” (*Against Marcion* v, 19). He also tells us that, during the time of Marcion, another Gnostic teacher named Valentinus almost became bishop of Rome. In the third century AD appeared the Persian Mani, who called himself “apostle of Jesus Christ,” but rejected any Jewish influence. Manicheans became the label pinned by the Catholic Church on all the Gnostic movements that came from the East, such as the Paulicians from Anatolia in the eighth century, or the Bogomils from Bulgaria in the ninth century, the ancestors of the Cathars who were eradicated from the south of France in the early thirteenth century. All these movements, which can be seen as successive waves of the same movement, venerated Paul and rejected the Torah, whose god they regarded either as an evil demiurge, a deceptive demon, or a malicious fiction.

In the fourth century, Gnostic Christianity was still alive and flourishing. The monastic library of the Egyptian Brotherhood of Saint Pachomius, the first known Christian monastery, contained a great wealth of Gnostic literature (including the Gospel of

Thomas), amid Platonic, Hermetic, and Zoroastrian books. As New Testament scholar Robert Price tells in his fascinating book *Deconstructing Jesus* (2000):

> Apparently when the monks received the Easter Letter from Athanasius in 367 C.E., which contains the first known listing of the canonical twenty-seven New Testament books, warning the faithful to read no others, the brethren must have decided to hide their cherished "heretical" gospels, lest they fall into the hands of the ecclesiastical book burners.[25]

All these codices were hidden in a graveyard at Nag Hammadi, where they were discovered in 1945, revolutionizing our image of early Christianity. Scholars have since started to question the traditional view of Gnostics as dissenters who broke away from the Orthodox Church; rather, the Gnostics who never ceased claiming that Roman Catholics were corrupting the Gospel under Jewish influence, may have been right all along.
As I started delving into these questions, I discovered that a new school of New Testament exegesis, pioneered by Earl Doherty's *Jesus Puzzle,* claims that Christianity was born in myth, not in history. I had always assumed that Jesus' biography was too historically plausible to be a fiction. In my thirties, I had become fascinated by the quest for the historical Jesus and wrote a book on the "legendary" relationship between Jesus and John the Baptist, which argued that the Gospel writers falsified the genuine prophecies of John, and forged spurious praises of Jesus by John, and that much of the sayings attributed to Jesus (from the hypothetical Q document) were originally attributed to John.[26] Nevertheless, I didn't doubt the historicity of Jesus. But my recent journey into the "Christ Myth" theory has convinced me that the historical Jesus is more elusive than I thought. The Gospels, for one thing, are not as old as generally admitted (between the 70s and the 90s), for, as Doherty points out:

> Only in Justin Martyr, writing in the 150s, do we find the first identifiable quotations from some of the Gospels, though he calls them simply "memoirs of the Apostles," with no names. And those quotations usually do not agree with the texts of the canonical versions we now have, showing that such documents were still undergoing evolution and revision.

A late second-century date for the first narrative about Jesus is consistent with the hypothesis—that goes contrary to Barbiero's theory—that Josephus' *Antiquities of the Jews* originally contained a reference to John the Baptist and one to James the Just, but no reference to Jesus, who was later inserted between the two so that John could be presented as Jesus' precursor and James as his brother and heir. There is much evidence that James, like John the Baptist before him, was a famous figure in his own right. According to biblical scholar Robert Eisenman, author of *James, the Brother of Jesus: The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls*, James is identical to "the Teacher of Righteousness" mentioned in some of the Dead Sea Scrolls, which have been dated too early. Strangely,

> the person of James is almost diametrically opposed to the Jesus of Scripture and our ordinary understanding of him. Whereas the Jesus of Scripture is anti-nationalist, cosmopolitan, antinomian—that is, against the direct application of Jewish Law—and accepting foreigners and other persons of perceived impurities, the Historical James will turn out to be zealous for the Law, and rejecting of foreigners and polluted persons generally.

His death by stoning in 62 “was connected in popular imagination with the fall of Jerusalem in 70 CE in a way that Jesus’ some four decades before could not have been.”

> Variant manuscripts of the works of Josephus, reported by Church fathers like Origen, Eusebius and Jerome, all of whom at one time or another spent time in Palestine, contain materials associating the fall of Jerusalem with the death of *James*—not with the death of Jesus. Their shrill protests, particularly Origen’s and Eusebius’, have probably not a little to do with the disappearance of this passage from all manuscripts of the *Jewish War* that have come down to us.[28]

Jesus scholars of the “mythicist” school—by opposition to “historicist”—refrain from expressing their conclusion in conspiratorial terms. In his book *On the Historicity of Jesus, Why We Might Have Reason For Doubt,* Richard Carrier writes: “the Jesus we know originated as a mythical character,” and only “later, this myth was mistaken for history (or deliberately repackaged that way).” But I find “mistaken” very unlikely, and “deliberately repackaged” much more probable. Carrier actually suggests that the fundamental structure of the narrative was borrowed from a well-established Roman mythical pattern:

> In Plutarch’s biography of Romulus, the founder of Rome, we are told he was the son of god, born of a lowly shepherd; then as a man he becomes beloved by the people, hailed as king, and killed by the conniving elite; then he rises from the dead, appears to a friend to tell the good news to his people, and ascends to heaven to rule from on high. Just like Jesus.
>
> Plutarch also tells us about annual public ceremonies that were still being performed, which celebrated the day Romulus ascended to heaven. The sacred story told at this event went basically as follows: at the end of his life, amid rumors he was murdered by a conspiracy of the Senate (just as Jesus was “murdered” by a conspiracy of the Jews—in fact by the Sanhedrin, the Jewish equivalent of the Senate), the sun went dark (just as it did when Jesus died), and Romulus’s body vanished (just as Jesus’ did). The people wanted to search for him but the Senate told them not to, “for he had risen to join the gods” (much as a mysterious young man tells the women in Mark’s Gospel). Most went away happy, hoping for good things from their new god, but “some doubted” (just as all later Gospels say of Jesus: Mt 28.17; Lk 24.11; Jn 20.24-25; even Mk 16.8 implies this). Soon after, Proculus, a close friend of Romulus, reported that he met Romulus “on the road” between Rome and a nearby town and asked him, “Why have you abandoned us?”, to which Romulus replied that he had been a god all along but had come down to earth and become incarnate to establish a great kingdom, and now had to return to his home in heaven (pretty much as happens to Cleopas in Lk 24.13-32). Then Romulus told his friend to tell the Romans that if they are virtuous they will have all worldly power.
>
> […] Livy’s account [*History* 1.16], just like Mark’s, emphasizes that “fear and bereavement” kept the people “silent for a long time”, and only later did they proclaim Romulus “God, Son of God, King, and Father”, thus matching Mark’s “they said nothing to anyone”, yet obviously assuming that somehow word got out.
>
> It certainly seems as if Mark is fashioning Jesus into the new Romulus, with a new, superior message, establishing a new, superior kingdom. This Romulan tale looks a lot like a skeletal model for the passion narrative: a great man, founder of a great kingdom, despite coming from lowly origins and of suspect parentage, is actually an incarnated son of god, but dies as a result of a conspiracy of the ruling council, then a darkness covers the land at his death and his body vanishes, at which those who followed him flee in fear (just like the Gospel women, Mk 16.8; and men, Mk 14.50-52), and like them, too, we look for his body but are told he is not here, he has risen; and some doubt, but then the risen god ‘appears’ to select followers to deliver his gospel.
>
> There are many differences in the two stories, surely. But the similarities are too numerous to be a coincidence—and the differences are likely deliberate. For instance, Romulus’s material kingdom favoring the mighty is transformed into a spiritual one favoring the humble. It certainly looks like the Christian passion narrative is an intentional transvaluation of the Roman Empire’s ceremony of their own founding savior’s incarnation, death and resurrection. Other elements have been added to the Gospels—the story heavily Judaized, and many other symbols

> and motifs pulled in to transform it—and the narrative has been modified, in structure and content, to suit the Christians' own moral and spiritual agenda. But the basic structure is not original.[29]

Other scholars have long identified strong parallels between the life of Jesus and the legendary lives of holy men such as Pythagoras or Appolonius of Tyana. In the later, for example, we find that Appolonius, after a lifetime of doing miracles, healing the sick, casting out demons, and raising the dead, was delivered by his enemies to the Roman authorities. "Still," according to Bart D. Ehrman's summary, "after he left this world, he returned to meet his followers in order to convince them that he was not really dead but lived on in the heavenly realm."[30]

Robert Price has pointed another likely source for the Gospel narratives: Greek novels such as Chariton's *Chaereas and Callirhoe,* Xenophon's *Ephesian Tale*, Achilles Tatius' *Leucippe and Clitophon,* Heliodorus' *Ethiopian Story,* Longus' *Daphnis and Chloe, The Story of Apollonius, King of Tyre,* Iamblichus' *Babylonian Story*, and Petronius' *Satyricon.*

> Three major plot devices recur like clockwork in the ancient novels, which were usually about the adventures of star-crossed lovers, somewhat like modern soap operas. First, the heroine, a princess, collapses into a coma and is taken for dead. Prematurely buried, she awakens later in the darkness of the tomb. Ironically, she is discovered in the nick of time by grave robbers who have broken into the opulent mausoleum, looking for rich funerary tokens […]. The crooks save her life but also kidnap her, since they can't afford to leave a witness behind. When her fiancé or husband comes to the tomb to mourn, he is stunned to find the tomb empty and first guesses that his beloved has been taken up to heaven because the gods envied her beauty. In one tale, the man sees the shroud left behind, just as in John 20:6-7.
>
> The second stock plot device is that the hero, finally realizing what has happened, goes in search of the heroine and eventually runs afoul of a governor or king who wants her and, to get him out of the way, has the hero crucified. Of course, the hero always manages to get a last-minute pardon, even once affixed to the cross, or he survives crucifixion by some stroke of luck. Sometimes the heroine, too, appears to have been killed but winds up alive after all.
>
> Third, we eventually have a joyous reunion of the two lovers, each of whom has despaired of ever seeing the other again. They at first cannot believe they are not seeing a ghost come to comfort them. Finally, disbelieving for joy, they are convinced that their loved one has survived in the flesh.

As I have noted in my article "The Crucifixion of the Goddess," the love romance pattern is still apparent in the Gospel, where the risen Jesus appears first to his longtime follower Mary Magdalene, who, perhaps for that reason, was regarded as Jesus' soul mate by many Gnostics.[31]

Price quotes the following passage from Chariton's *Chaereas and Callirhoe,* where Chaereas discovers the empty tomb of his beloved:

> When he reached the tomb, he found that the stones had been moved and the entrance was open. [Cf. John 20:1] He was astonished at the sight and overcome by fearful perplexity at what had happened. [Cf. Mark 16:5] Rumor—a swift messenger—told the Syracusans this amazing news. They all quickly crowded round the tomb, but no one dared go inside until Hermocrates gave an order to do so. [Cf. John 20:4-6] The man who went in reported the whole situation accurately. [Cf. John 19:35; 21:24] It seemed incredible that even the corpse was not lying there. Then Chaereas himself determined to go in, in his desire to see Callirhoe again even dead; but though he hunted through the tomb, he could find nothing. Many people could not believe it and went in after him. They were all seized by helplessness. One of those standing there said, "The funeral offerings have been carried off [Cartlidge's translation reads: "The shroud has been stripped off"—cf. John 20:6-7]—it is tomb robbers who have done that; but what about the corpse—where is it?" Many different suggestions circulated in the crowd. Chaereas looked towards the heavens, stretched up his arms, and cried: "Which of the gods is it, then, who has become my rival in love and carried off Callirhoe and is now keeping her with him…?

Later on, Callirhoe, reflecting on her vicissitudes, says, "I have died and come to life again." Later still, she laments, "I have died and been buried; I have been stolen from my tomb." In the meantime, poor Chaereas is condemned to the cross, which he has to carry himself. But in the last minute, just before being nailed, his sentence is commuted, and he is taken down from the cross. "Here, then," comments Price, "is a hero who went to the cross for his beloved and returned alive. In the same story, a villain is likewise crucified, though since he is gaining his just deserts, he is not reprieved. This is Theron, the pirate who carried poor Callirhoe into slavery. 'He was crucified in front of Callirhoe's tomb.'"

Did some Jews, by some concerted and persistent Hasbara, brainwash the Romans with an unbelievable Jewish tale plagiarized from Greek novels, Roman myths, and Mithraic cult? Surely there are other ways to look at Christianity than as a Jewish trick. But I find the hypothesis worth considering. I hear on this webzine a lot of complaint against Jewish cultural colonization. I am merely suggesting that it didn't start yesterday.

Laurent Guyénot has an engineer's degree (ENSTA, Paris) and a PhD in Medieval Studies (Sorbonne, Paris). He is the author of *From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations*, and *"Our God is Your God Too, But He Has Chosen Us": Essays on Jewish Power* (a collection of earlier Unz Review articles). He has also written *JFK-9/11: 50 years of Deep State* (banned from Amazon) and is the co-author of a new film on "Israel and the Assassinations of the Kennedy Brothers."

Notes

[1] Translated from the French: Primo Levi, *Lilith et autres nouvelles,* Le Livre de Poche, 1989.

[2] Jacob Neusner, *Judaism and Christianity in the Age of Constantine: History, Messiah, Israel, and the Initial Confrontation,* University of Chicago Press, 1987 , pp. ix-xi.

[3] Read Thomas Römer, *The Invention of God,* Harvard UP, 2015, pp. 137-138, or Hyam Maccoby, *The Sacred Executioner,* Thames & Hudson, 1982, pp. 13-51. I broached on this topic in my book *"Our God Is Your God Too, But He Has Chosen Us": Essays on Jewish Power,* AFNIL, 2020, pp. 42-45.

[4] Royston Lambert, *Beloved and God: The Story of Hadrian and Antinous,* Phoenix Giant, 1984; Christopher Jones, *New Heroes in Antiquity, op. cit.,* pp. 75–83.

[5] Stendhal, *Love,* Penguin Classics, 2000, p. 83.

[6] Giles Corey, *The Sword of Christ: Christianity from the Right, or The Christian Question,* Independently published, 2020, p. xiii.

[7] Richard Dawkins, *The God Delusion,* Houghton Mifflin, 2006, p. 51.

[8] Joseph Mélèze Modrzejewski, *The Jews of Egypt, From Rameses II to Emperor Hadrian,* Princeton University Press, 1995, pp. 48-49, 66.

[9] Martin Bernal, *Geography of a Life,* chap. 45, *"Jews and Phoenicians,"* pp. 386-394.

[10] Nahum Goldmann, *Le Paradoxe juif. Conversations en français avec Léon Abramowicz*, Stock, 1976, p. 36; Heinrich Graetz, *Histoire des Juifs,* A. Lévy, 1882 (on fr.wikisource.org), tome I, p. 413-428.

[11] The earliest gospel, the Gospel of Mark, is commonly dated in the late 60s, but that date is much too early, especially since it mentions the destruction of the Temple.

[12] Tacitus wrote in the *Annals* (xv, 44) that Nero accused Christians of starting the great fire of Rome in 64, and had many of them "thrown to the beasts, crucified, and burned alive." But this is the only attestation of that story, and some modern scholars have cast doubt on its credibility: Richard Carrier sees it as a later Christian interpolation, and Brent Shaw argues that Nero's persecution is a myth (Wikipedia.). There is one other mention of persecution against Christians before the third century, in a letter written to Trajan by Pliny the Younger, governor of Bithynia (north of Asia Minor). But this letter is of dubious authenticity as well, belonging to a book of 121 letters found in the sixteenth century, copied, and lost again.

[13] Paul Mattei, *Le Christianisme antique: De Jésus à Constantin*, Armand Colin, 2011, p. 119.

[14] Emily A. Schmidt, "The Flavian Triumph and the Arch of Titus: The Jewish God in Flavian Rome," *UC Santa Barbara: Ancient Borderlands Research Focus Group*, 2010, retrieved from https://escholarship.org/uc/item/9xw0k5kh

[15] Trajan is said to have had a pro-Jewish wife, Pompeia Plotina, and he once sentenced to death a Greek dignitary named Hermaiskos for having complained that the emperor's entourage was "full of impious Jews." (Joseph Mélèze Modrzejewski, *The Jews of Egypt – From Rameses II to Emperor Hadrian,* Princeton University Press, 1997, p. 193-196). But Hadrian is credited for having banned circumcision, and, when faced in 132 with a new anti-Roman Jewish uprising in Judea, led by Simon bar Kokhba, he destroyed Jerusalem once more, converted it into a Greek city named Aelia Capitolina, and forbade Jews to enter it.

[17] According to 1Kings 10:14, the amount of gold hoarded each year into Salomon's temple was "666 talents of gold" (1 talent = 30kg). Salomon's treasure may be legendary, but it illustrates what the Jerusalem Temple still meant for the priests of the first century AD.

[18] Because the Copper Scroll is part of the so-called Dead Sea Scrolls, which have been wrongly assigned an Essenian origin for decades, its content was long considered fictional. The revision of this misguided theory, pioneered by Norman Golb in *Who wrote the Dead Sea scrolls?: The search for the secret of Qumran,* Scribner, 1995, has corrected that bias.
[19] Flavio Barbiero, *The Secret Society of Moses: The Mosaic Bloodline and a Conspiracy Spanning Three Millennia,* Inner Traditions, 2010, p. 111.
[21] Cyril Glassé, *Mithraism, the Virus that Destroyed Rome*, Revelation , 2016.
[22] Kyle Harper, *The Fate of Rome: Climate, Disease, and the End of an Empire,* Princeton UP, 2017.
[23] See for example James Charlesworth, *Jesus within Judaism,* SPCK, 1989.
[24] Earl Doherty, *The Jesus Puzzle: Was There no Historical Jesus?* on this 600-page pdf, pp. 33 and 16.
[25] Robert Price, *Deconstructing Jesus,* Prometheus Book, 2000, archive.org, pp. 44-45.
Subscribe to New Columns
[26] Recent scholars arguing along those lines include Karl H. Kraeling, *John the Baptist*, Charles Scribner's Sons, 1951; Charles H. H. Scobie, *John the Baptist,* Fortress Press, 1964; W. Barnes Tatum, *John the Baptist and Jesus: A Report of the Jesus Seminar,* Polebridge Press, 1994; Joan Taylor, *The Immerser: John the Baptist within Second Temple Judaism*, Wm B. Eerdmans, 1996; Robert L. Webb, *John the Baptizer and Prophet: A Socio-Historical Study,* Sheffield Academic Press, 1991; Walter Wink, *John the Baptist in the Gospel Tradition,* Cambridge UP, 1968.
[27] Earl Doherty, *The Jesus Puzzle, op. cit.,* p. 52 .
[28] Robert Eisenman, *James the Brother of Jesus: The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls*, Viking Penguin, 1996.
[29] Richard Carrier, *On the Historicity of Jesus, Why We Might Have Reason For Doubt,* Sheffield Phoenix Press, 2014, p. 56.
[30] Bart D. Ehrman *Did Jesus Exist?: The Historical Argument for Jesus of Nazareth,* HarperCollins, USA. 2012, p. 208, quoted from Wikipedia.
[31] Elaine Pagels, *The Gnostic Gospels,* Weidenfeld & Nicolson, 1979.

Blood and Soul, by Laurent Guyénot

UR unz.com/article/blood-and-soul

Laurent Guyénot

March 27, 2021

"We are survival machines-robot vehicles blindly programmed to preserve the selfish molecules known as genes." This is Richard Dawkins in *The Selfish Gene*. His selfish gene theory, he remarked in 1989, "has become textbook orthodoxy," because it is merely "a logical outgrowth of orthodox Neo-Darwinism, but expressed as a novel image."

The image is misleading. Dawkins doesn't literally believe that genes are selfish entities with a will to replicate themselves. If they were, they would be like animating souls. In the Darwinian world where Dawkins lives, genes are not souls, but merely molecules ruled by the determinist laws of chemistry. And they are the result of a series of chemical accidents over millions of years, starting from the first self-replicating protein.

Notwithstanding scientists' arrogant claims, the function of genes remains highly mysterious—and overrated. If genes did what the Dawkinses tell us, we would be 99 percent identical to chimps. We are not. On the chemical level perhaps, but we are not chemical beings. We are spiritual beings. Obviously, the hardware of genetics does not explain the totality of our inborn ancestral inheritance.

"Blood" is the name people used to give to the spiritual qualities that pass from generation to generation, before they knew anything about DNA. The idea is that we are genealogical beings, spiritually as well as physically. How does it work? Do we have an ancestral or a racial collective soul? How do "blood" or "genes" account for the sense of kinship that forms the basis of organic societies—what Ludwig Gumplowicz called the "syngenic feeling"?

By reading about White advocacy and "race realism" for the last couple of years, including on this site, I have learned much about what is deceptive in liberal ideologies, but I have not found a satisfying philosophical alternative, a theory of man that would explain the spiritual and social importance of kinship, lineage, ancestry, ethnicity and race.

Cultural wars are fought with cultural weapons, and it seems to me that most "race realists" are using inappropriate weapons, such as Darwinism or Christianism. Those weapons are actually used by our opponents with more efficiency: the mainstream Darwinian dogma is that race is a myth, and the only thing that should matter for Christians is that under Christ all men are brothers. I have already written about the flaws of Christian anthropology (here and here). Now I wish to focus on Darwinism, our aggressively dominant anthropological paradigm. I will start with a critic of Darwinism, both as a nihilist theory of life and as a moribund scientific paradigm. Then I will present alternative views of life and evolution, from Intelligent Design to Rupert Sheldrake's "morphic resonance". They are, fundamentally, improved versions of Platonism, which may also be called Idealism. Finally, I will explain how this Platonic science of biological organisms is relevant for understanding the nature of social organisms, as Alexander Dugin also argues in *Political Platonism*.

The Darwinian Catastrophe

First, a clarification: a distinction must be made between Darwin's theory of how vegetal and animal species appeared from previous ones, and what is commonly called "social Darwinism," but should really be called Spencerism. Although Herbert Spencer, who coined the phrase "survival of the fittest", expressed great enthusiasm for Darwin's book, his sociological views predate Darwin's biological theory, and do not depend on it. Sociological concepts cannot validate Darwin's theory of the "origin of species", which is the only thing that deserves the name "Darwinism". It must also be pointed out, as Dawkins does, that the concept of "group selection", which is useful for understanding race relations, is incompatible with the Darwinian mechanism of natural selection, since altruistic individuals who are willing to sacrifice themselves for the group have less chance of survival. Incidentally, since altruism and group selection do exist even in the animal kingdom, Darwin was right when he said: "I look at it as absolutely certain that very much in the *Origin* will be proved rubbish."

But before I expose the scientific fallacy of Darwinism, let's talk about its impact on our civilization. As Nietzsche correctly characterized it in the second of his posthumous *Untimely Meditations*, Darwinism means essentially, to the layman, "the lack of all radical difference between man and beast". And Nietzsche saw that as a philosophical atomic bomb:

> if we have these [ideas] thrust on the people in the usual mad way for another generation, no one need be surprised if that people drown on its little miserable shoals of egoism, and petrify in its self-seeking. At first it will fall asunder and cease to be a people. In its place perhaps individualist systems, secret societies for the extermination of non-members, and similar utilitarian creations, will appear on the theater of the future.

Although he characterized Darwinism as "a true but fatal idea", Nietzsche criticized the mechanical nature of the Darwinian model, and its neglect of the "will to power" inherent to life, of which he had learned from Arthur Schopenhauer. In his preface to the second edition of *On the Will in Nature* (1836)*,* five years before Darwin's *Origin of Species*, Schopenhauer had warned against

> the unparalleled zeal and activity displayed in every branch of Natural Science which, as this pursuit is mostly in the hands of people who have learned nothing else, threatens to lead to a gross, stupid Materialism, the *more immediately* offensive side of which is less the moral bestiality of its ultimate results, than the incredible absurdity of its first principles; for by it even vital force is denied, and organic Nature is degraded to a mere chance play of chemical forces.

Seventy years later, the English writer Bernard Shaw, in his preface to *Back o Methuselah (A Metabiological Pentateuch),* worried about the secular ethics of ruthless competition implicit in Darwinism, and blamed it for the Great War:

> Neo-Darwinism in politics had produced a European catastrophe of a magnitude so appalling, and a scope so unpredictable, that as I write these lines in 1920, it is still far from certain whether our civilization will survive it.[2]

As Shaw was writing this, Darwinism was imposing itself as the metaphysical framework of all "human sciences," and the foundation of a new idea of man, who is no longer distinguished from the animal kingdom by a qualitative leap. Sigmund Freud, among others, owed his success to having re-founded psychology on Darwinian principles, that is to say, on the predicate that the creative spirit of man was only a by-product of his (repressed) animal instincts: "It is merely the principle of pleasure […] which from the outset governs the operations of the psychic apparatus" (*Civilization and Its Discontents*, 1929). Since, according to Darwinian logic, procreation determines selection, it was naturally in the sex drive that Freud found the key to the human psyche.

Because we are now all living inside the Darwinian matrix, we don't easily measure its impact or see where it is driving us. Let's take, as a good indicator, the success of the latest Darwinian star Yuval Noah Harari, who sold close to 30 million copies in 60 languages. In *Sapiens: A Brief History of Humankind* (2015, first published in Hebrew in 2011), he hammers the point: we are no different from animals, and "life has no script, no playwright, no director, no producer—and no meaning." Then in *Homo Deus: A Brief History of Tomorrow* (2017) came the good news, the promise of redemption, the new alliance of man with himself, the prophecy of his self-deification by the miracle of high technology:

> Having reduced mortality from starvation, disease and violence, we will now aim to overcome old age and even death itself. Having saved people from abject misery, we will now aim to make them positively happy. And having raised humanity above the beastly level of survival struggles, we will now aim to upgrade humans into gods, and turn *Homo sapiens* into *Homo deus*.
> […] bioengineers will take the old Sapiens body, and intentionally rewrite its genetic code, rewire its brain circuits, alter its biochemical balance, and even grow entirely new limbs. They will thereby create new godlings, who might be as different from us Sapiens as we are different from Homo erectus. Cyborg engineering will go a step further, merging the organic body with non-organic devices such as bionic hands, artificial eyes, or millions of nano-robots that will navigate our bloodstream, diagnose problems and repair damage. …
> A bolder approach dispenses with organic parts altogether, and hopes to engineer completely non-organic beings. Neural networks will be replaced by intelligent software, which could surf both the virtual and non-virtual worlds, free from the limitations of organic chemistry. After 4 billion years of wandering inside the kingdom of organic compounds, life will break out into the vastness of the inorganic realm, and will take shapes that we cannot envision even in our wildest dreams. After all, our wildest dreams are still the product of organic chemistry.

Anne Hidalgo Le livre de la contre-attaque
Jean Birnbaum Les « faibles » face à l'islamisme
Le Point
www.lepoint.fr Hebdomadaire d'information du jeudi 20 septembre 2018 n° 2403
Entretien avec l'auteur de « Sapiens », Yuval Noah Harari
Le penseur le plus important du monde
Exclusif : son nouvel essai, « 21 leçons pour le XXIe siècle »
Spécial golf: Ryder Cup | Mode hommes avec Vincent Lacoste

Yuval Noah Harari
Homo deus

So goes the neo-neo-Darwinian doxa: by some genetic miraculous accident which produced the "Cognitive Revolution" 70,000 years ago, chemical determinism gave birth to infinite self-determinism, and the monkey-man is now turning himself into the god-man. Now Dawkins's "machine-robot" can start to upgrade itself into an eternal electronic zombie. Such fantasy of physical immortality and omnipotence sounds funny in today's time of Covidophobia, but of course there is a connection: it's all about spreading the philosophy that the purpose of life is to avoid death (individual physical death, that is).

The Mechanical View of Life

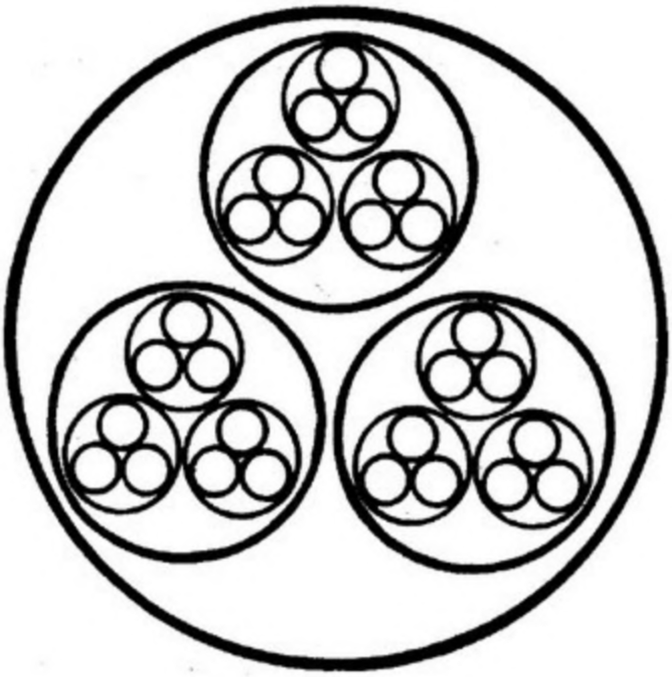
This collective mental disorder that causes a man to think of himself as a machine (is there a name for it in the DSM-5?)[3] can be traced back to Frenchman René Descartes (1596-1650). Descartes was fascinated from childhood by the new machinery of his age, and intuited that animals are no different from sophisticated automatons. Like everyone else, he was impressed by Kepler's claim that "the celestial machine is to be likened not to a divine organism but rather to clockwork," and decided that living organisms were also not organisms but machines.

According to the Aristotelian tradition followed by Thomas Aquinas, living beings differed essentially from inanimate matter by their inherent vital principle, or *anima*, which was conceived as surrounding the body rather than inside it. But since the cosmic organism was now deprived of its *anima mundi* and converted into a mechanism, Descartes wanted to get rid of the *anima* in animals too. He was cautious enough to make an exception for man, who had a rational soul located in the pineal gland.

Descartes' machine theory of life was continuously challenged by a school of thought that came to be called "vitalism" in the nineteenth century. Vitalists claimed that the phenomena of life cannot be fully explained by mechanical or chemical laws derived from the study of inanimate systems, and that the processes of morphogenesis and reproduction require an additional causal factor. For vitalists the evolution of species could be accounted for if the "élan vital" (Henri Bergson, *L'Évolution créatrice,* 1907) includes some sort of Schopenhauerian "will to evolve". Bergson wrote:

> the more we fix our attention on this continuity of life, the more we see that organic evolution resembles the evolution of a consciousness, in which the past presses against the present and causes the upspringing of a new form of consciousness, incommensurable with its antecedents.

Although the term "holism" was only coined in 1926 by Jan Smuts, it clarifies how vitalists distinguish organic from inorganic systems. In the words of Arthur Koestler (*The Ghost in the Machine,* 1967), every part of a *holarchy*, called a *holon*, "has a dual tendency to preserve and assert its individuality as a quasi-autonomous whole; and to function as an integrated part of an (existing or evolving) larger whole." In their development, holistic systems require some kind of teleological principle, a preexisting plan, in other words a Platonic or Aristotelian "Form".



A symbolic representation of holistic systems

In 1802, Jean-Baptiste de Lamarck thought to defeat vitalism with his doctrine of transformism, which explained how species evolved from one another by the inheritance of acquired characteristics. Darwin later proposed a different mechanism for evolution ("descent with modification"). Such theories of evolution had the advantage of making the God hypothesis superfluous: machines normally require a designer (Newton imagined God "very well skilled in mechanics and geometry"), but organisms do not, if they evolved progressively through spontaneous variations and natural selection. "Chance and necessity" created all life forms, from the bacteria to man.

With the rediscovery of Mendel's laws of heredity, Darwinism evolved into what Julian Huxley would call the "modern synthesis" (commonly called neo-Darwinism). In the 1930s, thanks to the electron microscope, the quest for the explanation of life moved from the cellular level to the molecular level. Biology became conceived as a branch of chemistry. Francis Crick, who shared in a Nobel Prize for the discovery of the structure of DNA, wrote in *Of Molecules and Men* (1966): "the ultimate aim of the modern movement in biology is in fact to explain *all* biology in terms of physics and chemistry."[6]

Ironically, the focus on the molecular level unveiled the mind-blowing complexity of living cells, which puts increasing pressure on the simplistic Darwinian model of evolution by accidental mutations.

Intelligent Design

Michael Behe explains in his best-selling book *Darwin's Black Box*:

> Biochemistry has demonstrated that any biological apparatus involving more than one cell (such as an organ or a tissue) is necessarily an intricate web of many different, identifiable systems of horrendous complexity. The “simplest” self-sufficient, replicating cell has the capacity to produce thousands of different proteins, and other molecules, at different times and under variable conditions. Synthesis, degradation, energy generation, replication, maintenance of cell architecture, mobility, regulation, repair, communication—all of these functions take place in virtually every cell, and each function itself requires the interaction of numerous parts.[7]

Can such tremendous complexity have happened by a Darwinian series of mistakes in the replication of genes, by chance alone? It is important to understand that, according to Darwin, the only creative process in evolution is “accidentally produced variations.” Natural selection creates nothing; it acts only negatively by eliminating disadvantageous variations. As Stephen Meyer puts it in *Darwin’s Doubt*, natural selection explains “only the survival of the fittest, not the arrival of the fittest.” This is a crucial point, hidden for the general public, who is naively led to believe that natural selection is a creative force. Richard Dawkins, for instance, deceives his readers when he writes in *The Selfish Gene* that, “evolution works by natural selections.” That statement is blatantly false within Darwinian science, but it is essential for Darwinian indoctrination.

And remember: Darwin knew nothing about genes. The smallest part of the organism that he could see was the cell, and the cell was for him a “black box”. He had no idea of the nature and causes of the “accidentally produced variations” that could miraculously give birth to selective advantages. It was not until the 1940s that accidental variations were determined to be errors in the replication in the DNA code. However, experiments show that spontaneous or induced genetic mutations only give birth to weaklings or monsters, which are often sterile. In other words, natural selection tends to preserve the genetic heritage by eliminating individuals who deviate too much from the standard.

Darwin insisted, and today’s neo-Darwinists keep insisting, that each variation must be very small, and that only the gradual accumulation of a great number of micromutations can produce a significant change. Behe underlines the biggest obstacle to this theory, with what he calls “irreducible complexity”. A system is “irreducibly complex” if it “is composed of several well-matched interacting parts that contribute to the basic function, wherein the removal of any one of the parts causes the system to effectively cease functioning.” The classic example is the eye. Gradual development of the human eye appears to be impossible, since its many sophisticated features are interdependent.

> The eye either functions as a whole or not at all. So how did it come to evolve by slow, steady, infinitesimally small Darwinian improvements? Is it really plausible that thousands upon thousands of lucky chance mutations happened coincidentally so that the lense and the retina, which cannot work without each other, evolved in synchrony? What survival value can there be in an eye that doesn’t see?[8]

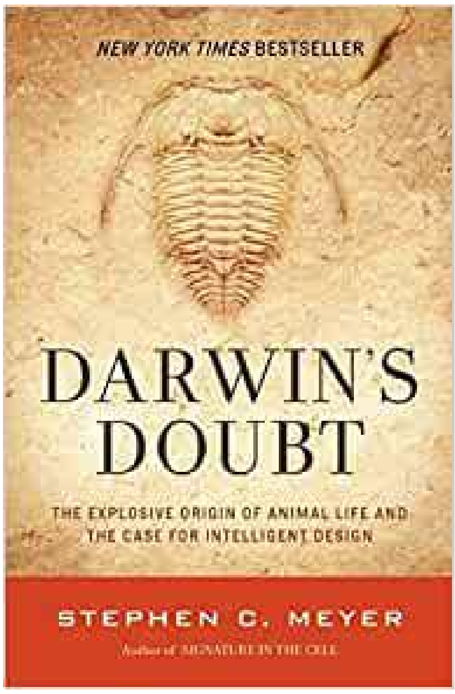
Note that the alternative to Darwin's gradualism know as "saltationism" doesn't solve that problem, and neither does Stephen Jay Gould's theory of "punctuated equilibria": the appearance of any "irreducibly complex" organ is still probabilistically impossible by mere blind mutation.

Michael Behe is a prominent biochemist who defends the hypothesis of "Intelligent Design". Since this movement argues that the complexity of life, that appears greater and greater with each new discovery, is the most compelling proof of the existence of God—or Mind, or Purpose—, deicide scientists have entered into crusade mode. Hence the aggressive campaign to ban university professors favorable to Intelligent Design, as documented in the film *Expelled: No Intelligent Allowed*. There is now a Darwinian selection in academia to eliminate non-Darwinian scientists. I happen to have experienced it on a small scale, when, after I received my doctorate degree, I was refused a university teaching position for the sole reason—it was clearly signified to me—that I had translated, edited and prefaced Phillip Johnson's book, *Darwinism on Trial*.

Intelligent Design advocate and populizer Stephen Meyer develops another key argument in his book *Darwin's Doubt*:

> "the entities that confer functional advantages on organisms—new genes and their corresponding protein products—constitute long linear arrays of precisely sequenced subunits, nucleotide bases in the case of genes and amino acids in the case of proteins. Yet, according to neo-Darwinian theory, these complex and highly specified entities must first arise and provide some advantage before natural selection can act to preserve them. Given the number of bases present in genes, and amino acids present in functional proteins, a large number of changes in the arrangement of these molecular subunits would typically have to occur before a new functional and selectable protein could arise. For even the smallest unit of functional innovation—a novel protein—to arise, many improbable rearrangements of nucleotide bases would need to occur before natural selection had anything new and advantageous to select."[9]

Meyer emphasizes that the revolution in biochemistry has led to the realization that life is not fundamentally about matter; it is about information. DNA "codes" information, which can be "transcribed" into RNA molecules, and then "translated" into a sequence of amino acids as protein molecules are synthesized. "Since the molecular biological revolution first highlighted the primacy of information to the maintenance and function of living systems, questions about the origin of information have moved decidedly to the forefront of discussions about evolutionary theory."[10] Random or accidental changes in any sequence carrying information degrades the information and can in no way add new information. That is why the major challenge to Darwinism has come from mathematicians: in 1966, a distinguished group of mathematicians, engineers, and scientists convened a conference at the Wistar Institute in Philadelphia called "Mathematical Challenges to the Neo-Darwinian Interpretation of Evolution."[11]


NEW YORK TIMES BESTSELLER
DARWIN'S DOUBT
THE EXPLOSIVE ORIGIN OF ANIMAL LIFE AND THE CASE FOR INTELLIGENT DESIGN
STEPHEN C. MEYER
Author of SIGNATURE IN THE CELL

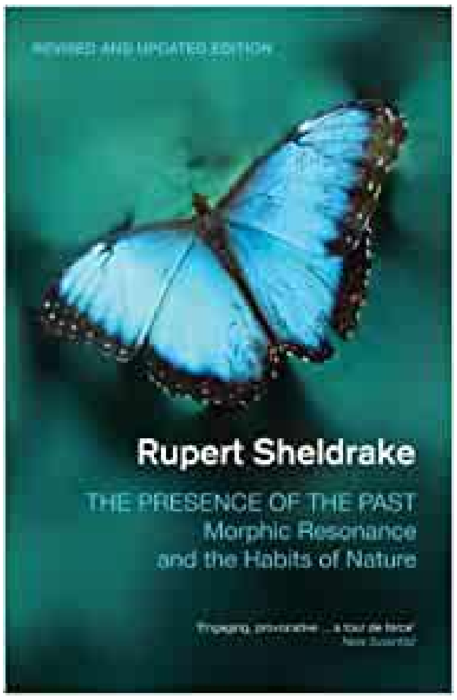
Morphogenetic Fields and Morphic Resonance

For Stephen Meyer, “the discovery of digital information in even the simplest living cells indicates the prior activity of a designing intelligence at work in the origin of the first life.”[12] But this “designing intelligence” need not necessarily be conceived as a transcendent God, external to his creation. In other words, the Intelligent Design paradigm should not be narrowed down to a modern version of the watchmaker (the computer-maker), who creates new models once in a while. It is also possible to follow a more pantheist or animist line of thinking and assume that intelligence (or mind, which includes will and emotion) is inherent to life itself. Documentaries on the intelligence of plants can help (here, here or here).
Cambridge biologist Rupert Sheldrake argues along this line: “Living organisms may have an internal creativity, as we do ourselves.”[13] But Sheldrake gets more interesting when he introduces the notion of “morphogenetic fields”. He did not invent it, and gives credit to Hans Spemann, Alexander Gurwitsch and Paul Weiss, who in the early 1920s proposed that morphogenesis is organized by “developmental”, “embryonic”, or “morphogenetic” fields. These fields organize the development of the embryo, and guide the processes of regulation and regeneration after damage.

> The specific nature of the fields, according to Weiss, means that each species of organism has its own morphogenetic field, although fields of related species may be similar. Moreover, within the organism there are subsidiary fields within the overall field of the organism, in fact a nested hierarchy of fields within fields.[14]

Thinking in terms of fields is necessary, Sheldrake argues, because genetic information cannot be located only within the genes:

> “The concept of genetic programs is based on an analogy with computer programs. The metaphor implies that the fertilized egg contains a preformed program that somehow coordinates the organism’s development. But the genetic program must involve something more than the chemical structure of DNA, because identical copies of DNA are passed on to all cells; if all cells were programmed identically, they could not develop differently.”[15]



Part of the information that “gives form” to the organism, therefore, is not materially encoded; it belongs to the morphogenetic fields, not the DNA. Sheldrake uses a simple metaphor to make that idea easy to understand:

> Consider the following analogy. The music that comes out of the loudspeaker of a radio set depends *both* on the material structures of the set and the energy that powers it *and* on the transmission to which the set is tuned. The music can of course be affected by changes in the wiring, transistors, condensers, etc., and it ceases when the battery is removed. Someone who knew nothing about the transmission of invisible, intangible, and inaudible vibrations through the electromagnetic field might conclude that it could be explained entirely in terms of the components of the radio, the way in which they were arranged, and the energy on which their functioning depended. If he ever considered the possibility that anything entered from outside, he would dismiss it when he discovered that the set weighed the same switched on and switched off. He would therefore have to suppose that the rhythmic and harmonic patterns of the music arose within the set as a result of immensely complicated interactions among its parts. After a careful study and analysis of the set, he might even be able to make a replica of it that produced exactly the same sounds as the original, and would probably regard this result as a striking proof of his theory. But in spite of his achievement, he would remain completely unaware that in reality the music originated in a broadcasting studio hundreds of miles away.[16]

On the notion of morphogenetic fields, Sheldrake builds up the notion of “morphic resonance”. Since morphogenetic fields contain an inherent memory, that memory might not be immutable, but might be influenced by feedback. In other words, all organisms (or organs, or cells) moved by a certain field enter in resonance with each other, and that resonance constitutes the field itself.

> Morphic resonance takes place on the basis of similarity. The more similar an organism is to previous organisms, the greater their influence on it by morphic resonance. And the more such organisms there have been, the more powerful their cumulative influence.[17]

This is what Sheldrake also calls “formative causation”: “according to the hypothesis of formative causation, the form of a system depends on the cumulative morphic influence of previous similar systems”; “morphic fields are not precisely defined but are *probability structures* that depend on the statistical distribution of previous similar forms.”[18] That still doesn’t explain the appearance of new species, a question that Sheldrake leaves open.

I cannot get into more detail about Sheldrake’s theories, but here is his own summary, from *The Presence of the Past*:

> let us recall the hypothetical properties of these fields at all levels of complexity: They are self-organizing wholes. They have both a spatial and a temporal aspect, and organize spatio-temporal patterns of vibratory or rhythmic activity. They attract the systems under their influence towards characteristic forms and patterns of activity, whose coming-into-being they organize and whose integrity they maintain. The ends or goals towards which morphic fields attract the systems under their influence are called attractors. The pathways by which systems usually reach these attractors are called chreodes. They interrelate and co-ordinate the morphic units or holons that lie within them, which in turn are wholes organized by morphic fields. Morphic fields contain other morphic fields within them in a nested hierarchy or holarchy. They are structures of probability, and their organizing activity is probabilistic. They contain a built-in memory given by self-resonance with a morphic unit’s own past and by morphic resonance with all previous similar systems. This memory is cumulative. The more often particular patterns of activity are repeated, the more habitual they tend to become.

Platonism and the Organic Society

Perhaps the highest accomplishment of European pre-Christian thinking had been the philosophical concept of the divine Creative Intelligence, often personified as Hagia Sophia, Holy Wisdom. In those days, scholars were “philosophers,” lovers of Sophia, who believed that the Intelligence that designed and animated the cosmos could be approached by the human intelligence in which it was reflected.

Plato, the prince of philosophers, considered that all manifestations in this world of sense-experience were imperfect reflections of archetypal Forms or Ideas. With Intelligent Design and Sheldrake’s Morphic Resonance, we are witnessing the return of Plato. This is a general trend in science, where concepts of energy fields are replacing matter. Werner Heisenberg, one of the founders of quantum mechanics, wrote:

> On this point modern physics has definitely decided for Plato. For the smallest units of matter are, in fact, not physical objects in the ordinary sense of the word; they are forms, structures, or—in Plato’s sense—ideas, which can be unambiguously spoken of only in the language of mathematics.[19]

Since Plato’s central thesis is the reality of Ideas, Platonism may be called “Idealism”. In the broad sense, Idealism affirms the existence of another world, more real than the material world but inaccessible to our physical senses. Idealism is the theory that postulates the primacy of Mind over Matter.

With this we can begin to form an organic political theory. A community or a nation can only be organic or holistic if it has a life of its own, an *anima,* a collective soul that unites men in morphic resonance not just physically and socially, but spiritually. Interestingly, it was Herbert Spencer who drew the first systematic comparison between the structure of individual organisms and that of societies, in an article titled “the social organism”. Like biological organisms, he remarked, social organisms grow and increase in complexity and differentiation as they grow. Both are made of interdependent micro-organisms. A civilization is the most developed form of social organisms.[20]

The implicit political theory of Western liberal society is based on individualism and materialism, the exact opposites of holism and Idealism. The individual is declared to be the ultimate, in fact the only, human reality. The individualistic conception of man first led to “contractualist” political theories, starting with Thomas Hobbes (*Leviathan*, 1651).[21] In his wake came Bernard Mandeville, who argued in *The Fable of the Bees; or, Private Vices, Publick Benefits* (1714) that vice is the indispensable motive that produces a society of luxury, while virtue is useless or perhaps detrimental to public prosperity. Then came Adam Smith (*The Wealth of Nations*, 1776). Postulating, like Hobbes, that human beings are motivated exclusively by their own personal profit, Smith speculated that in a society of free competition, the sum of everybody’s selfishness would create a just society: “Every individual […] intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention.” We know the result: money is not the blood of a social organism made of cells and organs, but the fuel of a social machine where individuals are reduced to dispensable and interchangeable parts.

In a recent essay, Alexander Dugin puts the blame on “nominalism”, the philosophy that challenged Platonic Idealism (also called “essentialism” or “realism”) by denying the existence of universals in the fourteenth century. “Nominalism laid the foundation for future liberalism, both ideologically and economically. Here humans were seen only as individuals and nothing else, and all forms of collective identity (religion, class, etc.) were to be abolished.” According to Dugin, nominalism caused the greatest harm by destroying “the collective identity of the Church,” understood as “the mystical body of Christ.”

That’s true, but the Church is a supernatural, not a natural organism. And with its exclusivism, it has contributed to undermine other holistic systems. In the early fifth century, the Christian poet Prudentius protested against the respect due to the protective “genius” of Rome, denying that such “ghost” had the slightest reality. As Edward Gibbon sees it, it was Christians, with their eyes focused on the City of God, who caused the fall of the Roman Empire by showing an “indolent, or even criminal, disregard for the public welfare.”[22] Christianity has replaced the pagan hero who sacrifices his life for his community, by the saint who renounces family ties and dies for his creed, or starves himself in the desert! Who needs saint Anthony or saint Ignatius? It is commonly agreed that, with its egalitarian, atomistic concept of the human soul and its focus on individual salvation, Christianity begot individualism, and later modern democracy: from “one salvation per person” to “one vote per person”.[23]

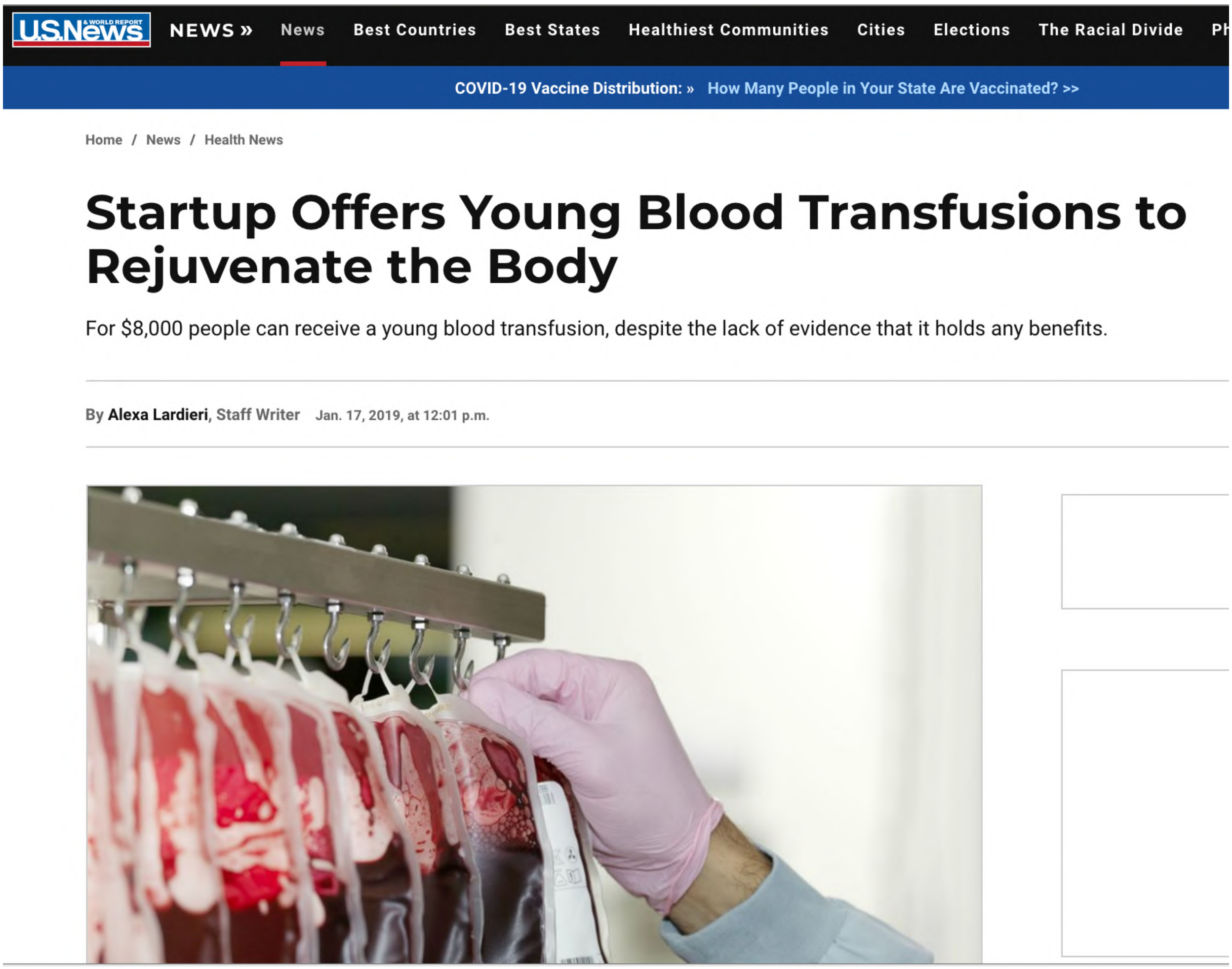
So I’m all for Christian race realists to fight with “The Sword of Christ”, but the notion that White people need to turn back to the Christian faith in order to save themselves collectively is a dangerous delusion. We might as well do the Ghost Dance. Anthropologist Weston La Barre used the Ghost Dance as the symbol for the theory that relationship with the dead ancestors is the foundation of traditional societies (*The Ghost Dance: The Origins of Religion*, 1970). That’s food for thought.
But let me point out another lesson in the concept: with the Ghost Dance, Native Americans were trying to bring a magical end to their own genocide. The movement ended with the Wounded Knee massacre. Ten days before, Lyman Frank Baum, editor of South Dakota’s *Aberdeen Saturday Pioneer* (and future author of *The Wizard of Oz*), wrote:

> The nobility of the Redskin is extinguished, and what few are left are a pack of whining curs who lick the hand that smites them… The Whites, by law of conquest, by justice of civilization, are masters of the American continent and the best safety of the frontier settlements will be secured by the total annihilation of the few remaining Indians. Why not annihilation? Their glory has fled, their spirit broken, their manhood effaced; better that they should die than live like the miserable wretches that they are.”[24]

Replace “Redskins” by “Whites” and “Whites” by “Jews”, and you have a view of White Americans’ future as some would like it. There is surely a karmic connection between the two scenarios: collective destiny means collective responsibility. Exterminating the Indians who couldn’t be enslaved and importing inhumanly millions of Africans instead brought a curse on White civilization. Yahweh made you do it perhaps (Schopenhauer blamed Western barbarity on the Judaic spirit), and Yahweh is now making you (us) pay for it.

The Transgenerational Factor

But we are not ready for the Ghost Dance yet. Whites will fight for their lives, their identity, their dignity, their freedom of speech, their legitimate place of leadership. Very difficult times are ahead.
We know our enemy’s strength: Jews, wrote Martin Buber, make blood “the deepest, most potent stratum of [their] being.” The Jew perceives “what confluence of blood has produced him. […] He senses in this immortality of the generations a community of blood”[25] (more of the same in my article “Israel as One Man”). Our weakness is individualism. Our sense of blood is weak. To most Whites, the word itself evokes nothing but what prolongs their miserable individual life. Where else than America can you buy blood?


U.S.News & WORLD REPORT
NEWS »
News
Best Countries
Best States
Healthiest Communities
Cities
Elections
The Racial Divide
COVID-19 Vaccine Distribution: »
How Many People in Your State Are Vaccinated? >>
Home / News / Health News

Startup Offers Young Blood Transfusions to Rejuvenate the Body

For $8,000 people can receive a young blood transfusion, despite the lack of evidence that it holds any benefits.

By **Alexa Lardieri**, Staff Writer Jan. 17, 2019, at 12:01 p.m.

If there is some truth in the science of life I presented here, there is a lesson too, a philosophical path to break free from individualism and start listening to our inner genetic self. In a sense, Dawkins's metaphor has its value, if only we add the missing spiritual dimension. The genes, he writes, "created us, body and mind; and their preservation is the ultimate rationale for our existence."[26] But "preservation" is the wrong concept: you *share* your genes when you mate; you mix your blood, your lineage, with another one. This is the highest human responsibility. Genetic heritage is the real wealth of nations. There once was, by the way, a European movement based entirely on that idea: now that Americans have destroyed it, they can read about it in Johann Chapoutot, *The Law of Blood: Thinking and Acting as a Nazi* (2018).

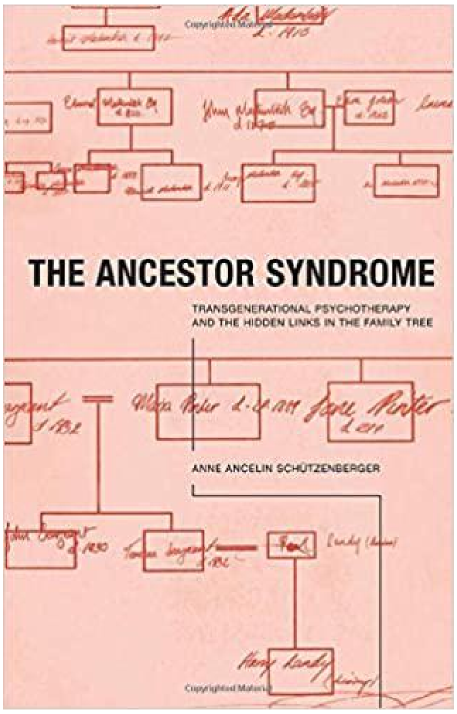
Our core identity, whether we like it or not, is that we are all members of family trees. Our liberal mindset might tell us otherwise, but blood doesn't lie. Our ancestors live within us. Sometimes they fight within us; think of the racial war going on inside the head of a man of mixed origin but always identified as Black, never as White.

Subscribe to New Columns

It is probably a privilege of old age to realize how much our psychology and our destiny were shaped by our genealogy. In his eighties, Carl Jung said:

> I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case.

Transgenerational psychology has yielded a lot of surprising confirmation of Jung's intuition. One pioneer was Ivan Boszormenyi-Nagy, who documented those "invisible loyalties" that unconsciously connect us with our ancestors and shape our destiny, on the basis of a system of values, debts and merits.[28] French sociologist Vincent de Gaulejac speaks of "genealogical impasses," neurotic knots of the type: "I do not want to be what I am." An individual who tries to break away from his family "remains overdetermined by a filiation which imposes itself on him even if he thinks he is escaping from it."[29] The French bestseller on the subject was written by "psychogenealogist" Anne Ancelin Schutzenberger, and is translated as *The Ancestor Syndrome: Transgenerational Psychotherapy and the Hidden Links in the Family Tree* (Routledge, 1998). I had the privilege to meet the author during a seminar on psychogenealogy. The subject has long interested me for personal reasons. I grew up in a family haunted by one of those "family secrets" that seem to mysteriously produce transgenerational neuroses. When I finally discovered what it was after decades of speculation, I began to understand why "extra-pair paternity" (the anthropological technical term) is seen as a seriously destructive factor in most civilized societies (but not to the Himba).


THE ANCESTOR SYNDROME
TRANSGENERATIONAL PSYCHOTHERAPY AND THE HIDDEN LINKS IN THE FAMILY TREE
ANNE ANCELIN SCHÜTZENBERGER

Anthropology teaches that the complex network of blood and marital relationships that surrounds each person from birth to death (what Lewis H. Morgan in 1871 called "systems of consanguinity and affinity") forms the distinctive structure of every society. Our ancient kinship system, inherited from the Roman world, has been torn to pieces. Whether we want to save our civilization or prepare for a new one, we should perhaps work on restoring the clan from the grassroots level. Building a new clan culture is quite a challenge, because the clan can only sustain itself on the basis of natural hierarchies, which clash with our democratic and mercantile "values".

But if we prioritize building big strong healthy sustainable families, good men and women will come from them—heroes, perhaps. Some will fail, some will be killed, but their memory will live on, and new ones will come. It reminds me of something Laurence Leamer wrote about the Kennedys:

> Joseph P. Kennedy created one great thing in his life, and that was his family. […] Joe taught that blood ruled and that they must trust each other and venture out into a dangerous world full of betrayals and uncertainty, always returning to the sanctuary of family.[30]

Laurent Guyénot, Ph.D., is the author of From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations*, 2018, and* JFK-9/11: 50 years of Deep State, *2014 (banned from Amazon). He has collected some of his earlier* Unz Review *articles in* "Our God is Your God Too, But He Has Chosen Us": Essays on Jewish Power.

Notes

[1] Darwin to Falconer in 1862, quoted in Stephen Jay Gould, *The Structure of Evolutionary Theory*, Harvard UP, 2002, p. 2. Darwin added (but he was wrong): "but I expect and hope that the framework will stand." It is true that the concept of "group selection" was introduced by Darwin himself in *The Descent of Man, and Selection in Relation to Sex* (1871), but that doesn't change the fact that it is incompatible with Darwinism, at least with neo-Darwinism.

[2] Bernard Shaw, preface to *Back to Methuselah* (1921), on www.gutenberg.org.

[3] Interestingly, Darwin complained about it in his autobiography: "My mind seems to have become a kind of machine for grinding general laws out of large collections of facts" (p. 144).

[4] Henri Bergson, *L'Évolution créatrice,* quoted in Rupert Sheldrake, *The Presence of the Past: Morphic Resonance and the Habits of Nature,* Icon Books, 2011

[5] Arthur Koestler, *The Ghost in the Machine* (1967)*,* quoted in Rupert Sheldrake, *The Science Delusion: Freeing the Spirit of Enquiry,* Coronet, 2012.

[6] Quoted in Rupert Sheldrake, *The Science Delusion.*

[7] Michael Behe, *Darwin's Black Box: The Biochemical Challenge to Evolution,* S&S International, 2006, p. 46.

[8] Michael Behe, *Darwin's Black Box*, p. 37.

[9] Stephen Meyer, *Darwin's Doubt*: The Explosive Origin of Animal Life and the Case for Intelligent Design, HarperOne, 2013, p. 177.

[10] Stephen C. Meyer, *Darwin's Doubt*, p. 168.

[11] Stephen C. Meyer, *Darwin's Doubt*, p. 170.

[12] Stephen C. Meyer, *Darwin's Doubt*, p. 159.

[13] Rupert Sheldrake, *The Science Delusion.*

[14] Rupert Sheldrake, *The Presence of the Past: Morphic Resonance and the Habits of Nature,* Icon Books, 2011.

[15] Rupert Sheldrake, *Morphic Resonance: The Nature of Formative Causation,* Park Street Press, 2009, p. 9.

[16] Rupert Sheldrake, *Morphic Resonance,* pp. 111-112.

[17] Rupert Sheldrake, *The Presence of the Past.*

[18] Rupert Sheldrake, *Morphic Resonance,* pp. 94, 109.

[19] Quoted in Rupert Sheldrake, *The Presence of the Past.*

[20] Herbert Spencer, *Social Statics: or, the Conditions Essential to Human Happiness Specified, and the First of Them Developed*, Appleton-Century-Crofts, 1888, p. 497, quoted here.

[21] T. D. Weldon called them "mechanical political theories", as opposed to organic ones, in *States and Morals,* 1947.

[22] Edward Gibbon, *The History of the Decline and Fall of the Roman Empire*, quoted in Catherine Nixey, *The Darkening Age: The Christian Destruction of the Classical World,* Houghton Mifflin Harcourt, 2018, p. 31.

[23] Louis Dumont, *Essays on Individualism: Modern Ideology in Anthropological Perspective,* University of Chicago Press, 1992, pp. 23-59.

[24] Quoted in David E. Stannard, *American Holocaust: The Conquest of the New World,* Oxford UP, 1992, p. 126.

[25] Quoted by Brendon Sanderson in his review of Geoffrey Cantor and Mark Swetlitz's *Jewish Tradition and the Challenge of Darwinism,* in The Occidental Observer.

[26] I wonder, by the way, how Dawkins justifies having only one child in three marriages. Is he smarter than his genes?

[27] Carl Jung, *Memories, Dreams, Reflections,* recorded and edited by Aniela Jaffé (1963), Vintage Books.

[28] Ivan Boszormenyi-Nagy, *Invisible Loyalties: Reciprocity in Intergenerational Family Therapy,* Harper & Row, 1973.

[29] Vincent de Gaulejac, *L'Histoire en héritage. Roman familial et trajectoire sociale,* Payot, 2012, pp. 141–142, 146–147.

[30] Laurence Leamer, *Sons of Camelot: The Fate of an American Dynasty,* HarperCollins, 2005.

Barbarossa: Suvorov's Revisionism Goes Mainstream, by Laurent Guyénot

unz.com/article/barbarossa-suvorovs-revisionism-goes-mainstream

Laurent Guyénot May 8, 2021

On Sunday morning June 22, 1941, driven by his hatred of "Judeo-Bolshevism" and his insatiable greed for *Lebensraum*, Hitler treacherously broke his pact of non-aggression with Stalin and launched the invasion of the Soviet Union. Caught off guard and badly commanded, the Red Army was overwhelmed. But thanks to the heroic resistance of the Russian people, the USSR finally routed the Germans, at the cost of some twenty million dead. It was the beginning of the end for the Nazis.

This is, in broad outline, the story of Operation Barbarossa as told by the victors.

The vanquished, naturally, had a different version. At 4:30 am on the morning of the attack, the Russian ambassador in Berlin received a formal declaration of war, later read to an international news conference, justifying the attack by the "steadily increasing concentration of all available Russian armed forces along a broad front extending from the Baltic Sea to the Black Sea." It justified the attack as preemptive:

> Now that the Russian general mobilization is complete, no less than 160 divisions are deployed against Germany. The results of reconnaissance carried out in recent days have shown that the deployment of Russian troops, and especially of motorized and armored units, has been carried out in such a way that the Russian High Command is ready at any moment to take aggressive action at various points against the German frontier.

The US government ignored the German justification, and claimed that Germany's attack was part of Hitler's evil plan "for the cruel and brutal enslavement of all peoples and for the ultimate destruction of the remaining free democracies."[1]

In the following months, referring to reports from the front, Hitler claimed that the Soviet forces massed on his Western border were even greater than he had thought, and proved that Stalin’s intention had been to invade not only Germany, but all of Europe. He told a large audience in Berlin on October 3, 1941:

> We had no idea how gigantic the preparations of this enemy were against Germany and Europe and how immeasurably great was the danger; how we just barely escaped annihilation, not only of Germany but also of Europe. … Lord have mercy on our Volk and on the entire European world if this barbaric enemy had been able to get his tens of thousands of tanks to move before we could. All of Europe would have been lost.

Hitler repeated it to the Reichstag deputies on December 11, 1941:

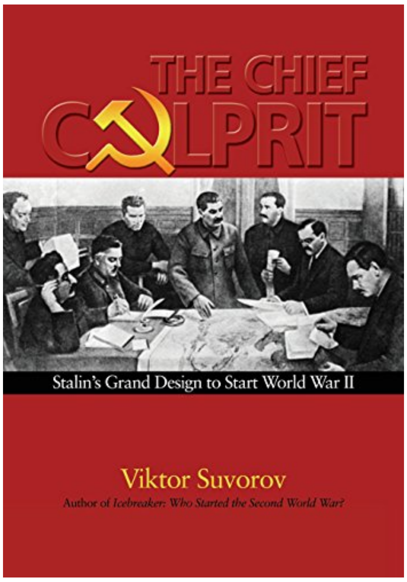
> Today, we have truly crushing and authentic material to prove that Russia intended to attack. … [H]ad this wave of more than twenty thousand [Soviet] tanks, hundreds of divisions, tens of thousands of guns, accompanied by more than ten thousand planes, unexpectedly started to move across the Reich, then Europe would have been lost.[3]

This remained the line of defense of the military commanders accused of “crime against peace” before the International Military Tribunal in Nuremberg in 1945-46. Field Marshal Wilhelm Keitel, Chief of the Armed Forces High Command, argued that “The attack on the Soviet Union was carried out to preempt a Russian attack on Germany,” and was therefore a legal act of war.[4] His second, General Alfred Jodl, Chief of the Operations Staff, similarly testified: “It was undeniably a purely preventive war. What we found out later on was the certainty of enormous Russian military preparations opposite our frontier. … Russia was fully prepared for war.”[5] Both Keitel and Jodl were denied access to the documents that would prove their point. They were found guilty and hanged.

The Suvorov thesis

Was the Soviet threat to Germany and Europe real, or was it just Nazi propaganda? To this day, history textbooks say nothing about it. But it has entered the scholarly debate, thanks to the books of Vladimir Rezun, a former Soviet military intelligence officer who defected to the West in 1978, and wrote two groundbreaking books under the pseudonym of Viktor Suvorov: first in 1988, *Icebreaker: Who Started the Second World War?*, and in 2010, after new Russian archives had become accessible, *The Chief Culprit: Stalin’s Grand Design to Start World War II*. I first learned about Suvorov from Ron Unz’s 2018 article “When Stalin almost conquered Europe,” and I have since read what I could on the subject, starting with articles on Mark Weber’s indispensable site http://www.ihr.org/ , including his own (reposted on unz.com).

Suvorov’s thesis can be summed up as follows: on June 22, 1941, Stalin was about to launch a massive offensive on Germany and her allies, within days or weeks. Preparations had started in 1939, just after the


THE CHIEF
CULPRIT
Stalin's Grand Design to Start World War II
Viktor Suvorov
Author of Icebreaker: Who Started the Second World War?

signing of the Molotov-Ribbentrop Pact, and had accelerated at the end of 1940, with the first divisions deployed to the new expanded Soviet borders, opposite the German Reich and Romania, in February 1941. On May 5, Stalin announced to an audience of two thousand military academy graduates flanked by generals and party luminaries that the time had come to "switch from the defensive to the offensive." Days later, he had a special directive sent to all command posts to "be prepared on a signal from General Headquarters to launch lightning strikes to rout the enemy, move military operations to his territory and seize key objectives." New armies were being raised in all the districts, with mobilization now reaching 5.7 million, a gigantic army impossible to sustain for long in peacetime. Close to one million parachutists—troops useful only for invasion—had been trained. Hundreds of aerodromes were built near the Western border. From June 13, an incessant movement of night trains transported thousands of tanks, millions of soldiers, and hundreds of thousands of tons of ammunition and fuel to the border.

According to Suvorov, if Hitler had not attacked first, the gigantic military power that Stalin had accumulated on the border would have enabled him to reach Berlin without major difficulty and then, in the context of the war, to take control of the continent. Only Hitler's decision to preempt Stalin's offensive deprived him of these resources by piercing and disrupting his lines and destroying or seizing about 65% of all his weaponry, some of it still in trains.

Suvorov displays an impeccable knowledge of the Red Army, and an acute expertise in military strategy. Regarding Stalin's intentions, generally very secret, he produces numerous quotes from the 13 volumes of his writings. He sifted through mountains of archives and the memoirs of hundreds of Russian servicemen. It is not exaggerated to say that the "Suvorov thesis" has revolutionized World War II history, opening a totally new perspective to which many historians, both Russian and German, have now added details: among Germans can be mentioned Joachim Hoffmann, Adolf von Thadden, Heinz Magenheimer, Werner Maser, Ernst Topitsch, Walter Post, and Wolfgang Strauss, who has reviewed Russian historians on the topic.

Suvorov's thesis has also generated much hostility. His opponents fall into two categories. Some authors reject completely his analysis and simply deny that Stalin was planning an offensive. When considering the symmetrical concentrations of the German and Russian armies on their common border in June 1941, they interpret them differently: German concentration proves German bellicose intentions, but the same movement among the Russians is interpreted as proof of the incompetence of Soviet generals for defense.

This trend is illustrated by David Glantz's *Stumbling Colossus,* about which Ron Unz wrote: "Although purporting to refute Suvorov, the author seemed to ignore almost all of his central arguments, and merely provided a rather dull and pedantic recapitulation of the standard narrative I had previously seen hundreds of times, laced with a few rhetorical excesses denouncing the unique vileness of the Nazi regime."

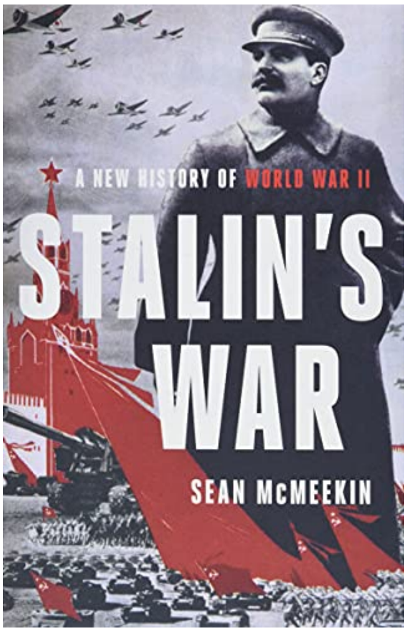
Another detractor of Suvorov is Jonathan Haslam, who attacks Suvorov for his “highly dubious use of evidence.” Haslam admits that, on May 5, 1941, Stalin had announced an imminent offensive, but interprets it as Stalin’s prevision of Hitler’s attack. He then adds: “The fact that every piece of evidence at our disposal also indicated that he showed considerable surprise when the Germans invaded on June 22 always created something of a puzzle for historians. How could Stalin both expect war and be taken by surprise at the same time?” To answer this question, Haslam gets lost in fuzzy conjectures, while Suvorov’s answer is the only logical one: Stalin knew war with Germany was imminent, but he didn’t expect Germany to strike first.

Not surprisingly, one of the harshest attacks against Suvorov came from a longtime apologist of Stalin, Tel Aviv University professor Gabriel Gorodetsky (*Grand Delusion: Stalin and the German Invasion of Russia*). Gorodetsky calls Suvorov’s books “flimsy and fraudulent” because they “engender myths and consistently and deliberately obstruct the search for truth by simplifying a complex situation.” Yet, as one reviewer notes, Gorodetsky “negligently ignores Suvorov’s work after page eight” and his book is replete with contradictions and unsubstantiated claims.

The second variety of authors criticizing Suvorov are those who agree with him in general, and differ only in details. One French example is a recent 1000-page book by French specialist Jean Lopez, *Barbarossa 1941. La Guerre absolue* (2019). Lopez does admit that Stalin was preparing to invade Europe, but treats Suvorov as a fraud and, in an earlier essay, discounted as a “myth” the notion that “Hitler anticipated an attack by Stalin,” with this argument: “According to several accounts, Stalin believes that the Red Army will not be ready until 1942. No Soviet attack, therefore, could have been undertaken before that date.”[7] This is provably false: it is true that Stalin had originally planned his massive offensive for the summer 1942, as Suvorov himself stated. But there is also plenty of evidence that, in 1940, worried by Germany’s quick victory over France, Stalin had accelerated his war preparations. According to General Andrei Vlassov, captured by the Germans in 1942, “the [Soviet] attack was planned for August-September 1941.”[8] It is hard to make sense of Lopez’s contradictions.

Sean McMeekin, *Stalin’s War*

Even more paradoxical in its treatment of Suvorov is a book released a few weeks ago: *Stalin’s War: A New History of World War II,* by Sean McMeekin of Bard College in New York. I found out about it while searching (unsuccessfully) for an affordable copy of Ernst Topitsch’s book by the same title, *Stalin’s War: A Radical New Theory of the Origins of the Second World War* (1987). I expected McMeekin’s new book to quote from Suvorov extensively and favorably. I was surprised to find Suvorov mentioned only once. After noting that Suvorov “turned up thousands of intriguing documents” in support of his thesis and that “scores of Russian historians have investigated the ‘Suvorov thesis’,”



producing in the process “two thick volumes” of more documents, McMeekin concludes: “But considerable mystery remains surrounding Stalin’s intentions on the eve of war,” and adds that no clear written document can be produced that unambiguously “proves that Stalin had already resolved on war, whether preemptive, defensive, or otherwise.”[9]

I struggled of make sense of this dismissive comment, since McMeekin actually agrees with almost every major points made by Suvorov. Just like Suvorov, and with the same sources, McMeekin shows that, despite his tactical pretense at “socialism in one country,” Stalin was unconditionally devoted to Lenin’s goal of the sovietization of Europe. His analysis of the way Stalin baited Hitler into a war on the Western front with the Molotov-Ribbentrop Pact is totally in line with Suvorov. McMeekin attributes the same significance as Suvorov to Stalin’s announcement, on May 5, 1941, that “we must shift from defense to offence” (to which he devotes his “prologue”). His interpretation of Stalin’s simultaneous self-appointment as president of the Council of People’s Commissars exactly echoes Suvorov’s: “From this moment forward, all responsibility for Soviet foreign policy, for peace or war, for victory or defeat, lay in Stalin’s hands alone. The time for subterfuge was over. War was imminent.”[10] McMeekin repeats most of Suvorov’s evidence that Stalin’s war preparations were offensive and potentially overwhelming. He insists, like Suvorov, on the undefended air bases built near the border:

> The most dramatic material evidence of more offensive Soviet intent was the construction of forward air bases abutting the new frontier separating Stalin’s empire from Hitler’s. The “Main Soviet Administration of Aerodrome Construction,” run by the NKVD, ordered the construction of 251 new Red Air Force bases in 1941, of which fully 80 percent (199) were located in western districts abutting the German Reich.[11]

In view of the evidence, McMeekin believes that “the ideal launch date for the Soviet offensive … fell in late July or August.”[12]

McMeekin even reinforces Suvorov’s argument that Hitler’s mobilization on the Eastern Front was a reaction to Stalin’s war preparations, rather than the opposite, by showing that, as early as June 1940, the Germans were receiving Intelligence reports that

> the Red Army, capitalizing on the Wehrmacht’s concentration in the West, was preparing to march from Lithuania into virtually undefended East Prussia and German-occupied Poland. … On June 19, a German spy reported from Estonia that the Soviets had informed the departing British ambassador in Tallinn that Stalin planned to deploy three million troops in the Baltic region “to threaten Germany’s eastern borders.”[13]

McMeekin uses the same archives as Suvorov, but never gives him credit for first bringing them into the light. The only exception is in a single endnote, where he mentions that one of Stalin's reasons for believing that Hitler would not attack in June was that he had "learned, via spies inside Germany, that OKW had not ordered the sheepskin coats experts believed to be necessary for winter campaigning in Russia, and that the fuel and lubricating oil used by the Wehrmacht's armored divisions would freeze in subzero temperatures." The note says: "Not all of Suvorov's claims stand up, but this one gels well with Stalin's sanguine attitude toward reports of the German arms buildup."[14] In another footnote, McMeekin disputes Suvorov's claim that Stalin ordered in spring 1941 the dismantlement of the "Stalin Line" of defense that would hamper the advances of his troops: it was not dismantled but simply "neglected", says McMeekin, before adding: "Here, as elsewhere, Suvorov hurts his case by over-egging the pudding."[15] Such criticism would be fair, if McMeekin had also acknowledged the overwhelming mass of facts that Suvorov got right.

Apparently McMeekin thought it tactically wise, not only to snub Suvorov even when he proves him right, but also to endorse his most virulent opponent David Glantz (who, he says, was "right to emphasize how poorly prepared for war the Red Army was in reality")[16] even when he proves him wrong, with abundant evidence that in June 1941, the issue of the war "would be determined by who would strike first, gaining control of enemy airspace and knocking out airfields and tank parks."[17]

It is not difficult to guess the motive for McMeekin's ostentatious contempt of Suvorov. Suvorov has crossed the line by suggesting that Barbarossa saved Europe from complete sovietization. Although he expresses no sympathy for Hitler, Suvorov agrees with him that, if he had not attacked first, "Europe was lost." Suvorov has committed an unforgivable sin. It is an untouchable cornerstone of both Western and Russian historiography that Hitler is the embodiment of absolute Evil, and that no good whatsoever could ever have come from him. And so academic historians of the Eastern Front are expected to display their good manners by shunning Suvorov, and by not asking: What if Hitler had not attacked first? They must not suggest that Hitler ever told the truth, or that his military commanders were wrongfully hanged.

Well, if the price for bringing Suvorov's revisionism into mainstream scholarship is to deny one's debt to Suvorov, so be it. World War II historians must be smart: one careless phrase or reference can cost you a career and a reputation, as happened to David Irving (not in McMeekin's bibliography, incidentally). Some obvious conclusions are better left for others to draw. There is no question that McMeekin's book is a great achievement and it must be hoped that it will become a new landmark in the historiography of World War II. It is already receiving mostly praise in the press, and giving "revisionism" a good name. Over with the "good war"!

McMeekin's main thesis is that World War II was primarily willed and orchestrated by Stalin, whereas Hitler was only tricked into it. This is precisely what Suvorov meant when calling Hitler "Stalin's icebreaker". (This is also, more or less, what A.J.P. Taylor argued in *The Origins of the Second World War* in 1961).

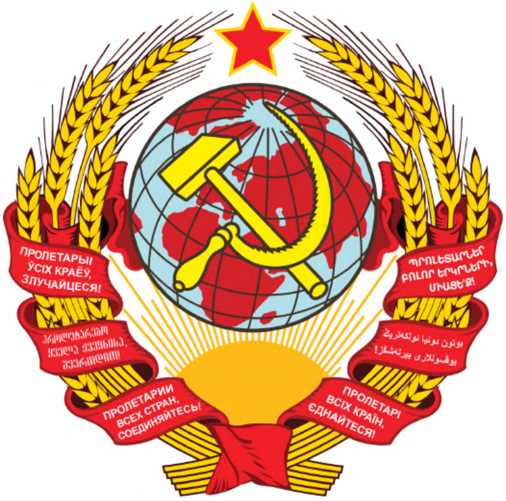
There are, indeed, slight nuances between McMeekin's and Suvorov's perspectives. Rather than insisting on the fact that Barbarossa ruined Stalin's plan for the conquest of Germany and Europe, McMeekin points out that Barbarossa was for Stalin "a kind of public-relations miracle" that turned him from a "mass murderer and swallower of small nations … into a victim in the view of much of the Western public." Stalin himself, in his July 3, 1941 radio address, said that the German aggression had brought "tremendous political gain to the USSR," creating a support in London and Washington that was "a serious and lasting factor that is bound to form the basis for the development of decisive military successes of the Red Army."[18] That is a good point, but a minor one. From what we know of Churchill and Roosevelt's secret intrigues before Barbarossa, it is doubtful that Stalin would have been deprived of their support if he had attacked first. Churchill had been urging him to attack Germany since 1940, and Roosevelt had started planning to help him right after his second reelection in November 1940, when he told Americans that their country must become "the great arsenal of democracy,"[19] and appointed pro-Soviet Harry Hopkins to start making arrangements.

In fact, McMeekin shows that "Roosevelt did everything he could to improve relations with Stalin" from the early years of his long presidency, starting with official recognition of the USSR in 1933. He purged the State Department of anti-Communists and staffed it with sympathizers or outright NKVD agents, such as Alger Hiss. As early as November 1936, he appointed a Soviet sympathizer, Joseph Davies, as his ambassador in Moscow, to replace William Bullitt who had become too openly critical of Stalin. "Where Ambassador Bullitt had seen deception and guile in Stalin's foreign policy, his successor saw unicorns," lavishing him with compliments: "You are a greater leader than Catherine the Great, than Peter the Great, a greater leader even than Lenin, etc."[20]

And so, even though Barbarossa made it easier for Roosevelt to turn American public opinion favorably toward Stalin, it doesn't mean that Roosevelt would have prevented Stalin from gobbling up Europe had he attacked first.

Stalin's plan for the conquest of Europe

Just like Suvorov, McMeekin gives undisputable evidence that Stalin was planning to invade Europe in 1941, and had planned it for a very long time. Like Suvorov, he points out that the Comintern, founded in Moscow in 1919, aimed at the sovietization of the whole world, as symbolized by its emblem, later incorporated into the banner of the USSR.


ПРОЛЕТАРЫ УСІХ КРАЁЎ, ЗЛУЧАЙЦЕСЯ!
ПРОЛЕТАРИИ ВСЕХ СТРАН, СОЕДИНЯЙТЕСЬ!
ПРОЛЕТАРІ ВСІХ КРАЇН, ЄДНАЙТЕСЯ!

Lenin's primary goal was Berlin. For this, he wanted to blow up Poland, a country reconstituted after the First World War between Russia and Germany. During the summer of 1920, the Soviet cavalry attempted to invade Poland with cries of "to Berlin!" But the Poles pushed back the Russians and inflicted them losses of territory (Peace of Riga). Lenin then proclaimed a new strategy at a Moscow party congress on November 26, 1920: "Until the final victory of socialism in the whole world, we must exploit the contradictions and opposition between two imperialist power groups, between two capitalist groups of states, and incite them to attack each other."[21]

The failure of the communist uprising in Germany in October 1923, confirmed that fomenting revolutionary unrest was not enough to overthrow Social Democracy in Germany. What was to be done was to help create the conditions for a new world war and, during this incubation period, put a damper on internationalist discourse in order to maintain trade relationships with the capitalist countries (who will ultimately "sell Communists the rope they would use to hang them").[22]

McMeekin agrees with Suvorov that Stalin was the true heir of Lenin, whose public cult he orchestrated: "Stalin's dialectical view of Soviet foreign policy—in which metastasizing conflict between warring capitalist factions would enable Communism to advance to new triumphs—was firmly rooted in Marxism-Leninism, based on the precedent of Russia's own experience in the First World War, and clearly and consistently stated on many occasions, both verbally and in print"[23], most notably in his first major work after Lenin's death, *Foundations of Leninism* (1924), in which he recalled that the Bolshevik revolution had triumphed in Russia because the two chief coalitions of capitalist countries had "been clutching at each other's throats."[24] When a new capitalist war breaks out, Stalin told the Central Committee of the Communist Party in 1925, "we will have to take action, but we shall be the last to do so. And we shall do so in order to throw the decisive weight on the scales, the weight that can turn the scales."[25]

While preparing for World War II, Stalin's domestic policy consisted, on the one hand, in consolidating his control over the population, and on the other hand, in building a huge military-industrial complex. "Stalin's industrialization drive," McMeekin writes, "was conceived, sold, and executed like a military operation targeting the capitalist world. … Whenever onerous production targets went unmet, capitalist saboteurs were blamed, as if they had been spies in an army camp."[26]

> Since the first Five-Year Plan was inaugurated in 1928, the Soviet economy had been on a war footing. The production targets of the third Five-Year Plan, launched in 1938, were breathtaking, envisioning the production of 50,000 warplanes annually by the end of 1942, along with 125,000 air engines and 700,000 tons of aerial bombs; 60,775 tanks, 119,060 artillery systems, 450,000 machine guns, and 5.2 million rifles; 489 million artillery shells, 120,000 tons of naval armor, and 1 million tons of explosives; and, for good measure, 298,000 tons of chemical weapons.[27]

Along with the establishment of a war economy, the first two five-year plans included the collectivization of agriculture. But here too, the goal was closely linked to the war, as Jean Lopez shows. In 1927, reports indicated that the peasant world, under the leadership of the kulaks, would sabotage the war effort. "The worst nightmare of the Bolshevik leaders lies in the emergence of a popular rejection of war similar to that which brought down the Romanov dynasty."[28] This is what motivated the "Great Turn" of 1928, whose victims, either by execution, deportation, or famine, are estimated at between 10 and 16 million. During this time, Stalin sold an average of 5 million tons of grain abroad each year to finance his armaments.

In 1939, all Stalin needed was to maneuver capitalist countries into fighting each other in a new deadly war. That was the main purpose, from Stalin's viewpoint, of the Molotov-Ribbentrop Pact signed on August 23, 1939, with a secret protocol for the partition of Poland and the distribution of "spheres of influence".

The Gangster Pact

Just two months earlier, Stalin was still negotiating, via his Foreign Minister Molotov and his ambassador to London Maiski, the possibility of a military alliance with England and France in order to contain Germany and protect Poland's integrity. On June 2, 1939, Molotov handed the British and French ambassadors a draft agreement, under which the Soviets might provide mutual assistance to smaller European states under "threat of aggression by a European power."[29] On August 12, an Anglo-French delegation arrived in Moscow for further discussion. But Stalin then changed his mind, and Molotov did not receive the delegates.[30] In a speech to the Politburo on August 19, 1939, Stalin explained why he had finally opted for a pact with Germany:

> The question of war or peace has entered a critical phase for us. If we conclude a mutual assistance pact with France and Great Britain, Germany will back off from Poland and seek a modus vivendi with the Western powers. War would be avoided, but down the road events could become dangerous for the USSR. If we accept Germany's proposal and conclude a non-aggression pact with her, she will of course invade Poland, and the intervention of France and England in that would be unavoidable. Western Europe would be subjected to serious upheavals and disorder. In this case we will have a great opportunity to stay out of the conflict, and we could plan the opportune time for us to enter the war. …
> Our choice is clear. We must accept the German proposal and, with a refusal, politely send the Anglo-French mission home. Our immediate advantage will be to take Poland to the gates of Warsaw, as well as Ukrainian Galicia …
> For the realization of these plans it is essential that the war continue for as long as possible, and all forces, with which we are actively involved, should be directed toward this goal …
> Therefore, our goal is that Germany should carry out the war as long as possible so that England and France grow weary and become exhausted to such a degree that they are no longer in a position to put down a Sovietized Germany.
> Comrades! It is in the interest of the USSR—the workers' homeland—that war breaks out between the Reich and the capitalist Anglo-French block. Everything should be done so that this drags out as long as possible with the goal of weakening both sides. For this reason, it is imperative that we agree to conclude the pact proposed by Germany, and then work in such a way that this war, once it is declared, will be prolonged maximally. We must strengthen our propaganda work in the belligerent countries, in order to be prepared when the war ends.

This speech was leaked to the French news agency *Havas* the same year. Stalin immediately denounced it as a fake in *Pravda*, which was exceptional on his part. Its authenticity has long been debated, but in 1994 Russian historians found an authoritative text of it in the Soviet archives, and the authenticity is now generally accepted. In any case, there are other sources confirming Stalin's ploy so that there is no doubt, for McMeekin, that with the Molotov-Ribbentrop pact, "Far from wishing to forestall a European war between Germany and the Western powers, Stalin's aim was to ensure that it would break out."[31] For Stalin,

> the benefits of the Moscow Pact for Communism were obvious. The capitalist world would soon be embroiled in a terrible war, and the USSR would be able to spread its territory substantially westward against seemingly helpless foes. All Stalin needed to do was ensure that neither Germany nor its opponents secured a decisive advantage. Once the two sides had exhausted themselves in a death struggle, the path would be clear for the armies of Communism to march in and seize the capitalist world by the throat.[32]

But how could Stalin be so sure that France and England would not declare war to Russia too? One part of the answer is that he had not broken off negotiations with Great Britain after signing a pact with Hitler. It is even thought that on 15 October 1939, less that two months after the Molotov-Ribbentrop pact, a British-Soviet secret agreement was signed behind Hitler's back.[33]

With the Molotov-Ribbentrop Pact, Hitler thought he had countered the British encirclement policy against Germany. And he believed that the pact would protect him from a declaration of war by Britain and France if both Germany and Russia intervened in Poland. He had grossly underestimated Stalin.

When Hitler invaded Poland from the west on September 1, the Red Army did not budge. On September 3, England and France therefore declared war on Germany alone. This was a bad surprise for Hitler. He urged the Russians to launch their attack, but the Russians turned a deaf ear. "On September 3," McMeekin writes,

> Ribbentrop wired Ambassador Schulenburg in Moscow, requesting that he ask Molotov whether the USSR would participate in the Polish war as promised and provide "relief" to the hard-pressed Wehrmacht. Did not Stalin, Ribbentrop asked, "consider it desirable for Russian forces to move at the proper time against Polish forces in the Russian sphere of interest and, for their part, to occupy this territory?"[34]

Molotov replied on September 5: "the time has not yet come. … it seems to us that through excessive haste we might injure our cause and promote unity among our opponents." On September 8, a new Wehrmacht communiqué urged the Soviets to move forward as Warsaw was taken. The Soviets responded that the fall of Warsaw was not confirmed and that "Russia being linked to Poland by a non-aggression pact, she cannot march forward." On September 10, Molotov declared point-blank to Schulenburg that, "for appearances' sake we should not cross Poland's border until the capital had fallen," and that the pretext for Soviet entry into Poland would be to protect "endangered Ukrainians and Belorussians."[35] Stalin even tried to persuade the Polish government, which had taken refuge in Kuty, to appeal to him for protection. Finally, on September 17, the Polish ambassador in Moscow was summoned at 3 a.m. and handed the following message:

> The Polish-German war has shown the internal bankruptcy of the Polish State. During the course of ten days' hostilities Poland has lost all her industrial areas and cultural centres. Warsaw, as the capital of Poland, no longer exists. The Polish Government has disintegrated and no longer shows any sign of life. This means that the Polish State and its Government have, in point of fact, ceased to exist. In the same way, the Agreements concluded between the U.S.S.R. and Poland have ceased to operate. Left to her own devices and bereft of leadership, Poland has become a suitable field for all manner of hazards and surprises, which may constitute a threat to the U.S.S.R. For these reasons the Soviet Government, who have hitherto been neutral, cannot any longer preserve a neutral attitude towards these facts. The Soviet Government also cannot view with indifference the fact that the kindred Ukrainian and White Russian people, who live on Polish territory and who are at the mercy of fate, should be left defenceless. In these circumstances, the Soviet Government have directed the High Command of the Red Army to order the troops to cross the frontier and take under their protection the life and property of the population of the Western Ukraine and Western White Russia. At the same time the Soviet Government propose to take all measures to extricate the Polish people from the unfortunate war into which it was dragged by its unwise leaders.

Although not mentioning Germany explicitly as an aggressor, the message was clear: the USSR is not the aggressor, but the defender of Poland. The Soviets had waited two and a half weeks before moving into Poland, leaving all the fighting to the Germans and giving the world the impression that they were intervening to prevent Germany from seizing the entire country. The USSR thus remained officially neutral, and incurred no blame on the part of France and England.

Hitler tries to get back the advantage

Although the partition of Poland had been Stalin's idea, only Hitler was blamed for it. His Faustian pact with his worst enemy had not protected him from a war with France and England, and would not protect him either from a Soviet invasion. Clearly he had been duped. By enticing Hitler to invade Poland, Stalin had triggered the Second World War while staying on the sideline. All he had to do was wait for the countries of Europe to exhaust each other in a new war. On September 1, the very day of the invasion of Poland by Germany, the Supreme Soviet passed a general conscription law, which, under the guise of establishing military service for two years, was equivalent to a general mobilization. For Suvorov, this is proof that Stalin knew that the partition of Poland would trigger world war, rather than avoid it as Hitler hoped.

Meanwhile, Stalin would take every advantage he could of Germany's predicament in the West, gobbling up three Baltic states bordering Germany and stuffing them with military bases. As McMeekin notes:

> With his opportunistic moves against the Baltic states, Bessarabia, and northern Bukovina in the wake of the German humiliation of France, Stalin was wringing every last drop of nectar out of his honeyed partnership with Hitler while still, somehow, escaping the hostility of Hitler's opponents. Britain, in what Churchill called the country's "finest hour," now stood alone against Nazi Germany. For some reason, though, Britain had not declared war on Berlin's alliance partner, despite Stalin having invaded the same number of sovereign countries since August 1939 as Hitler had (seven). But there were limits to Hitler's patience, and Stalin had just about reached them.[36]

Like Suvorov before him, McMeekin underscores the hypocrisy of the British. "The number of victims murdered by Soviet authorities in occupied Poland by June 1941—about five hundred thousand—was likewise three or four times higher than the number of those killed by the Nazis." Yet Stalin received not even a slap on the wrist from the Western powers.[37] Foreign Minister Halifax explained to the British war cabinet on September 17, 1939 that "Great Britain was not bound by treaty to become involved in war with the U.S.S.R. as a result of their invasion of Poland," because the Anglo-Polish Agreement "provided for action to be taken by His Majesty's Government only if Poland suffered aggression from *a European power*," and Russia was not a European power.[38] In a meeting of the war cabinet on November 16, 1939, Churchill even endorsed Stalinist aggression: "No doubt it appeared reasonable to the Soviet Union to take advantage of the present situation to regain some of the territory which Russia had lost as a result of the last war, at the beginning of which she had been the ally of France and Great Britain." McMeekin comments: "That Hitler had used the same justification for Germany's territorial claims on Poland either did not occur to Churchill or did not bother him."[39]
Stalin hoped that Germany would fight against France and England for two or three years before he would intervene. He therefore continued to supply Germany with raw materials, and was careful not to cut her supply of metals from Sweden, and oil from Romania, when he had the means to do so. When the Germans launched their offensive against France on May 10, 1940, Stalin rejoiced. "Finally, Communists could enjoy watching 'two groups of capitalist countries … having a good hard fight and weakening each other,' as Stalin had boasted to Comintern's general secretary Dimitrov in September 1939." But the war turned out less bloody than he had expected.

> The rapidity of the German victories was alarming, however. Stalin and Molotov would have preferred a slow, grinding, bloody battle of attrition—a German victory, yes, but one that weakened Hitler almost as much as his enemies. According to Khrushchev's later recollection, after learning the extent of the Allied debacle later in May, Stalin "cursed the French and he cursed the British, asking how they could have let Hitler smash them like that."[40]

Germany's military success forced Stalin to rush his preparation for putting the Red Army on the starting blocks in summer 1941. In spring, armament, troops and transport were ready, and preparations entered the final phase. On May 5, 1941, Stalin declared to military officers that the "Soviet peace policy" (meaning the Molotov-Ribbentrop Pact) had allowed the USSR to “push forward in the west and north, increasing its population by thirteen millions in the process,” but that the days of such conquest “had come to an end. Not another foot of ground can be gained with such peaceful sentiments.” Anyone “who failed to recognize the necessity of offensive action was a bourgeois and a fool”; “today, now that our army has been thoroughly reconstructed, fully outfitted for fighting a modern war, now that we are strong—now we must shift from defense to offense.” For this, we must “transform our training, our propaganda, our agitation, the imprinting of an offensive mentality on our spirit.”[41] *Pravda* began to prepare the people:

> Raging just beyond the borders of our Motherland is the conflagration of a Second Imperialist War. The full weight of its woes is pressing down on the shoulders of the toiling masses. People everywhere want no part of war. Their gaze is fixed on the land of socialism, reaping the fruits of peaceful labor. They rightly see the armed forces of our Motherland—the Red Army and our Navy—as the tried and true bulwark for peace. … Given the current complex international situation you have to be prepared for all kinds of surprises. (*Pravda* , May 6, 1941 editorial)[42]

By that time, Hitler had realized he was trapped. It may have remembered what he had written in 1925: “the formation of a new alliance with Russia would lead in the direction of a new war and the result would be the end of Germany” (*Mein Kampf*, vol. 2, chapter 14). With Operation Barbarossa, he was trying to regain the advantage. But, according to Suvorov, it was impossible for Germany alone to defeat Russia, for reasons related to the vastness of its territory, the harshness of the winter, and Germany’s limited resources compared to Russia’s.

> Hitler made one irremediable mistake, but not on July 21, 1940, when he ordered preparations for war against the Soviet Union. The mistake came on August 19, 1939, when he agreed to the Molotov-Ribbentrop Pact. Having agreed to the division of Poland, Hitler had to confront an unavoidable war against the West, having behind him the “neutral” Stalin. Precisely from this moment, Hitler had two fronts. The decision to begin Operation Barbarossa in the east without waiting for victory in the west was not a fatal error, but only an attempt to right the fatal error he had already made. But by then it was too late.[43]

Arguably, Hitler might have prevailed and conquered the *Lebensraum* of his dream, had Stalin not been saved by Roosevelt’s Lend-Lease Aid: more than ten billions—equivalent to trillions today— worth of airplanes and tanks, locomotives and rails, construction materials, entire military production assembly lines, food and clothing, aviation fuel, and much else. Through four dense chapters, McMeekin makes it abundantly clear (as Albert Weeks before him in *Russia’s Life-Saver: Lend-Lease Aid to the U.S.S.R. in World War II,* 2010), that without U.S. help, the Soviet Union could not have pushed back the Germans, let alone conquer Eastern Europe in 1945. Another factor, on which McMeekin duly insists, was Stalin’s almost unlimited supply of cannon fodder: a total of 32 million soldiers throughout the war, led to the slaughter with machine-guns in their back and the threat that, if they were captured rather than killed, their families would be punished: “The USSR under Stalin is the only state in recorded history to have declared the captivity of its soldiers a capital crime.”[44]

Subscribe to New Columns

In the end, while Stalin actually entered the war on the side of Germany, he would come out on the side of the Allies. While the pact deciding the partition of Poland by Germany and Russia was signed in Moscow—in the presence of Stalin and not of Hitler—history will only retain the aggression of Germany, and will consider the USSR as one of the attacked countries. While England and France officially went to war to defend the territorial integrity of Poland, at the end of the war all of Poland will be under Stalin.

Yet, as Suvorov said, and as McMeekin leaves unsaid, it was probably thanks to Operation Barbarossa that Soviet troops failed to raise the red flag over Paris, Amsterdam, Copenhagen, Rome, Stockholm and possibly London.

> Hitler attacked the Soviet Union, destroyed its army, and crushed a large part of Soviet industry. In the end, the Soviet Union was unable to conquer Europe. Stalin lost the war for Europe and global domination. The free world survived, and it could not coexist with the Soviet Union. Therefore, the crumbling of the Soviet Union became inevitable. … The Soviet Union won World War II, but for some reason disappeared from the globe after this distinguishing victory. … Germany lost the war, but we see her, one of the mightiest powers of contemporary Europe, at whose feet we now beg.[45]

Laurent Guyénot, Ph.D., is the author of From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations*, 2018, and* JFK-9/11: 50 years of Deep State, *2014 (banned from Amazon). He has collected some of his earlier Unz Review articles in* “Our God is Your God Too, But He Has Chosen Us”: Essays on Jewish Power.

Notes

[1] Quoted in Mark Weber, “Why Germany Attacked the Soviet Union. Hitler’s Declaration of War Against the USSR – Two Historic Documents,” on unz.com.

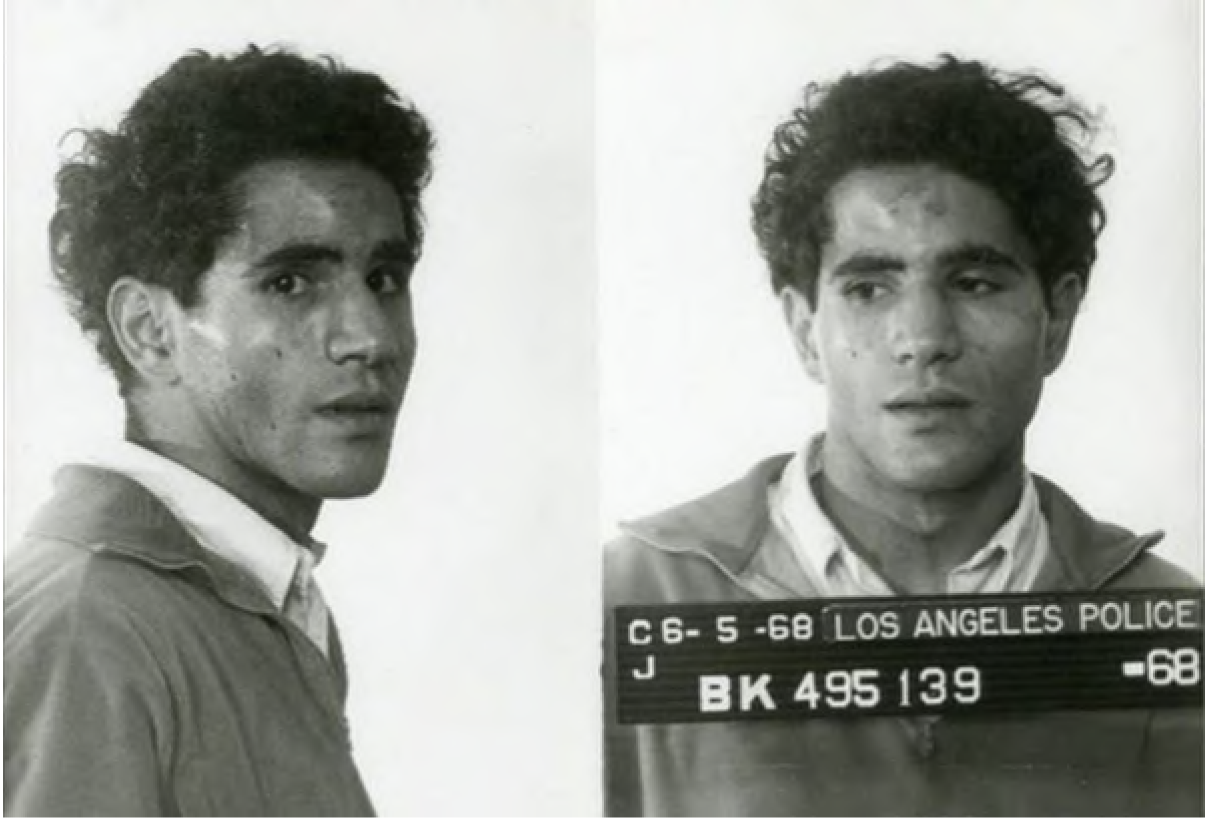
[2] *Ibid*.
[3] Adolf Hitler, *Collection of Speeches, 1922-1945,* online at archive.org.
[4] Pretrial questioning, June 17, 1945, quoted in Viktor Suvorov, *Icebreaker: Who Started World War II,* PLUK Publishing, 2012.
[5] Quoted by Adolf von Thadden, *Stalins Falle: Er wollte den Krieg* ("Stalin's Trap: He Wanted War"), Kultur und Zeitgeschichte/Archiv der Zeit, 1996, quoted from Daniel Michaels, "New Evidence On 'Barbarossa': Why Hitler Attacked Soviet Russia," *The Journal of Historical Review*, Sept.-Dec. 2001.
[6] Viktor Suvorov, *Icebreaker: Who Started World War II,* PLUK Publishing, 2012 .
[7] Jean Lopez et Lasha Otkhmezuri, "Hitler a devancé une attaque de Staline," in *Les Mythes de la Seconde Guerre mondiale,* Jean Lopez and Olivier Wieviorka (eds), Perrin, 2015, online on books.google.fr
[8] Adolf von Thadden, *Stalins Falle: Er wollte den Krieg* ("Stalin's Trap: He Wanted War"), Kultur und Zeitgeschichte/Archiv der Zeit, 1996, quoted from the book review by Daniel Michaels, "New Evidence On 'Barbarossa': Why Hitler Attacked Soviet Russia," *The Journal of Historical Review*, Sept.-Dec. 2001.
[9] Sean McMeekin, *Stalin's War, A New History of World War II,* Basic Books, 2021, p. 267
[10] McMeekin, *Stalin's War,* p. 20.
[11] McMeekin, *Stalin's War,* p. 222.
[12] McMeekin, *Stalin's War,* p. 267.
[13] McMeekin, *Stalin's War,* p. 182.
[14] McMeekin, *Stalin's War,* p. 257.
[15] McMeekin, *Stalin's War,* p. 768.
[16] McMeekin, *Stalin's War,* p. 283.
[17] McMeekin, *Stalin's War,* p. 270.
[18] McMeekin, *Stalin's War,* p. 330.
[19] McMeekin, *Stalin's War,* p. 231.
[20] McMeekin, *Stalin's War,* p. 54-55.
[21] McMeekin, *Stalin's War,* p. 25.
[22] Lenin as quoted by McMeekin, *Stalin's War,* p. 86.
[23] McMeekin, *Stalin's War,* p. 13.
[24] McMeekin, *Stalin's War,* p. 29.
[25] McMeekin, *Stalin's War,* p. 30. Also quoted in Albert L. Weeks, *Stalin's Other War: Soviet Grand Strategy, 1939-1941,* Rowman & Littlefield, p. 108.
[26] McMeekin, *Stalin's War,* p. 34.
[27] McMeekin, *Stalin's War,* p. 213.
[28] Jean Lopez and Lasha Otkhmezuri, *Barbarossa 1941. La Guerre absolue,* Passé Composé, 2019, p. 55.
[29] McMeekin, *Stalin's War,* p. 82.
[30] McMeekin, *Stalin's War,* pp. 81-82
[31] McMeekin, *Stalin's War,* p. 86.
[32] McMeekin, *Stalin's War,* p. 90.

[33] Toomas Varrak, “The Secret Dossier of Finnish Marshal C.G.E. Mannerheim: On the Diplomatic Prelude of World War II”: A Study “Finland at the Epicentre of the Storm”by Finnish historian Erkki Hautamäki, based on a secret dossier originating from Marshal C. G. E. Mannerheim, Commender-in-Chief of the Finnish armed forces.
[34] McMeekin, *Stalin’s War,* p. 96.
[35] McMeekin, *Stalin’s War,* p. 101.
[36] McMeekin, *Stalin’s War,* p. 176.
[37] McMeekin, *Stalin’s War,* p. 112.
[38] McMeekin, *Stalin’s War,* p. 112.
[39] McMeekin, *Stalin’s War,* p. 114.
[40] McMeekin, *Stalin’s War,* p. 161.
[41] McMeekin, *Stalin’s War,* p. 19.
[42] Quoted in Suvorov, *Icebreaker.*
[43] Suvorov, *The Chief Culprit,* p. 236.
[44] McMeekin, *Stalin’s War,* p. 300.
[45] Suvorov, *The Chief Culprit,* p. 159.

RFK’s False-Flag Assassination, and the forgotten Palestinian patsy, by Laurent Guyénot

UR unz.com/article/rfks-false-flag-assassination-and-the-forgotten-palestinian-patsy

Laurent Guyénot June 5, 2021



On June 6, 1968, Robert Kennedy had just won the California Democratic presidential primary, when he was shot dead, five years after his brother. David Talbot has shown in his book *Brothers: The Hidden History of the Kennedy Years*, published in 2007 by Simon & Schuster, that Robert had never believed in the conclusion of the Warren Commission Report, and that, had he succeeded in becoming the next American president, he would have done his utmost to set up a new investigation. Whether he would have been able to get to the bottom of it is another matter. But it is a reasonable assumption that the forces that had killed John were the same that killed Robert on his way to reclaim the White House. After all, as Laurence Leamer writes in *Sons of Camelot*: “Bobby had been the president’s alter ego and protector. . . . He had loved his brother so intensely and served him so well that within the administration it was hard to tell where one man ended and the other began.”[1] After 1963, Robert was still his brother’s continuation. He was the heir and the avenger.

That is why I have argued before — and I repeat in my new book — that the ultimate key to the JFK whodunit is in RFK’s assassination, which has a very clear, unmistakable Israeli signature. RFK’s assassination is a masterwork of false flag operation, designed by a supremely intelligent, Machiavellian, and organized cabal, the same that orchestrated one year earlier, with Johnson’s complicity, the attempted false flag attack on the USS *Liberty* (watch the new groundbreaking four-part documentary film *Sacrificing Liberty*).

What is truly extraordinary, and demonstrates an unmatched expertise in the industry of lies, is that the conspirators succeeded to get rid of Robert Kennedy while at the same time blaming the assassination on their enemies — the Palestinians — and thereby giving themselves both an alibi and a victim's role: through RFK, Israel was the target, they claim.

Sirhan Sirhan, the "virulent anti-Semite"

Just hours after Robert's assassination, the press informed the American people, not only of the identity of the assassin, but also of his motive, and even of his detailed biography.[2] Twenty-four-year-old Sirhan Bishara Sirhan was born in Jordan, and had moved to the United States when his family was expelled from West Jerusalem in 1948. After the shooting, a newspaper clipping was found in Sirhan's pocket, quoting Robert's following statement: "The United States should without delay sell Israel the 50 Phantom jets she has so long been promised." Handwritten notes by Sirhan found in a notebook at his home confirmed that his act had been premeditated and motivated by his hatred of Israel.

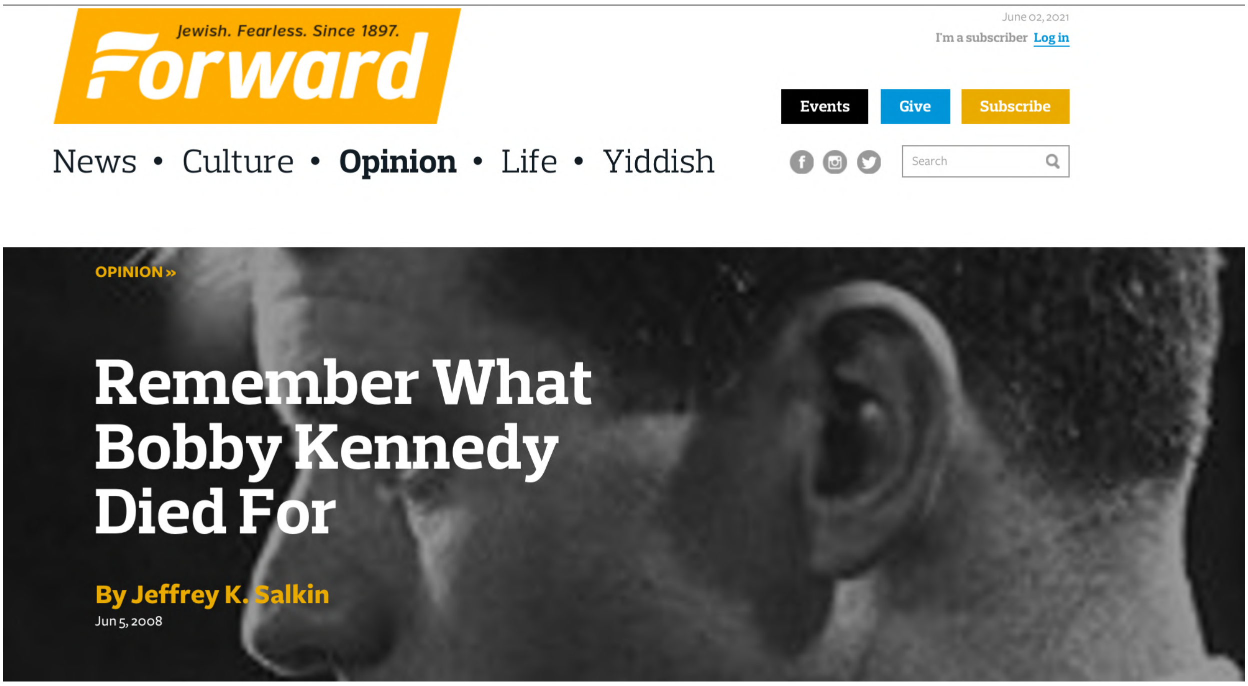
That became the mainstream storyline from day one. Jerry Cohen of the *Los Angeles Times* wrote a front page article, saying that Sirhan is "described by acquaintances as a 'virulent' anti-Israeli" (Cohen changed that into "virulent anti-Semite" in an article for the *Salt Lake Tribune*), and that: "Investigation and disclosures from persons who knew him best revealed [him] as a young man with a supreme hatred for the state of Israel." Cohen infers that "Senator Kennedy . . . became a personification of that hatred because of his recent pro-Israeli statements." Cohen further revealed that, about three weeks before the shooting, Sirhan wrote "a memo to himself" that said, "Kennedy must be assassinated before June 5, 1968," that is, Cohen notes, "the first anniversary of the six-day war in which Israel humiliated three Arab neighbors, Egypt, Syria and Jordan."

After September 11, 2001, the tragedy of Robert's assassination was rewritten and installed into the Neocon mythology of the "Clash of Civilizations" and the "War on Terror." A book entitled *The Forgotten Terrorist,* by Mel Ayton (2007), purports to present "a wealth of evidence about [Sirhan's] fanatical Palestinian nationalism," and to demonstrate that "[Sirhan's] politically motivated act was a forerunner of present-day terrorism."

In 2008, on the occasion of the 40th anniversary of Bobby's murder, Sasha Issenberg of the *Boston Globe* recalled that the death of Robert Kennedy was "a first taste of Mideast terror." He quotes Harvard professor Alan Dershowitz saying: "It was in some ways the beginning of Islamic terrorism in America. It was the first shot. A lot of us didn't recognize it at the time."[4] That Sirhan was from a Christian family was lost on Dershowitz.

Rabbi Jeffrey Salkin took care to mention it in *The Forward*, only to add that Islamic fanaticism ran in his veins anyway: "But what he shared with his Muslim cousins — the perpetrators of September 11 — was a visceral, irrational hatred of Israel. It drove him to murder a man whom some still believe might have been the greatest hope of an earlier generation. . . . Sirhan hated Kennedy because he had supported Israel."

And so, the *Forward* insists: "One cannot help but note the parallel between [Robert] Kennedy's assassination and the terrorist attacks of September 11, 2001. In both tragic cases, Arab fanaticism reared its ugly head on American soil, irrevocably changing the course of events in this country."[5] And the lesson: "In remembering Bobby Kennedy, let us remember not just what he lived for, but also what he died for — namely, the precious nature of the American-Israeli relationship."[6] In other words: let's propagate the narrative, for it is good for Israel.

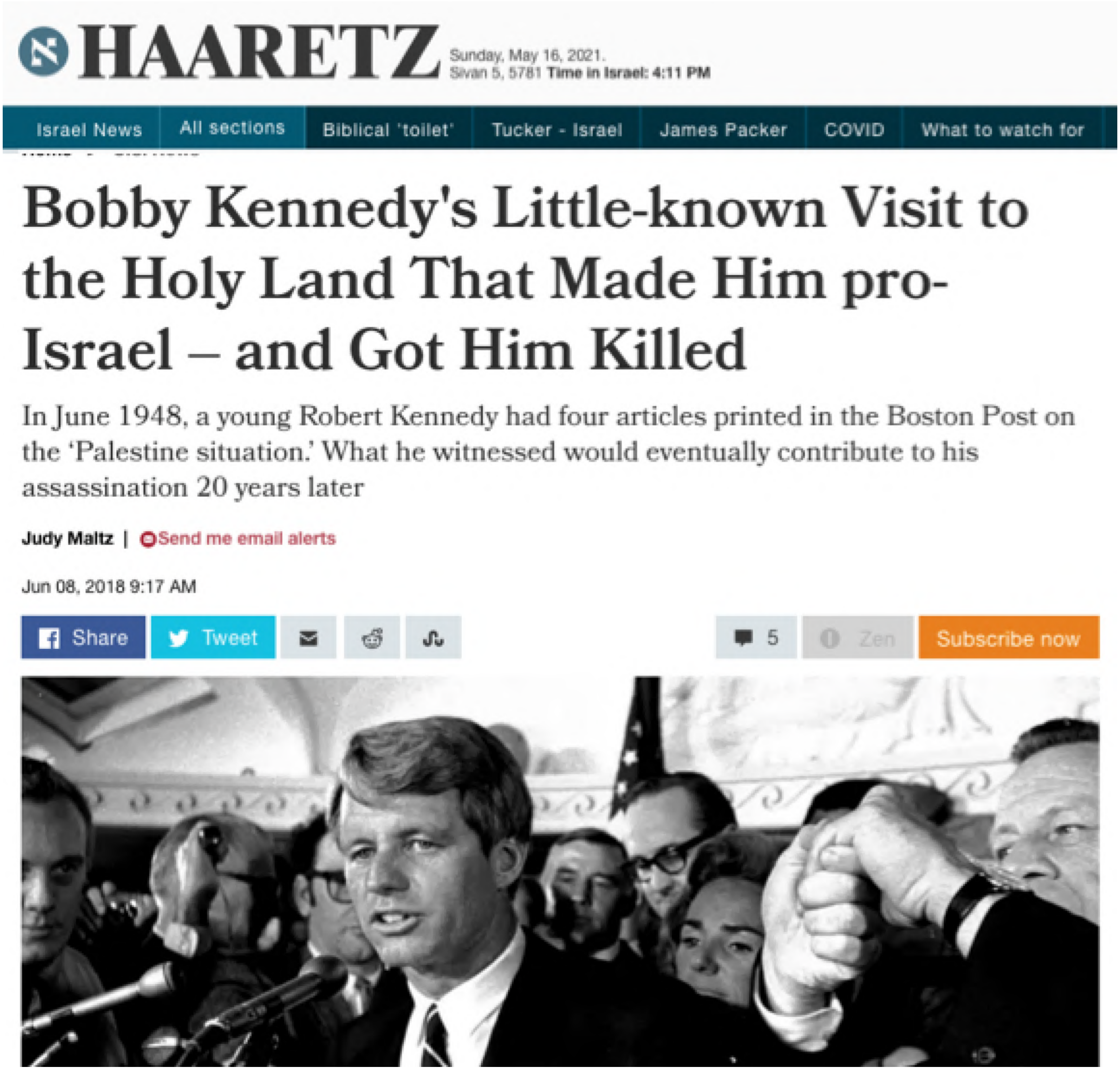

Jewish. Fearless. Since 1897.
Forward
June 02, 2021
I'm a subscriber Log in
Events
Give
Subscribe
News • Culture • Opinion • Life • Yiddish
Search
OPINION »

Remember What Bobby Kennedy Died For

By Jeffrey K. Salkin

Jun 5, 2008

On the fiftieth anniversary, the narrative was well rehearsed: Robert got killed because he was "pro-Israel".[7] Therefore his murder was a crime against Israel.



Bobby Kennedy's Little-known Visit to the Holy Land That Made Him pro-Israel – and Got Him Killed

In June 1948, a young Robert Kennedy had four articles printed in the Boston Post on the 'Palestine situation.' What he witnessed would eventually contribute to his assassination 20 years later

Judy Maltz | Send me email alerts

Jun 08, 2018 9:17 AM

For anyone familiar with the history of the Kennedy clan, there is something odd in the notion that the assassination of Robert Kennedy was a crime against Israel. Robert had not been, in his brother's government, a pro-Israel Attorney General. He had infuriated Zionist leaders by supporting an investigation led by Senator William Fulbright and the Committee on Foreign Relations, aimed at registering the American Zionist Council as a "foreign agent", which would had considerably hindered its efficiency.[8]

In 1968, Robert Kennedy had not suddenly turned pro-Israel. He was simply trying to attract Jewish votes, as everyone else. Robert's statement in an Oregon synagogue, mentioned in the May 27 Pasadena *Independent Star-News* article found in Sirhan's pocket, didn't exceed the minimal requirements. Its author David Lawrence had, in another article entitled "Paradoxical Bob," underlined how little credit should be given to such electoral promises: "Presidential candidates are out to get votes and some of them do not realize their own inconsistencies."[9] In fact, as Arthur Krock has noted, the supposed motive for RFK's murder is itself paradoxical: "If this motive was his position that the United States was committed to preserve Israel as a nation, his statement was made with more moderation than that of other important political persons who said the same thing."[10]

All things considered, there is no ground for believing that Robert Kennedy would have been, as president of the U.S.A., particularly Israel-friendly.

Did Sirhan kill Robert Kennedy?

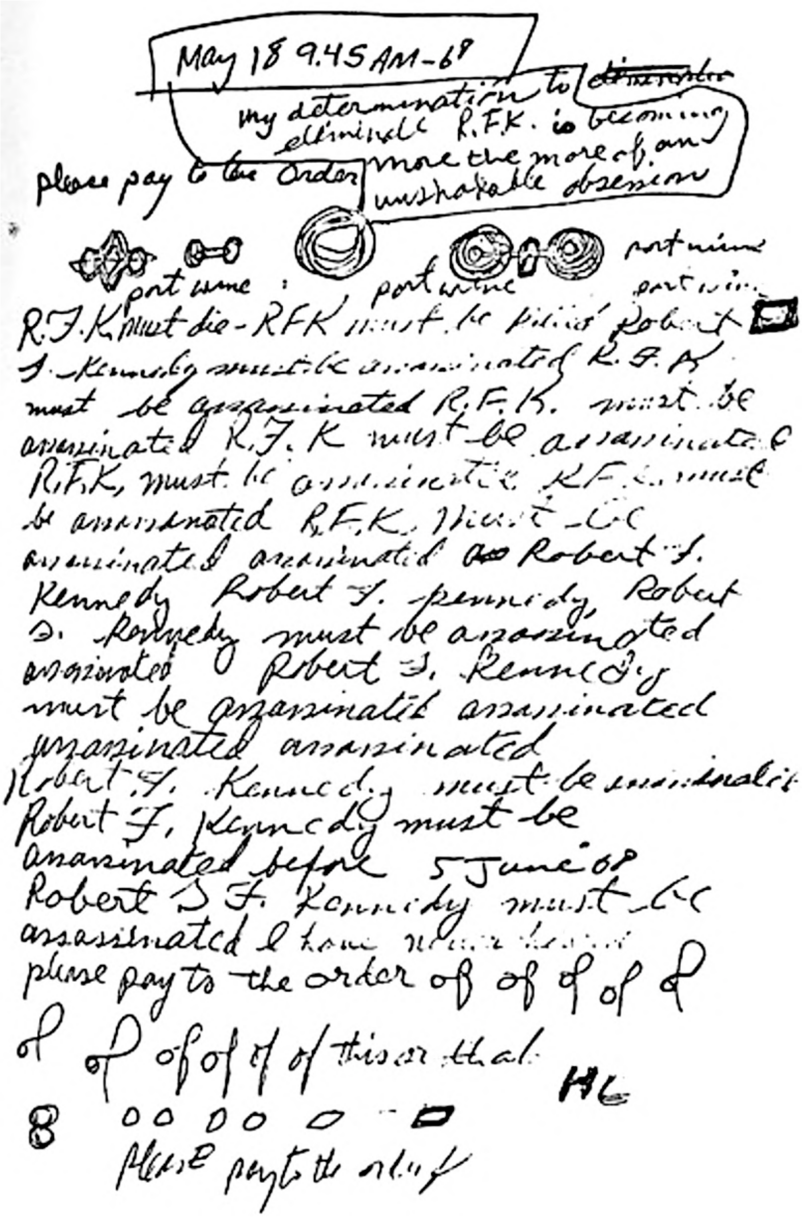
If we trust official statements and mainstream news, the assassination of Robert Kennedy is an open-and-shut case. The identity of the killer suffers no discussion, since he was arrested on the spot, with the smoking gun in his hand.

In reality, ballistic and forensic evidence shows that none of Sirhan's bullets hit Kennedy. According to the autopsy report of Chief Medical Examiner-Coroner Thomas Noguchi, Robert Kennedy was hit by three bullets, while a fourth went through his coat. All these bullets were shot from behind Kennedy: two of them under his right armpit, following an upward angle, and the third, the fatal bullet, behind his right ear, at point blank range. Dr. Noguchi reaffirms his conclusion in his memoirs, *Coroner* (1983). Yet the sworn testimonies of twelve witnesses established that Robert had never turned his back on Sirhan and that Sirhan was five to six feet away from his target when he fired. Moreover, Sirhan was physically overpowered by Karl Uecker after his second shot, and, although he continued pressing the trigger mechanically, his revolver was not directed towards Kennedy anymore.

By tallying all the bullet impacts in the pantry, and those that wounded five people around Kennedy, it has been estimated that at least twelve bullets were fired, while Sirhan's gun carried only eight. On April 23, 2011, attorneys William Pepper and Laurie Dusek gathered all this evidence and more in a 58-page file submitted to the Court of California, with a request that Sirhan's case be reopened. They pointed out major irregularities in the 1968 trial, notably that the serial number of Sirhan's pistol did not match the serial number of the pistol by which were test fired the bullets compared with those extracted from Robert's brain.[11] Pepper also provided a computer analysis of audio recordings during the shooting, made by engineer Philip Van Praag in 2008, which confirms that two guns are heard.[12] Paul Schrade, a Kennedy confidant who was behind Robert during the shooting and received one of Sirhan's bullets, has long believed there was a second shooter. He testified at Sirhan's 2016 parole hearing, and told him: "the evidence clearly shows that you were not the gunman who shot Robert Kennedy."[13] Robert F. Kennedy Jr. and his sister Kathleen have joined Schrade and support the call for a reinvestigation of the assassination.[14]

The presence of a second shooter was mentioned by several witnesses and reported on the same day by a few news outlets. There are strong suspicions that Robert's real assassin was Thane Eugene Cesar, a security guard hired by the Hotel Ambassador, property of Zionist businessman Myer Schine. Cesar was stuck behind Kennedy at the moment of the shooting, and some people saw him draw his pistol. One of them, Don Schulman, positively saw him fire.[15] Incredibly, Cesar's weapon was never examined, and he was never interrogated, even though he did not conceal his hatred for the Kennedys.[16]

Even if we assumed that Sirhan did kill Robert Kennedy, a second aspect of the case raises question: Sirhan seemed to be in a state of trance during the shooting, and of disorientation just after. More importantly, Sirhan has always claimed that he has never had any recollection of his act. Fifty years after the facts, he continues to declare: "I was told by my attorney that I shot and killed Senator Robert F. Kennedy and that to deny this would be completely futile, [but] I had and continue to have no memory of the shooting of Senator Kennedy." He also claims to have no memory of "many things and incidents which took place in the weeks leading up to the shooting."[17] Some repetitive lines written of a notebook found in Sirhan's bedroom, which Sirhan recognizes as his own handwriting but does not remember writing, are reminiscent of automatic writing: there is a whole page of fifteen repetitions of *"RFK must die, Robert F. Kennedy must be assassinated, assassinated, assassinated, assassinated,"* suddenly turning to *"I have never heard please pay to the order of of of of of."*[18]



May 18 9.45 AM-68
my determination to ~~[illegible]~~ eliminate R.F.K. is becoming more the more of an unshakable obsession
please pay to the order
port wine port wine port wine port wine
R.F.K must die - RFK must be killed Robert
F. Kennedy must be assassinated R.F.K
must be assassinated R.F.K. must be
assassinated R.F.K must be assassinated
R.F.K, must be assassinated RFK must
be assassinated R.F.K. must be
assassinated assassinated Robert F.
Kennedy Robert F. Kennedy Robert
F. Kennedy must be assassinated
assassinated Robert F. Kennedy
must be assassinated assassinated
assassinated assassinated
Robert F. Kennedy must be assassinated
Robert F. Kennedy must be
assassinated before 5 June 68
Robert F. Kennedy must be
assassinated I have never heard
please pay to the order of of of of of
of of of of of of this or that
HL
8 00000
please pay to the order of

Psychiatric expertise, including lie-detector tests, has confirmed that Sirhan's amnesia is not faked. Therefore, experts in hypnosis and mental manipulation believe that Sirhan has been submitted to hypnotic programming. "It was obvious that he had been programmed to kill Robert Kennedy and programmed to forget that he had been programmed," stated Dr. Robert Blair.[19] In 2008, Harvard University professor Daniel Brown, a noted expert in hypnosis and trauma memory loss, interviewed Sirhan for a total of 60 hours, and concluded that Sirhan, whom he classified among "high hypnotizables," acted involuntarily under the effect of hypnotic suggestion: "His firing of the gun was neither under his voluntary control, nor done with conscious knowledge, but is likely a product of automatic hypnotic behavior and coercive control." During his sessions with Dr. Brown, Sirhan could remember having been accompanied by an attractive woman, before suddenly finding himself at a shooting range with a weapon he did not know. According to Brown's report, "Mr. Sirhan did not go with the intent to shoot Senator Kennedy, but did respond to a specific hypnotic cue given to him by that woman to enter 'range mode,' during which Mr. Sirhan automatically and involuntarily responded with a 'flashback' that he was shooting at a firing range at circle targets." Later, attorney William Pepper found an entry in the police file that showed that, just days before the assassination, Sirhan had visited a firing range, accompanied by an unknown instructor.[20]

Mossad, Mental control, and false-flag terrorism

We know that in the 1960s, American military agencies were experimenting on mental control. Dr. Sidney Gottlieb, son of Hungarian Jews, directed the infamous CIA MKUltra project, which, among other things, were to answer questions such as: "Can a person under hypnosis be forced to commit murder?" according to a declassified document dated May 1951.[21] As Larry Romanoff has pointed out, MKUltra was an overwhelmingly Jewish enterprise, with people like Dr. John Gittinger, Harris Isbell, James Keehner, Lauretta Bender, Albert Kligman, Eugene Saenger, Chester Southam, Robert V. Lashbrook, Harold Abramson, Charles Geschickter, and Ray Treichler.[22]

In his book *Rise and Kill First: The Secret History of Israel's Targeted Assassinations* (2018), Israeli journalist Ronen Bergman has revealed that, in May 1968, the month preceding Robert Kennedy's assassination, the Israeli Military Intelligence (AMAN) was planning to assassinate Yasser Arafat by hypnotically programming a Palestinian. The idea was proposed by a Navy psychologist named Binyamin Shalit, who claimed that, "if he was given a Palestinian prisoner — one of the thousands in Israeli jails — with the right characteristics, he could brainwash and hypnotize him into becoming a programmed killer. He would then be sent across the Jordan, join the Fatah there, and, when the opportunity arose, do away with Arafat." The proposal was approved. Shalit selected a 28-year-old Palestinian from Bethlehem, whom he deemed easily suggestionnable. The operation failed, but it proves that, in 1968 precisely, Israel was practicing a method of assassination identical to the one used against Robert Kennedy.[23]

Moreover, manipulating Palestinians to make them commit crimes, or committing crimes and blaming Palestinians for them, bears the signature of Israel. According to former Mossad agent, Victor Ostrovsky, in 1991 elements of the Mossad were plotting an attempt on the life of President George H. W. Bush. Bush had resisted an unprecedented pro-Israel lobbying campaign that called for $10 billion to help Jews immigrate from the former Soviet Union to Israel, complaining in a televised press conference on September 12 that "one thousand Jewish lobbyists are on Capitol Hill against little old me."[24] Worse, there was his policy of pressuring Israel to the negotiating table at the Madrid Conference by freezing their loan guarantees. Israel had had enough of him. The plan was to leak words to the Spanish police that terrorists were on their way, kill Bush and, in the midst of the confusion, release three Palestinians captured earlier and kill them on the spot.[25]

It is well known that Israel has a long history and a grand expertise in false flag terrorism. A report of the U.S. Army School for Advanced Military Studies (SAMS), quoted by the *Washington Times* on September 10, 2001, described the Israeli Intelligence agency as: "Wildcard. Ruthless and cunning. Has capability to target U.S. forces and make it look like a Palestinian/Arab act."[26] That statement was made public on the day before 9/11.

The pattern dates from before the creation of the Jewish State, with the bombing of the King David Hotel, headquarter of the British authorities in Jerusalem, in the morning of July 22, 1946. Six terrorists of the Irgun dressed as Arabs brought 225 kg of explosives hidden in milk churns into the building. When a British officer became suspicious and gunshot ensued, the Irgun members fled after igniting the explosives. The explosion killed 91 people, mostly British, but also 15 Jews.

The strategy was repeated in Egypt during the summer of 1954, with Operation Susannah. The goal was to compromise the British's withdrawal from the Suez Canal, demanded by Colonel Abdul Gamal Nasser with support from President Eisenhower. Egyptian Jews trained in Israel bombed several British targets, then put the blame on the Muslim Brotherhood. The accidental detonation of an explosive device allowed the exposure of the conspiracy, which led to the "Lavon Affair", from the name of the Defense Minister who was held responsible.

There are more of the same stories in Gordon Thomas's *Gideon's Spies: the Secret History of the Mossad* (2009).[27] By definition, false-flagged Arab terrorism is only exposed when it fails, and we cannot know how many such operations have been set up by the Mossad. But from the revelations of Ronen Bergman in *Rise and Kill First,* Sirhan sure looks like a typical made-in-Mossad Palestinian patsy.

There are still, of course, unanswered questions, such as: How did Sirhan find himself in the kitchen pantry of the Ambassador Hotel at midnight on June 6, 1968, with a pistol in his pocket? Sirhan himself declared it was by accident, or by mistake, but then he doesn't remember much of that evening. Another question is: Why did Kennedy, after finishing his speech, exit the ballroom through the kitchen pantry, instead of walking through the crowd of his supporters, as he usually did? To this question, there is an answer: according to a campaign volunteer present at the scene and interviewed by Michael Piper, it was Frank Mankiewicz who insisted that Robert go this way.[28] Now, isn't it awkward that Mankiewicz had started his career in public relations "as civil rights director for the western branch of the Anti-Defamation League of B'nai B'rith," as he mentions in his autobiography.[29] (The ADL, remember, was founded in 1913 by the B'nai B'rith to defend the convicted child rapist and murderer Leo Frank.)[30] In 1991, Mankiewicz handled publicity for Oliver Stone's film *JFK*.

Content of my new book, *The Unspoken Kennedy Truth*:

- Introduction
- 1. RFK'S False-Flag Assassination
- 2. JFK and the Samson Option
- 3. LBJ, Israel's Best Friend
- 4. Jack Ruby, Gangster for Zion
- 5. Jim Angleton, Mossad's CIA Asset
- 6. Joe, the Cursed Peacemaker
- 7. JFK Jr., the Slain Prince

- 8. Forrestal, Kennedy's Foreshadow
- Conclusion

Watch the video based on my earlier Kennedy research:

Watch Video At: https://youtu.be/a_kh5tb7PtA

Video Link

Laurent Guyénot, Ph.D., is the author of *The Unspoken Kennedy Truth* (2021), *"Our God is Your God Too, But He Has Chosen Us": Essays on Jewish Power* (2020), and *From Yahweh to Zion: Jealous God, Chosen People, Promised Land* (2018).

Notes

[1] Laurence Leamer, *Sons of Camelot: The Fate of an American Dynasty,* HarperCollins, 2005, kindle 225.

[3] Jerry Cohen, "Yorty Reveals That Suspect's Memo Set Deadline for Death," *Los Angeles Times,* June 6, 1968, on latimesblogs.latimes.com; Jerry Cohen, "Jerusalem-Born Suspect Called An Anti-Semite," *The Salt Lake Tribune*, June 6, 1968, on www.newspapers.com.

[4] Sasha Issenberg, "Slaying gave US a first taste of Mideast terror," *Boston Globe,* June 5, 2008, on www.boston.com

[5] Jeffrey Salkin, "Remember What Bobby Kennedy Died For," *Forward.com,* June 5, 2008. Also Michael Fischbach, "First Shot in Terror War Killed RFK," *Los Angeles Times,* June 02, 2003, on articles.latimes.com

[7] Judy Maltz, "Bobby Kennedy's Little-known Visit to the Holy Land That Made Him pro-Israel – and Got Him Killed," *The Forward,* June 8, 2018, on www.haaretz.com/

[8] The Israel Lobby Archive, www.irmep.org/ila/forrel/

[9] David Lawrence, "Paradoxical Bob," *Independent Star-News,* May 26, 1968, page 14, on www.newspapers.com/; Shane O'Sullivan, *RFK Must Die,* on YouTube, at 00:14.

[10] Arthur Krock, *Memoirs: Sixty Years on the Firing Line*, Funk & Wagnalls, 1968, p. 347.

[11] First discovered in 1970 by Pasadena criminologist William Harper. John Crewdson, "6 Years Later, Evidence in Sirhan's Case Is Questioned," *New York Times,* December 15, 1974, on www.nytimes.com

[12] Frank Morales, "The Assassination of RFK: A Time for Justice!" June 16, 2012, on www.globalresearch.ca; watch "RFK Assassination 40th Anniversary (2008) Paul Schrade on CNN" on YouTube.

[13] "Robert F Kennedy's killer loses 15th parole bid as witness says: 'It's my fault'", Feb 11, 2016, on www.thegardian.com

[14] Stephanie Haney "Bobby Kennedy's children at war with each other over new death probe," June 2, 2018, on dailymail.com

[15] Watch Ted Charach and Gerald Alcan's film *The Second Gun: Who Really Killed Robert Kennedy,* 1998 *,* on YouTube.

Subscribe to New Columns

[16] Philip Melanson, *The Robert F. Kennedy Assassination: New Revelations On the Conspiracy And Cover-Up,* S.P.I. Books *,* 1994, p. 25.

[17] In a parole hearing in 2011. Watch "Sirhan Sirhan Denied Parole" on YouTube.

[18] Shane O'Sullivan, *Who Killed Bobby? The Unsolved Murder of Robert F. Kennedy*, Union Square Press, 2008, pp. 5, 44, 103.

[19] In Shane O'Sullivan's 2007 documentary *RFK Must Die: The Assassination of Bobby Kennedy*, on YouTube.

[20] Jacqui Goddard, "Sirhan Sirhan, assassin of Robert F.Kennedy, launches new campaign for freedom 42 years later," *The Telegraph,* Dec. 3, 2011, on www.telegraph.co.uk

[21] Colin Ross, *Bluebird: Deliberate Creation of Multiple Personality by Psychiatrists*, Manitou Communications, 2000, summary on www.wanttoknow.info/bluebird10pg

[22] Larry Romanoff, "CIA Project MK-Ultra," on www.unz.com

[23] Ronen Bergman, *Rise and Kill First: The Secret History of Israel's Targeted Assassinations*, Random House, 2018, pp. 117-119.

[24] Alexander Cockburn, ed., *The Politics of Anti-Semitism,* AK Press, 2003, p. 104.

[25] Victor Ostrovsky, *The Other Side of Deception: A Rogue Agent Exposes the Mossad's Secret Agenda,* HarperCollins, 1994.

[26] Rowan Scarborough, "U.S. troops would enforce peace Under Army study," *The Washington Times,* 10 septembre 2001, on www.washingtontimes.com

[27] Gordon Thomas, *Gideon's Spies: The Secret History of the Mossad,* St. Martin's Press, 1999, pp. 384-385 and 410-411.

[28] Piper, *Final Judgment,* pp. 343, 347.

[29] Frank Mankiewicz, *So As I Was Saying… My Somewhat Eventful Life*, with Joel Swerdlow, MacMillan, 2016, p. 10.

[30] Ron Unz, "American Pravda: The ADL in American Society," October 15, 2018, on unz.com.

Joseph P. Kennedy, the Cursed Peacemaker, by Laurent Guyénot

unz.com/article/joseph-p-kennedy-the-cursed-peacemaker

Laurent Guyénot

July 10, 2021

There can be no complete understanding of John Kennedy without some understanding of his father, Joseph Patrick Kennedy, for this is where he came from, not only in his own eyes and those of his friends, but in the eyes of his enemies too. The same is true for his brother Robert, of course.

I have emphasized before that, although very different in character, John and Robert Kennedy may be seen, from the point of view of their historical significance, as one person killed twice. But it should be stressed that their unity was grounded in their filial piety. I learned from David Nasaw's biography, *The Patriarch*: *The Remarkable Life and Turbulent Times of Joseph P. Kennedy* (2012), that it was their father Joe who insisted that Jack name Bobby Attorney General, because "Jack needed someone in the cabinet in whom he had complete and absolute trust." Robert didn't like the idea, arguing that "nepotism was a problem," and John was reluctant to pressure Bobby.

> He decided to offer Bobby the number two position at the Defense Department and asked Clark Clifford, who was running his transition team, to go to New York to explain to [Joe] Kennedy, who had flown there after visiting Jackie and his new grandson in the hospital, why Bobby should not be named attorney general. Clifford agreed, though he thought it rather odd that the president-elect had asked “a third party to try to talk to his father about his brother.” Clifford met Kennedy at Kennedy’s apartment and presented his carefully rehearsed case against the appointment. “I was pleased with my presentation; it was, I thought, persuasive. When I had finished, Kennedy said, ‘Thank you very much, Clark. I am so glad to have heard your views.’ Then, pausing a moment, he said, ‘I do want to leave you with one thought, however — one firm thought.’ He paused again, and looked me straight in the eye. *‘Bobby is going to be Attorney General.* All of us have worked our tails off for Jack, and now that we have succeeded I am going to see to it that Bobby gets the same chance that we gave to Jack.’ I would always,” Clifford recalled years later, “remember the intense but matter-of-fact tone with which he had spoken — there was no rancor, no anger, no challenge.” The father had spoken, and his sons, on this issue at least, were expected to obey.

Although there is no recorded statement to that effect, Joe probably envisioned that Robert could succeed Jack as president in 1968. And it is easy to imagine that, had John survived and been reelected in 1964, Robert, with John’s support and under his watch, could have inherited the White House. We may ponder what the world would be like today had there been Kennedys in the White House until 1976.

John and Robert shared a common horror of modern war, and that, too, was their father’s legacy. John was a genuine war hero decorated with the Navy and Marine Medal for “extremely heroic conduct.” Yet on Victory in Europe Day, May 8, 1945, as a young journalist covering the founding conference of the United Nations in San Francisco, he wrote in the *Herald-American:* “Any man who had risked his life for his country and seen his friends killed around him must inevitably wonder why this has happened to him and most important what good will it do. . . . it is not surprising that they should question the worth of their sacrifice and feel somewhat betrayed.”[2] When announcing his candidacy for Congress on April 22, 1946, JFK declared: “Above all, day and night, with every ounce of ingenuity and industry we possess, we must work for peace. We must not have another war.”[3] Hugh Sidey, one of his journalist friends, wrote about him: “If I had to single out one element in Kennedy’s life that more than anything else influenced his later leadership it would be a horror of war, a total revulsion over the terrible toll that modern war had taken on individuals, nations, and societies, and the even worse prospects in the nuclear age. . . . It ran even deeper than his considerable public rhetoric on the issue.”[4] John once said to his friend Ben Bradlee that he believed that “the primary function of the president of the United States [was] to keep the country out of war.”[5]

That was the conviction that had guided his father throughout his political life in Franklin Roosevelt’s government, until his resignation in December 1940. As U.S. ambassador to London, Joe Kennedy wholeheartedly supported Neville Chamberlain’s policy of “appeasement” in 1938-39. He wanted peace as passionately as Churchill wanted war. “I am pro-peace, I pray, hope, and work for peace," Joe declared on his first return from London to the U.S. in December 1938.[6] For this, he ended in the wrong side of history, which Churchill took care to write himself.

The Stain of Appeasement

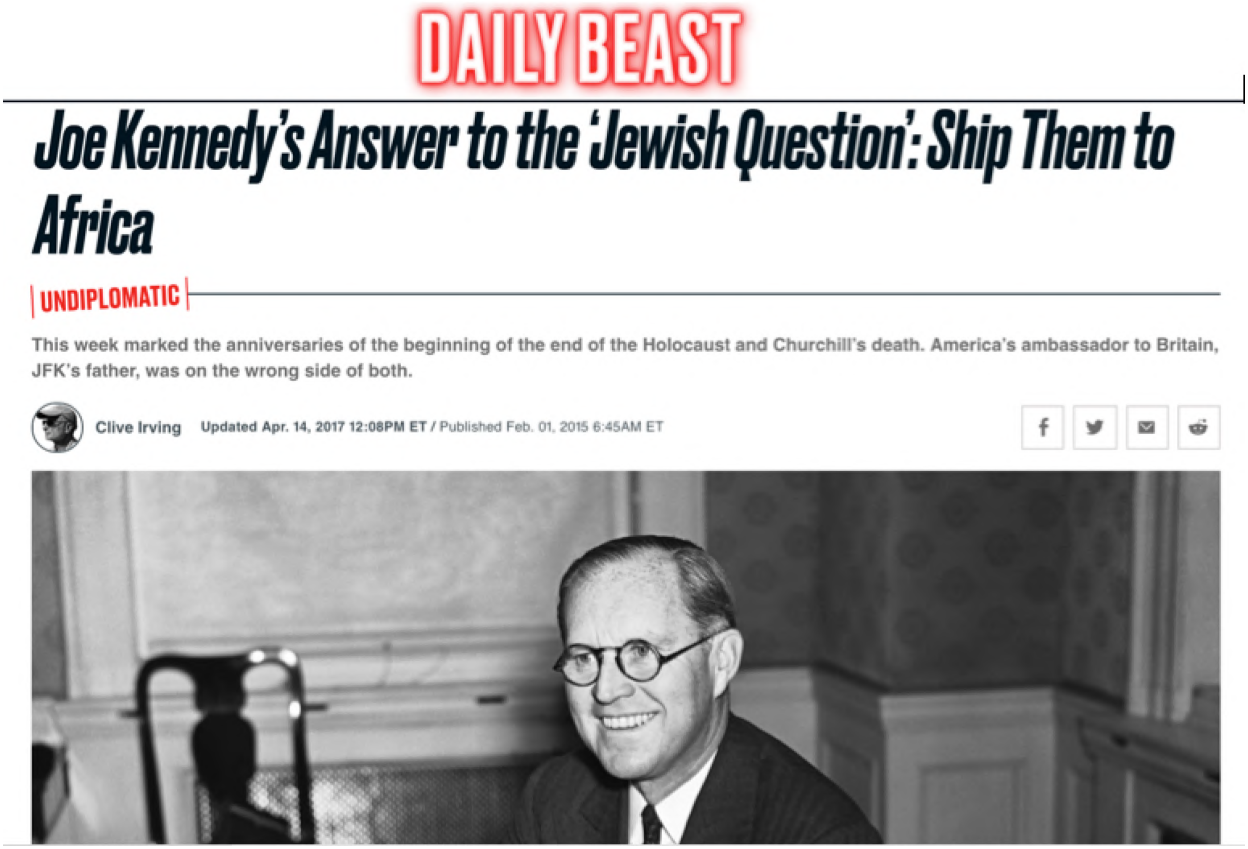
Like his father, President Kennedy was a determined peacemaker, and those in the Pentagon who wanted to push the U.S. into a third world war tried to destabilize him with insinuations that he was an appeaser like his father. On October 19, 1962, in the heat of the Cuban Missile Crisis, as Kennedy resolved to blockade Soviet shipments rather than bomb and invade Cuba, General Curtis LeMay scornfully told him, "This is almost as bad as the appeasement at Munich . . . I just don't see any other solution except direct military intervention *right now*."[7]

The stain of his father's record as a Hitler-appeaser had followed John like a shadow. Although the press had not published it, it was no secret in the Pentagon and the CIA that the U.S. army had discovered in 1946, in Berlin's Foreign Office, reports about Joe's meetings with German ambassador von Ribbentrop and his successor von Dirksen, that said that Joe was Germany's "best friend" in London and "understood our Jewish policy completely."[8]

Ambassadors Joseph P. Kennedy and Joachim von Ribbentrop

In a joint debate during the 1960 Democratic convention, Johnson had attacked John as being the son of a "Chamberlain umbrella man" who "thought Hitler was right."[9] During Kennedy's presidential campaign, the Israeli press worried that Kennedy's father "never loved the Jews and therefore there is a question about whether the father did not inject some poisonous drops of anti-Semitism in the minds of his children, including his son John's."[10] Abraham Feinberg recalls that when he invited Kennedy to his apartment to discuss his campaign funding with "all the leading Jews," one of them set the tone with

this remark: “Jack, everybody knows the reputation of your father concerning Jews and Hitler. And everybody knows that the apple doesn’t fall far from the tree.” Kennedy came back outraged from that meeting (but with the promise of $500,000).[11] When meeting the new president on May 30, 1961 in New York, Ben-Gurion could not help but see in him the son of a Hitler-appeaser. Feinberg (who arranged the meeting) recalls that “Ben-Gurion could be vicious, and he had such a hatred of the old man [Joe Kennedy].”[12]
Is Joe’s bad reputation among Jews relevant to the assassination of his two sons? Many Jewish authors think it is. In his book *The Kennedy Curse,* purporting to explain “why tragedy has haunted America’s first family for 150 years”, Edward Klein links the “Kennedy curse” to Joe’s anti-Semitism, citing a story “told in mystical Jewish circles” (perhaps made up by Klein) according to which, in “retaliation” to some remark Joe made to “Israel Jacobson, a poor Lubavitcher rabbi and six of his yeshiva students, who were fleeing the Nazis,” “Rabbi Jacobson put a curse on Kennedy, damning him and all his male offspring to tragic fates.”[13] Ronald Kessler, for his part, wrote a book titled, *The Sins of the Father* — a not so subtle allusion to Exodus 20:5: “I, Yahweh, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me.” Naturally, for Kessler, Joe Kennedy’s worst sin was that “he was a documented anti-Semite and an appeaser of Adolf Hitler” who “admired the Nazis.”[14]
The “Kennedy curse” did run into the third generation and possibly the fourth, when John’s only son died in a suspicious plane accident on July 16, 1999, with his wife, possibly pregnant. Five days later, John Podhoretz, son of neoconservative luminary Norman Podhoretz, published in the *New York Post* an opinion piece titled “A Conversation in Hell” in which he imagined Satan speaking to Joe Kennedy in Hell. The devil rejoices at the idea of eternally torturing Joe for “saying all those nice things about Hitler,” and brags of having caused the death of his grandson because, he says: “When I make a deal for a soul like yours, I need to season it before I’m ready to put it in the infernal oven.” This hateful fantasy, which is reminding of the Talmud’s depiction of Jesus in Hell, illustrates the devouring hatred of some Jewish intellectuals toward the Kennedys, and the root of that hatred in Joe Kennedy’s effort to prevent the Second World War.[15]
Interestingly, Podhoretz’s devil (or is it Yahweh?) accuses Kennedy of having done “everything you could to prevent Jewish emigration from Nazi Germany. Thousands of Jews died because of you.” The truth is exactly the opposite. In 1938, the “Kennedy Plan”, as the press called it, was to rescue German Jews. Since the U.S. government refused to open its borders to Jewish refugees, and since Great Britain strictly limited Jewish immigration to Palestine, Joe was urging the British government to open up its African colonies for temporary resettlement. “To facilitate the resettlement process,” Nasaw writes, “Kennedy volunteered to Halifax that he ‘thought that private sources in America might well contribute $100 or $200 million if any large scheme of land settlement could be proposed.’”[16] The plan was presented to Chamberlain just days after *Kristallnacht* (9-10 November 1938), and was supported by Jewish financier Bernard Baruch. But it angered the Zionists, who didn’t want to hear about any Jewish emigration except to Palestine, because, Ben-Gurion said, it “will endanger the existence of Zionism.”[17] Therefore, today, the “Kennedy Plan” is reviled as a kind of “final solution to the Jewish question,” and further proof that Joe was Israel’s mortal enemy.[18]



DAILY BEAST

Joe Kennedy's Answer to the 'Jewish Question': Ship Them to Africa

UNDIPLOMATIC

This week marked the anniversaries of the beginning of the end of the Holocaust and Churchill's death. America's ambassador to Britain, JFK's father, was on the wrong side of both.

Clive Irving Updated Apr. 14, 2017 12:08PM ET / Published Feb. 01, 2015 6:45AM ET

If Jewish hatred of Joe Kennedy could still inspire Podhoretz's nasty column in 1999, imagine how deep it ran in the 1960s. At the height of his showdown with JFK over Dimona, 25 April 1963, Ben-Gurion wrote him a seven-page letter explaining that his people was threatened with extermination by a newly formed Arab Federation, just like when "six million Jews in all the countries under Nazi occupations (except Bulgaria), men and women, old and young, infants and babies, were burnt, strangled, buried alive." "Imbued with the lessons of the Holocaust," Avner Cohen comments, "Ben Gurion was consumed by fears for Israel's security."[19] He was enraged by what he saw as Kennedy's obvious lack of concern for his people's security, and at this point, he must have decided that Kennedy was indeed his father's son, a modern-day Haman.
Before we get to the main piece of evidence of a direct relationship between Joe Kennedy's appeasement policy and John Kennedy's assassination, let us get an overview of Joe's public career, using mainly David Nasaw's biography and on Michael Beschloss's *Kennedy and Roosevelt: The Uneasy Alliance* (1979).

The Ambassador

Joe Kennedy entered national politics as a supporter of Roosevelt in his first presidential campaign in 1932. In July 1934, Roosevelt asked him to chair the newly created Securities and Exchange Commission, charged with bringing the New Deal to Wall Street by regulating and disciplining the Stock Exchange market. Kennedy announced: "the days of stock manipulation are over. Things that seemed all right a few years ago find no place in our present-day philosophy." According to Beschloss, Kennedy "won almost universal praise for his salesmanship, political acumen, and ability to moderate conflicting sides that encouraged capital investment and economic recovery." "Few were more impressed by Kennedy's accomplishment than the man who hired him," and "Joseph Kennedy increasingly became a familiar figure at the White House."[20]

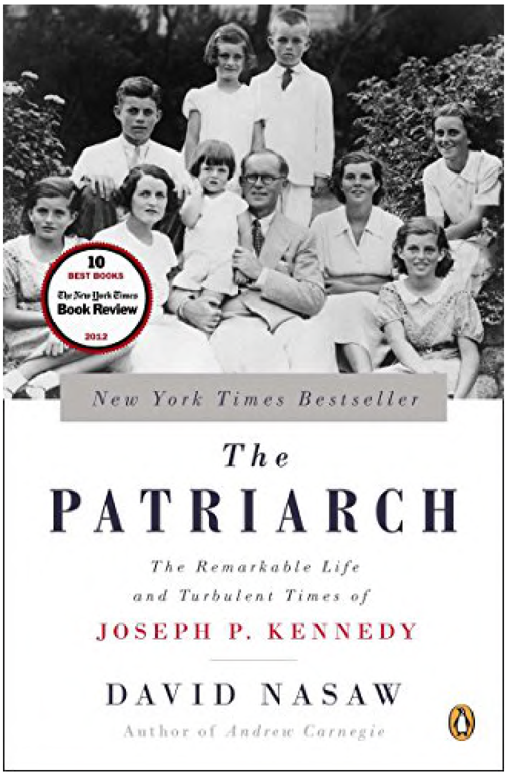
In 1936, Joe supported Roosevelt's second campaign with a book titled *I'm for Roosevelt* (mostly ghost-written by Arthur Krock). He was hoping to be named Secretary of the Treasury, but Henry Morgenthau Jr. also wanted the job, and got it. Instead, Roosevelt named Joe chairman of the Maritime Commission, and one year later made him ambassador to London. As war was brooding in Europe, this was an important position, and Joe made it more important by often overstepping his Secretary of State Cordell Hull's instructions.

He supported Chamberlain's position that the territorial integrity of Czechoslovakia was not worth a war, declaring in September 2, 1938, "for the life of me I cannot see anything involved which could be remotely considered worth shedding blood for," a statement for which he was reprimanded by Hull and Roosevelt.[21] On October 19, Joe began another speech by jokingly listing the topics he had decided *not* to talk about, including "a theory of mine that it is unproductive for both democratic and dictator countries to widen the division now existing between them by emphasizing their differences, which are self-apparent."[22] Hull held a press conference the next morning to clarify that Kennedy had been speaking for himself, not the government, and Roosevelt delivered his own display of belligerence: "There can be no peace if national policy adopts as a deliberate instrument the threat of war."[23]

In the meantime, without informing Hull, Kennedy had summoned Charles Lindbergh to London and asked him to write a letter, to be forwarded to Washington and to Whitehall, summarizing his view regarding the strength of the Luftwaffe. Lindbergh had just visited German airfields (and been presented the Service Cross of the German Eagle by Goering), and concluded that the Luftwaffe would be unassailable in a war of the skies. Kennedy then arranged a meeting between Lindbergh and an official of the British air ministry.[24] His diplomatic strategy consisted in trying to convince the British that Germany was unbeatable and that the U.S. wouldn't join the fight, so that the British had better come to terms with Germany, whose territorial claims were justified anyway.

In the same period, Joe made plans to meet in Paris with Dr. Helmuth Wohlthat, Goering's chief economic adviser, with whom he had made contact through James Mooney, the president of General Motors Overseas. As Nasaw explains, "Kennedy was in effect laying the groundwork for a new appeasement strategy, one that would buy Hitler off by providing him with the means to convert his war economy to a peace economy."[25] Hull forbade him to go to Paris, so Joe met Wohlthat in London without informing Hull.

In August 23, 1939, a week before Hitler invaded Poland, Kennedy urged Roosevelt, in vain, to pressure the Polish government to cede territory to Germany.[26] After Hitler's invasion, Kennedy, like Chamberlain, was heartbroken: "It's the end of the world . . . the end of everything," he told Roosevelt on the phone.[27] But a week later, he was still urging him to save peace, writing him: "It seems to me that this situation may crystallize to a point where the President can be the savior of the world. The British government as such certainly cannot accept any agreement with Hitler, but there may be a point when the President himself may work out plans for world peace."[28] He got his response from Hull: "The people of the United States would not support any move for peace initiated by this Government that would consolidate or make possible a survival of a regime of force and of aggression."


10 BEST BOOKS The New York Times Book Review 2012
New York Times Bestseller
The PATRIARCH
The Remarkable Life and Turbulent Times of
JOSEPH P. KENNEDY
DAVID NASAW
Author of Andrew Carnegie

Simultaneously, Roosevelt was initiating direct contact with Churchill, now First Lord of the Admiralty and soon to be Prime Minister. From Roosevelt's letters, Churchill got enough confidence that the U.S. would ultimately join the war if it broke out, and he bet everything on it. Joe was infuriated when learning about this most irregular channel of communication, at a time when the President was bound by neutrality laws and the American people overwhelmingly opposed to U.S. engagement. Joe was particularly distressed by Roosevelt's trust in Churchill, whom Joe considered "an actor and a politician. He always impressed me that he'd blow up the American Embassy and say it was the Germans if it would get the U.S. in."[29] In early December 1939, Kennedy confided to Jay Pierrepont Moffat of the State Department that Churchill "is ruthless and scheming. He is also in touch with groups in America which have the same idea, notably, certain strong Jewish leaders."[30]

After the defeat of France, Kennedy saw a new opportunity for peace. He cabled Washington on May 27, 1940, recommending that the President push Britain and France to negotiate an end to the crisis, as Lord Halifax, still Foreign Secretary, was actually proposing. "I suspect that the Germans would be willing to make peace with both the French and British now — of course on their own terms, but on terms that would be a great deal better than they would be if the war continues."[31]

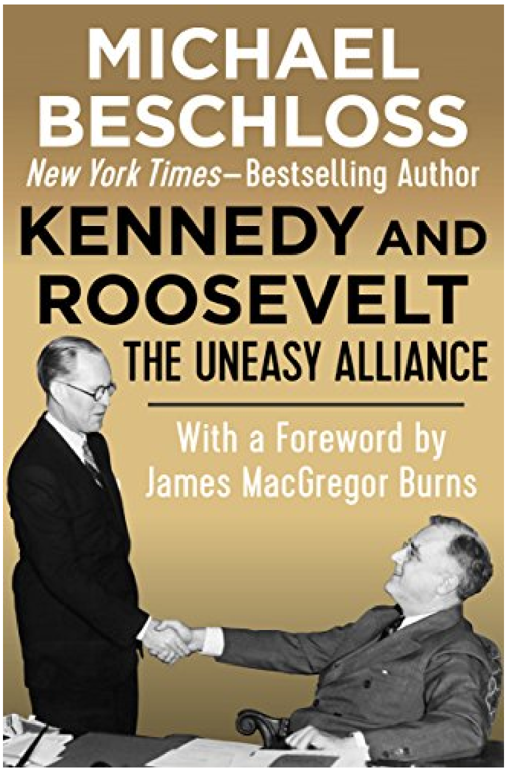
Although aware that Roosevelt was now ignoring him, Joe remained at his post until October 1940. Before leaving, he wrote a note to Chamberlain, then a broken and dying man: "For me to have been any service to you in your struggle is the real worthwhile epoch in my career. You have retired but mark my words the world will yet see that your struggle was never in vain. My job from now on is to tell the world of your hopes. Now and forever, Your devoted friend, Joe Kennedy."[32] Joe Kennedy was still a convinced appeaser, determined to give peace every chance.

David Irving mentions that, before boarding a ship from Lisbon to New York, Kennedy "pleaded with the State Department to announce that, even if this vessel mysteriously blew up in mid-Atlantic with an American ambassador on board, Washington would not consider it a cause for war. 'I thought,' wrote Kennedy in his scurrilous unpublished memoirs, 'that would give me some protection against Churchill's placing a bomb on the ship.'"

Kennedy arrived in New York October 27, a week before election day. He knew enough of Roosevelt's secret contacts with Churchill to endanger his reelection. He was seriously considering speaking out to the press. In a wire to his lover and admirer Clare Booth

Luce, he promised a bombshell that would “put twenty-five million Catholic voters behind [Republican candidate] Wendell Willkie to throw Roosevelt out.”[34]

But Joe had a strong sense of loyalty, and his wife reminded him of a political truth instinctive to them both: “The President sent you, a Roman Catholic, as Ambassador to London, which probably no other President would have done. . . . You would write yourself down as an ingrate in the view of many people if you resign now.”[35] After a long conversation with Roosevelt on the day of his arrival, of which nothing has transpired, Kennedy gave a radio address over CBS on October 29 to endorse Roosevelt, but not without reasserting his “conviction that this country must and will stay out of war.” A few days later, with Joe Kennedy by his side, Roosevelt made his own pledge: “I have said this before, but I shall say it again and again and again: Your boys are not going to be sent into any foreign wars!”[36] Roosevelt was elected. On December 1, 1940, Kennedy delivered his resignation letter, and told reporters: “My plan is . . . to devote my efforts to what seems to me to be the greatest cause in the world today . . . That cause is to help the President keep the United States out of war.”[37]



On December 17, Roosevelt revealed at a press conference his plans to provide billions of dollars in war supplies to Great Britain in the form of Lend-Lease (eventually, the U.S. would supply England with $13 billion). Joe expressed privately his feeling of having been exploited by the President. But he stayed in relatively good terms with Roosevelt, although he refused to support his nomination for a fourth term, when he visited him on October 26, 1944 in the White House. Kennedy recorded in his notes telling the President — a very sick man — that the Catholic voters were hesitant to vote for him because “they felt that Roosevelt was Jew controlled.” He added that he agreed “with the group who felt that the Hopkins, Rosenmans, and Frankfurters, and the rest of the incompetents would rob Roosevelt of the place in history that he hoped, I am sure, to have. . . . Roosevelt went on to say ‘Why, I don’t see Frankfurter twice a year.’ And I said to him, ‘You see him twenty times a day but you don’t know it because he works through all these other groups of people without your knowing it.’”

After his resignation in 1941, Joe had envisioned writing a memoir of his London years, and told his friend and former president Herbert Hoover that the book would “put an entirely different color on the process of how America got into the war and would prove the betrayal of the American people by Franklin D. Roosevelt.” But, Beschloss comments, “the necessities of wartime unity and, later, his sons’ political careers kept Joseph Kennedy’s diplomatic memoir out of print, where it remained.”[39]

Here, there is an interesting parallel with James Forrestal, another American patriot of Irish Catholic stock and a friend of Joe Kennedy. As David Martin shows in his book *The Assassination of James Forrestal* (summarized here), when Forrestal was pushed out of the Defense Department by Truman in March 1949, he planned to write a book and to start a magazine. As Navy Secretary, he had gained inside knowledge of Roosevelt's scheme to provoke the Japanese into attacking Pearl Harbor. In 1945, he had worked behind the scene to achieve a negotiated surrender from the Japanese, and was very bitter about Roosevelt's demand for "unconditional surrender" and the unnecessary suffering imposed on the Japanese. Forrestal had also much to say about the way the Zionists obtained the Partition Plan at the U.N. General Assembly, or about the way Truman was bought into supporting the recognition of Israel. On April 2, 1949, Forrestal was interned against his will and forcibly confined in the 16th floor of the Navy hospital of Bethesda, and on May 22 was declared to have fallen from a window while trying to hang himself from it with a dressing-gown sash. No criminal investigation was conducted, but the evidence obtained by David Martin through a Freedom of Information Act leaves no doubt that he was assassinated by the Zionist mafia.

It is easy to imagine that, had Joe Kennedy decided to expose Roosevelt's betrayal of the American people and the Jewish intrigues to push him into the war, he might have suffered the same fate as Forrestal. Instead, he retired from public life and devoted his remaining influence to his sons' political future. Despite the death of his eldest son Joe Jr. in a high-risk mission in 1944, he achieved his presidential ambition through his second son. The "Kennedy curse," however, would ultimately catch up with his lineage.

John Kennedy's Intellectual Filiation

John has always been loyal to his father's memory, and there is enough evidence that he shared his most fundamental principles and his views of World War II. In 1956, in his book *Profiles in Courage,* John praised Senator Robert Taft for having, at tremendous personal cost, denounced in 1946 the hanging of eleven Nazi officials as "a blot on the American record which we shall long regret."[40] One symbolic hint of President Kennedy's intellectual and political filiation with his father was his invitation of Charles Lindbergh on May 11, 1962, for a grand reception at the White House. Lindbergh and his wife caused a sensation when they dined at the presidential table and stayed overnight at the White House.[41] Let's recall that, in September 1940, Lindbergh had been a founding member of the America First Committee and the staunchest critic of Roosevelt's ploys to drag the U.S. into the war.[42] His reputation had suffered tremendously from his criticism of Jewish influence, and he had been living as a recluse ever since.

Kennedy had nothing to gain politically from inviting Lindbergh very publicly to the White House. The significance of this gesture should not be underestimated. It probably demonstrates a wish to vindicate the vilified appeasers of 1938-40. Lindbergh at the White House may have been a sign that the wheel was turning, and that history would soon be written in a more balanced way. John's assassination halted and reversed this movement. Half a decade later, along with the expansion of Israel, the dark cult of the Holocaust would start swamping over the U.S. and the world. Arguably, if Kennedy had lived, there would be no compulsory Holocaust religion today.

For those like David Ben-Gurion whose self-image and worldview revolved around the Holocaust, the Kennedy brothers were essentially sons of a Hitler-appeaser and Nazi-supporter, and their leadership of the United-States was an existential threat as well as an intolerable insult. Although, for obvious reasons, this murderous hatred is seldom expressed publicly (John Podhoretz's "A Conversation in Hell" is a remarkable exception), it is a critical fact to take into account in our quest to solve the mystery of the "Kennedy curse." And it sheds a bright light on one of the most bizarre aspects of JFK's assassination.

In his 1967 book titled *Six Seconds in Dallas: a micro-study of the Kennedy assassination proving that three gunmen murdered the President*, Josiah Thompson first drew attention to a character who can be seen on the Zapruder film and on other photographs taken in Dealey Plaza at the moment of JFK's assassination. Here is how Thompson presents him in a short video recorded by Errol Morris for the *New York Times* in 2011:

> On November 22nd, it rained the night before. But everything cleared by about 9 or 9:30 in the morning. So if you were looking at various photographs of the motorcade route, in the crowd gathered there, you will have noticed: nobody is wearing a raincoat, nobody has an open umbrella. Why? Because it's a beautiful day. And then I noticed: in all of Dallas, there appears to be exactly one person standing under and open black umbrella. And that person is standing where the shots began to rain into the limousine. Let us call him "the umbrella man". . . . You can see him in certain frames from the Zapruder film, standing right there by the Stemmons Freeway sign. There are other still photographs taken from other locations in Dealey Plaza, which shows the whole man standing under an open black umbrella — the only person under any umbrella in all of Dallas, standing right at the location where all the shots come into the limousine. Can any one come up with a non-sinister explanation for this? So I published this in *Six Seconds,* but didn't speculate about what it meant . . . Well, I asked that the Umbrella Man to come forward and explain this. So he did. He came forward and he went to Washington with his umbrella, and he testified in 1978 before the House Select Committee on Assassinations. He explained then why he had opened the umbrella and was standing there that day. The open umbrella was a kind of protest, a visual protest. It wasn't a protest of any of John Kennedy's policies as president. It was a protest at the appeasement policy of Joseph P. Kennedy, John Kennedy's father when he was ambassador to the court of Saint James in 1938 and 39. It was a reference to Neville Chamberlain's umbrella.[43]

The black umbrella had been Chamberlain's iconic trademark, and, after his return from Munich, a symbol of "appeasement", both for those who supported it (some old ladies "suggested that Chamberlain's umbrella be broken up and pieces sold as sacred relics")[44] and for those who opposed it ("Wherever Chamberlain traveled, the opposition party in Britain protested his appeasement at Munich by displaying umbrellas," according to Edward Miller).

The Umbrella Man was Louie Steven Witt, and had been identified by local newsmen before he came forward to the HSCA. Josiah Thompson assumes that his "visual protest" and JFK's assassination are unrelated, and that they happened at the exact same time and place by some kind of quantum-physics coincidence. He cannot bring himself to see the connection, even though the Umbrella Man himself made it clear to the HSCA that he wanted to "heckle" JFK about his father's appeasement of Hitler in 1938. Knowing what we know about Jewish perception of the "Kennedy curse" as linked to the "sins of the father", we cannot but find Thompson's refusal to see anything conspiratorial as very typical of Gentile self-induced blindness.

Was Louie Steven Witt a Zionist agent, a *sayan*? Not necessarily. He might have been instructed to do what he did without knowing that Kennedy would be killed right in front of him. On the other hand, the explanation he gave for his "bad joke" sounds disingenuous: "In a coffee break conversation," he said, "someone had mentioned that the umbrella was a sore spot with the Kennedy family. . . . I was just going to kind of do a little heckling." Witt carefully avoided mentioning why the umbrella was "a sore spot with the Kennedy family." He also avoided naming Joe Kennedy when he said that he had heard that "some members of the Kennedy family" had once been offended in an airport by people brandishing umbrellas. The "airport" sounds like an allusive reference to Chamberlain's widely publicized return at the Heston Aerodrome on 30 September 1938. There is clearly a cryptic undertone in Witt's explanation. For those *Unz Review* readers who have ears to hear and eyes to see, executing JFK while "heckling" him about his father's appeasement policy should be an unmistakable signature. Chamberlain's umbrella is Kennedy's cross.

Laurent Guyénot, Ph.D., is the author of **The Unspoken Kennedy Truth***(2021),* **Essays on Jewish Power***(2020), and* **From Yahweh to Zion** *(2018).*

Notes

[1] David Nasaw, *The Patriarch*: *The Remarkable Life and Turbulent Times of Joseph P. Kennedy,* Penguin Books, 2012, pp. 818-819.

[2] Christ Matthews, *Jack Kennedy, Elusive Hero,* Simon & Schuster, 2011, pp. 71-72.

[3] James Douglass, *JFK and the Unspeakable: Why He Died and Why It Matters,* Touchstone, 2008, p. 5.

[4] Quoted in Robert Kennedy, Jr., *American Values: Lessons I Learned from My Family,* HarperCollins, 2018, p. 101.

[5] Quoted in Robert Kennedy, Jr., *American Values,* p. 101.

[6] Michael R. Beschloss, *Kennedy and Roosevelt: The Uneasy Alliance,* Open Road, 1979, p.187.

[7] Douglass, *JFK and the Unspeakable,* p. 21.

[8] Nasaw, *The Patriarch,* p. 349.

[9] Robert Caro, *The Years of Lyndon Johnson,* vol. IV: *The Passage of Power,* Alfred Knopf, 2012, p. 104. Also in Arthur Krock, *Memoirs: Sixty Years on the Firing Line*, Funk & Wagnalls, 1968, p. 362.

[10] In the journal of the *Herut,* Menachem Begin's political party, quoted in Alan Hart, *Zionism: The Real Enemy of the Jews*, vol. 2: *David Becomes Goliath,* Clarity Press, 2013, p. 252.

[11] Seymour Hersh, *The Samson Option: Israel's Nuclear Arsenal and American Foreign Policy*, Random House, 1991, p. 96.

[12] Hersh, *The Samson Option,* p. 103.

Subscribe to New Columns

[13] Edward Klein, *The Kennedy Curse: Why Tragedy Has Haunted America's First Family for 150 Years*, Saint Martin's Press, 2004.

[14] Ronald Kessler, *The Sins of the Father: Joseph P. Kennedy and the Dynasty He Founded,* Coronet Books, 1997, quotes from the publisher's presentation and the back cover.

[15] John Podhoretz, "A Conversation in Hell," *New York Post,* July 21, 1999, on nypost.com

[16] Nasaw, *The Patriarch,* pp. 403-406.

[17] Alan Hart, *Zionism: The Real Enemy of the Jews*, vol. 1: *The False Messiah*, Clarity Press, 2009, p. 164.

[18] Clive Irving, "Joe Kennedy's answer to the Jewish question: ship them to Africa," Apr. 14, 2017, on www.thedailybeast.com

[19] Avner Cohen, *Israel and the Bomb,* Columbia UP, 1998, pp. 10, 119.

[20] Beschloss, *Kennedy and Roosevelt,* pp. 105-109.

[21] Nasaw, *The Patriarch,* p. 373; also Beschloff, *Kennedy and Roosevelt,* p. 180.

[22] Nasaw, *The Patriarch,* p. 396.

[23] Beschloss, *Kennedy and Roosevelt,* pp. 185-186.

[24] Beschloss, *Kennedy and Roosevelt,* p. 182.

[25] Nasaw, *The Patriarch,* p. 425.

[26] Nasaw, *The Patriarch,* p. 445.

[27] Beschloss, *Kennedy and Roosevelt,* p. 199.

[28] Beschloss, *Kennedy and Roosevelt,* p. 201.

[29] Nasaw, *The Patriarch,* pp. 460-461. The quote is from Joe Kennedy's diary, according to David Irving, who renders it slightly differently in *Churchill's war,* vol. 1: *The Struggle for Power*, Focal Point, 2003, p. 207.

[30] Nasaw, *The Patriarch,* p. 476.

[31] Nasaw, *The Patriarch,* p. 496.

[32] Nasaw, *The Patriarch*, p. 534.

[33] David Irving, *Churchill's war,* vol. 1: *The Struggle for Power*, Focal Point, 2003, p. 207.

[34] Beschloss, *Kennedy and Roosevelt,* pp. 15-16.

[35] Beschloss, *Kennedy and Roosevelt,* pp. 43 and 230.

[36] Beschloss, *Kennedy and Roosevelt,* pp. 235-237.

[37] Beschloss, *Kennedy and Roosevelt,* p. 247.

[38] Nasaw, *The Patriarch,* p. 625; Beschloss, *Kennedy and Roosevelt,* p. 279.

[39] Beschloss, *Kennedy and Roosevelt,* p. 273.

[40] Robert Taft, October 6, 1946, quoted in John F. Kennedy, *Profiles in Courage,* 1956, Harper Perennial, 2003 , p. 199.

[41] "Visit of Charles A. Lindbergh", on www.jfklibrary.org

[42] Lynne Olson, *Those Angry Days: Roosevelt, Lindbergh, and America's Fight Over World War II, 1939-1941,* Random House, 2013.

[43] "The Umbrella Man", on Vimeo.com or YouTube

[44] Patrick J. Buchanan, *Churchill, Hitler, and "The Unnecessary War": How Britain Lost Its Empire and the West Lost the World*, Crown Forum, 2008, p. 208.

9/11 was a Straussian Coup, by Laurent Guyénot

UR unz.com/article/9-11-was-a-straussian-coup

Laurent Guyénot

August 20, 2021

With the Taliban back in charge in Afghanistan, methinks we will hear pretty soon about 9/11, the fabricated pretext for their overthrow twenty years ago. They have never been given a chance to defend themselves. When the time will come for a public statement, we might get a glimpse of Chinese officials in the background. They will point the finger at the U.S., who will react with intensified anti-Chinese propaganda. New developments are to be expected anyway. Here is my contribution for this hopeful twentieth anniversary.

The magic of 9/11

James Hepburn concluded his 1968 book *Farewell America* with those words: “President Kennedy’s assassination was the work of magicians. It was a stage trick, complete with accessories and fake mirrors, and when the curtain fell, the actors, and even the scenery disappeared.”[1]

9/11 was also a stage trick of magicians—the same company, I believe. Not only did they make New York’s tallest skyscrapers vanish into a cloud of smoke with the magic word “Osama bin Laden”. They also made planes appear and then disappear. Not just UA93, swallowed by the earth, or AA77, vaporized into the Pentagon. I mean also UA175, which supposedly crashed into the South Tower (let’s leave aside AA11, whose single ghostly image was supernaturally captured by the twice Emmy-Awarded Naudet brothers).

Can a Boeing 767, essentially a hollow aluminum tube, cut through massive steel columns, wings and all, without even slowing down? If you haven’t seriously thought about it, here is a good place to start: https://911planeshoax.com/ . For my part, I was first convinced that no real plane were involved in 9/11 by Ace Baker's 2012 film *9/11 The Great American Psy-Opera* (begin with chapter 6 at 2:27). I made the following 18-minute collation of the most telling extracts:

Richard Hall has studied all the videos of the plane crash into the South Tower, and also concluded that there was no plane crash. However, he has pointed to a shortcoming in Ace Baker's theory: it cannot explain why, in the fifty-or-so videos showing UA175 crashing into the South Tower, the trajectory of the aircraft conforms to the official data provided by the National Transport Safety Board in its "Radar Data Impact Speed Study" report. Something more than video compositing is involved. In 2012, Hall therefore proposed an alternative theory in this 23-minute video:

Watch Video At: https://youtu.be/b5DgFcpsxes

Video Link

Just like the question of the technology used to bring down the towers, the question of the technology used to fake the planes is still not completely answered. Yet I think that, on the basis of what we know, the non-existence of flights AA11 and UA175 (including their passengers, of course) is a far more reasonable hypothesis than their existence.

The issue does matter, because the murder weapon is often the surest clue leading to the murderer. If there were no planes, we don't need to waste energy searching for what kind of planes they were and who or what flew them. We just need to ask: Who controls what we see on television? And we know the answer to that question, don't we?

I am not going to argue that 9/11 was essentially a Zionist coup. I assume that most *Unz Review* readers have already reached that conclusion. I refer those who haven't to Christopher Bollyn's work (his latest book is a good introduction) or to my own contribution, "9/11 was an Israeli Job". What I want to do here is shed some light on the dark soul that plotted that incredibly daring operation.

We all understand that 9/11 was the brainchild of a conspiratorial network that included the crypto-Israelis who called themselves Neoconservatives—deceptively, for there is nothing "conservative" about them. What they wanted is trigger "World War IV" (they count the Cold War as WWIII, because it provided the context for the Six-Day War that doubled Israel's size). "World War IV" was first proclaimed in November 20, 2001 by Neocon Eliot Cohen in an article for the *Wall Street Journal.* Then in February 2002 Norman Podhoretz wrote an article for *Commentary* titled "How to Win World War IV," later expanded into the book *World War IV: The Long Struggle Against Islamofascism* (2007). In 2004, the subject of a Washington conference by Eliot Cohen attended by Podhoretz and Wolfowitz was: "World War IV: Why We Fight, Whom We Fight, How We Fight."[2]

WWIV was definitely the purpose of 9/11. Behind their public image, the Neocons are a Cabal comparable to the "Parushim" that intrigued for WWI, with influential members like Supreme Court Justice Louis Brandeis (1856–1941) and his patron Samuel Untermeyer (1858-1940). Sarah Schmidt, professor of Jewish history at the Hebrew University of Jerusalem, documented that initiates into the Order of the Parushim had to declare themselves "soldiers in the army of Zion," and swear: "I hereby vow myself, my life, my fortune, and my honor to the restoration of the Jewish nation."[3] After having reaped the Balfour Declaration from the blood and ashes of WWI, the same cabal pushed for WWII, with the same Zionist goal almost transparently announced on the front-page of the British *Daily Express,* March 24, 1933: "Judea Declares War on Germany" (Judea was one of the names envisioned for their new State). After WWII, they made every effort to blow on the embers of the Cold War in the Middle East, and assassinated Kennedy who wanted to end it.

From "Strauss Truth" to "9/11 Truth"

As Seymour Hersh pointed out in *The New Yorker*, May 12, 2003, the core members of the Neocons are former students of Leo Strauss or students of his students (the *New York Times* renamed them "Leo-Cons"). So there is a good chance that knowing about Strauss's thinking can help us make sense of 9/11. And there is as much deception in what is being said about Strauss as there is about 9/11.

Leo Strauss (1899-1973) was a German Jewish scholar who moved to New York in 1937, and taught political science at the University of Chicago from 1949 to 1969. There are diverging interpretations of his political philosophy: in *Leo Strauss: Man of Peace* (Cambridge UP, 2014), Robert Howse claims that the Neocons are poor students of Strauss, and that they misread their own warlike fantasies between Strauss's lines. Catherine and Michael Zuckert, two students of Strauss, make him a passionate lover of American Democracy in *The Truth about Leo Strauss: Political Philosophy and American Democracy* (University of Chicago Press, 2008). The titles of these two books somehow remind me of Arlen "Magic Bullet" Specter's autobiography, *Passion for Truth.* There is as much chance to find "the truth about Leo Strauss" in a book written by Chicago Straussians as there is to find "the truth about 9/11" in the *9/11 Commission Report*.

Another of Strauss's apologists, Benjamin Wurgaft, has absolved Strauss from the Neocons' disastrous legacy by claiming that "the Strauss we know from his writings cautioned against applying political philosophy directly to public policy. . . . Real thinkers, thought Strauss, should avoid that world and its tendency to compromise the quest for philosophical truth."[4] That is laughable: what kind of political philosopher would discourage his students from engaging in politics? Even if Strauss did, it is obvious that his disciples thought he didn't, and what concerns us here is what the Straussians learned from Strauss.

If Strauss is not a peace-loving Jew, he must necessarily be a warmongering Nazi. That's how William Altman, another Jewish author, portrays him in *The German Stranger: Leo Strauss and National Socialism* (Lexington, 2012). This is the equivalent of John Hankey's effort to blame JFK's assassination on the Nazis in his cartoon film *Dark Legacy* (2009).

I have read only bits of these books. My understanding of Strauss owes more to *Leo Strauss and the American Right* (1999) by Shadia Drury, whose arguments are conveniently summarized in her online interview by Danny Postel. I found Drury's analysis to be a good starting point (I haven't read her earlier book, *The Political Ideas of Leo Strauss,* which seems to have little more to offer), but, with only one entry for "Israel" in her index, it suffers from a huge blind spot, already evident from its title and its cover. I turned to reading some of Strauss's key works in the hope of learning what Drury conceals. I have, with great difficulty, gone through half a dozen of Strauss's books. My general conclusion is that Strauss is a super-Machiavellian pan-Zionist, something that no scholar, not even Drury, would dare say, but which goes a long a way towards explaining 9/11. This is what I wish to illustrate here.

Strauss and the Noble Lie

What Drury correctly grasped, I think, it the secretive and elitist nature of Strauss's teaching. In print, Strauss expressed his most controversial views only cryptically by attributing them to past philosophers—often incorrectly, according to his detractors. He shared openly his true philosophy only orally with his close students, who happened to be exclusively Jewish (as Drury fails to remark). He took model on Moses Maimonides, whose "secrets", he wrote, "may only be explained in private and only to such individuals as possess both theoretical and political wisdom as well as the capacity of both understanding and using allusive speech."[5] In *What is Political Philosophy?* (1959), Strauss explains that philosophy or science seek "knowledge", and therefore "endangers society," whose element is "opinion". "Hence philosophy or science must remain the preserve of a small minority".

> Philosophers or scientists who hold this view about the relationship of philosophy or science and society are driven to employ a peculiar manner of writing which would enable to reveal what they regard as the truth to the few, without endangering the unqualified commitment of the many to the opinions on which society rests. They will distinguish between the true teachings as the esoteric teaching and the socially useful teaching as the exoteric teaching; whereas the exoteric teaching is meant to be easily accessible to every reader, the esoteric teaching discloses itself only to the very careful and well-trained readers after long and concentrated study.[6]

In *Persecution and the Art of Writing,* Strauss emphasizes the need for the wise to conceal their views, in order to protect the masses from the ugliness of the truth (yes, Straussian truth is ugly), and to protect themselves from reprisals.

Strauss's "secret elitism" might arguably be a good thing if the elites he had in mind were really the "wise men". Strauss probably thought so, but he also thought, obviously, that only Jews need apply, because the circle of his disciples was exclusively Jewish. He probably felt, like Samuel Untermeyer in 1933, that "the Jews are the aristocrats of the world."

In several books on Plato, Strauss misused Plato's concept of the "noble lie" (*The Republic*) to endorse the use of mass deception in politics. "There is no doubt," Shadia Drury said, "that Strauss's reading of Plato entails that the philosophers should return to the cave and manipulate the images (in the form of media, magazines, newspapers)." Quoting from Strauss's *The Argument and the Action of Plato's Laws,* Drury says that, "the real Platonic solution as understood by Strauss is the *covert rule of the wise.*"[7] As Strauss's student Abram Shulsky wrote in "Leo Strauss and the World of Intelligence" (1999), for Strauss, "deception is the norm in political life"[8]—a rule that Shulsky applied as director of the Office of Special Plans, responsible for fabricating false intelligence on Saddam's "weapons of mass destruction".

Strauss's insistence on the necessity for ruling elites to use lies and myths in order to control the masses is a lesson well learned by the Neocons. It is under Strauss's inspiration that Philip Zelikow, before being appointed Executive Director of the 9/11 Commission, specialized in the art of crafting "public myths" by "'searing' or 'molding' events [that] take on 'transcendent' importance and, therefore, retain their power even as the experiencing generation passes from the scene" (his own words, as quoted in Wikipedia). In December 1998, he co-signed an article for *Foreign Affairs* entitled "Catastrophic Terrorism," in which he speculated on what would have happened if the 1993 WTC bombing (already blamed on bin Laden) had been done with a nuclear bomb:

> Such an act of catastrophic terrorism would be a watershed event in American history. It could involve loss of life and property unprecedented in peacetime and undermine America's fundamental sense of security, as did the 1949 Soviet atomic bomb test in 1949. Like Pearl Harbor, this event would divide our past and future into a before and after. The United States might respond with draconian measures, scaling back civil liberties, allowing wider surveillance of citizens, detention of suspects, and use of deadly force.[9]

In Drury's words, "Strauss thinks that a political order can be stable only if it is united by an external threat; and following Machiavelli, he maintained that if no external threat exists, then one has to be manufactured."[10] This provided the justification for the Neocons' invention of the "Clash of Civilizations" to replace the Cold War.

Strauss viewed nations as shaped entirely by their "regimes", and is at the origin of the Neocons' obsession with "regime change," seen as a way to transform a nation into a totally different one—peoples being little more than shapeless lumps of clay. According to the Straussians Catherine and Michael Zuckert (read here), "the greatest threat comes from states that do not share American democratic values. Changing these regimes and causing the progress of democratic values constitutes [in the words of Irving Kristol] 'the best method of reinforcing security (of the United States) and peace' Thus, it is alleged, Straussians endorse a Wilsonian agenda of an active, even militant foreign policy aimed at 'regime change' and, in principle, universal implantation of liberal democracies throughout the world." That is, of course, the exoteric Straussian sermon for American mass consumption. Even the Zuckerts have to concede: "One of the very difficult questions thrown up by the composite view of Strauss we have just summarized concerns the relation between the Wilsonian idealist side and the Machiavellian realist side. There is, to say the least, a tension between the two."[11]

Strauss marveled at the power of television and cinema for shaping mass public opinion and emotion. He was an amateur critic of "Western" movies, a genre he regarded as a successful case of national mythic construction based on a clear-cut distinction between the good guys (us) and the bad guys (them). According to his pupil Stanley Rosen (speaking in Adam Curtis's BBC documentary *The Power of Nightmares,* first episode at 8:49), Strauss's favorite television show was the long-running Western *Gunsmoke.* This show "had a salutary effect on the American public, because it showed the conflict between good and evil in a way that would be immediately intelligible to everyone." It is no coincidence that in 1980, the Neoconservatives bet all their chips on Hollywood Western actor Ronald Reagan, a man who once summarized his political vision in these terms: "The difference between right and wrong seems as clear as the white hats that the cowboys in Hollywood Western always wore so you'd know right from the beginning who was the good guy."[12]

Strauss was well aware, like Neal Gabler, that Hollywood culture in general was the creation of Jewish émigrés from Eastern Europe[13]. In the documentary *Hollywoodism: Jews, Movies and the American Dream* (1998), Gabler says that, "the grand irony of all of Hollywood is that Americans come to define themselves by the shadow America that was created by Eastern European Jewish immigrants."

The Double-Decker Lie to Jerusalem

Strauss's attachment to Judaism is probably the most esoteric part of his teaching, in the sense that it is the least public. Even Drury remains very elusive about it: she sticks to the fiction that the Neocons are American right-wing imperialists. She takes Irving Kristol's self-professed American "nationalism" at face value, and she ignores that some of the redactors or close associates of the Project for a New American Century also wrote secret reports to Benjamin Netanyahu recommending an aggressive policy of territorial expansion.[14]

PROJECT FOR THE NEW AMERICAN CENTURY
BILL KRISTOL
Regan Chief of Staff
Quayle Chief of Staff
ROBERT KAGAN
American Historian,
Author, & Foreign
Policy Columnist
Dr. FREDERICK KAGAN
Professor Military
History at West Point
G.W. Bush Advisor
IRVING KRISTOL
Nonconservative Author
"Two Cheers for Capitalism"
PAUL WOLFOWITZ
President World Bank
Deputy Sec. of Defense
Indonesian Ambassador
RICHARD PERLE
Political Advisor,
Consultant, & Lobbyist
Bilderberg Group Member
JOHN R. BOLTON
U.S. Ambassador to the U.N.
Under Sec. of State
Arms Control
CHAS. KRAUTHAMMER
Syndicated Columnist,
Author, Physician
Political Commentator

Drury quotes Harry Jaffa, one of Strauss's first Ph.D. students, as saying that "America is the Zion that will light up all the world."[15] She definitely misses the irony and the cryptic meaning: America will set the world on fire for Zion. That is what the Neocons have really been up to.

Here we have an illustration of the two-storied lie, a technique familiar to those that Schopenhauer called "the Great Masters of the Lie" (as quoted by his most famous Austrian disciple). Having lifted the veil of the Straussians' "exoteric" lie (the myth of America versus Evil), Drury is convinced that she sees their "esoteric" truth (America needs the myth), when in fact it is just a more sophisticated lie. The truth is still one level under.

With his BBC documentary *The Power of Nightmares,* Adam Curtis is another example of an intellectual who barely scratches the thin surface of Neocon propaganda, and believes the thick layer of lies under it. Curtis believes that, during the Cold War, Strauss and the Straussians wanted to provide Americans with a mythic evil enemy, as a way "to rescue the country from moral decay, . . . to re-engage the public in a grand vision of America's destiny, that would give meaning and purpose to their lives." Of course, Curtis then has to explain why, under this lofty patriotic rationale, the Neocons drew the United States into illegitimate wars causing irremediable damage to the nation. Curtis couldn't convince himself that the Neocons start world wars just to lift up Americans' spirit. So he speculates instead that the Neocons are so stupid that they fell for their own lies: "what had started out as the kind of myth that Leo Strauss had said was necessary for the American people increasingly came to be seen as the truth by the neoconservatives. They began to believe their own fiction" (episode 1). And again in episode 2: "in the 1970s . . . Paul Wolfowitz, Richard Perle, and other neoconservatives had set out to reassert the myth of America as a unique country, whose destiny was to struggle against evil throughout the world. Now in power, they had come to believe this myth. They saw themselves as revolutionaries who were going to transform the world, starting with the defeat of the Evil Empire."[16]

The Neocons are so self-delusional, according to Curtis, that they were deceived by their own lie a second time, ending up believing in the phony "War on Terror" that they had made up initially for the sole purpose of keeping the American morale high after the fall of the USSR. They had decided to create the fantasy of "a powerful network of evil, controlled from the center by bin Laden from his lair in Afghanistan . . . because it fitted with their vision of America's unique destiny to fight an epic battle against the forces of evil throughout the world." But again, according to Curtis, the Neocons started believing their own lie, which led them to innocently destroy the Middle East and American democracy in the process: "the neoconservatives were now increasingly locked into this fantasy, and next they set out to uncover the network in America itself."

I wonder if Curtis himself believes what he is saying, or just pretends to. Whatever the case, it shows the efficiency of the two-storied lie. It is a dialectical strategy: the first-level liars must be able to count on the second-level liars and their useful idiots—the controlled opposition—to cover them while pretending to expose them. For example, Israel-firsters need a Chomsky to shield them from the accusation of treason and tell Americans with half-a-brain that, whatever bad Israel does, she does it because America makes her do it ("The Fateful Triangle" theory).

In the case of 9/11, Israel is hiding behind two false flags: under the first-level lie—"Al-Qaeda did it"—was planted the second-level lie (or half-lie)—"America did it"—, as the late and blessed Victor Thorn explained in 2011:

> In essence, the "9-11 truth movement" was created *prior* to Sept. 11, 2001 as a means of suppressing news relating to Israeli complicity. By 2002–2003, "truthers" began appearing at rallies holding placards that read "9-11 was an inside job." Initially, these signs provided hope for those who didn't believe the government and mainstream media's absurd cover stories. But then an awful realization emerged: The slogan "9-11 was an inside job" was quite possibly the greatest example of Israeli propaganda ever devised."

The basic rule of all those tricks can be formulated like this: lie big to the masses, but have a smaller lie ready for the thinking few. The reason the big lie works best for the masses, by the way, was explained in 1925 by a famous Austrian anti-Semite:

> In the primitive simplicity of their minds, they [the great masses] will more easily fall victim to a large lie than a small lie, since they sometimes tell petty lies themselves, but would be ashamed to tell a lie that was too big. They would never consider telling a lie of such magnitude themselves, or knowing that it would require such impudence, they would not consider it possible for it to be told by others. Even after being enlightened and shown that the lie is a lie, they will continue to doubt and waver for a long time and will still believe there must be some truth behind it somewhere, and there must be some other explanation. For this reason, some part of the most bold and brazen lie is sure to stick. This is a fact that all the great liars and liars' societies in this world know only too well and use regularly.

Strauss's Jewish Supremacism

The Straussian deception must be understood as two-storied. Whoever thinks the Straussians' exoteric fantasies are motivated by some form of concern for America (her values, her empire, etc.) is victim of their esoteric lies. The key for understanding the essence of Straussianism is the word that Curtis never pronounces in his three-hour documentary on the Straussians: Israel.

To get some insight into Strauss's Zionism, we must turn to a primary source (that Drury, to her credit, mentions): his 1962 lecture at the Hillel Foundation, "Why We Remain Jews", one of his recorded oral communications made accessible to the public in the 1990s.[17] Strauss begins his lecture by stating that, for once, "I will not beat around the bush in any respect." Then he reveals that, "since a very, very early time the main theme of my reflections has been what is called the 'Jewish question,'" which will come as a surprise to many. His main message to his American Jewish audience is: "return to the Jewish faith, return to the faith of our ancestors."

Drury considers Strauss's defense of the "Jewish faith" as a form of deception or hypocrisy, since Strauss is an avowed atheist and openly calls Judaism a "heroic delusion" and "a dream" (such as "no nobler dream was ever dreamt"). But the accusation is unfair, I think, because it neglects Strauss's qualifications of "faith" and "dream". First, Strauss clarifies that, by "faith", he means not necessarily "belief", but "fidelity, loyalty, piety in the old Latin sense of the word *pietas.*" Secondly, immediately after calling Judaism a "dream", Strauss adds that, "dream is akin to aspiration. And aspiration is a kind of divination of an enigmatic vision." Although he doesn't elaborate, it is clear enough: to Strauss, Jewishness is not God-chosenness, but self-chosenness. This is a very common view among Jewish intellectuals, akin to the Kabbalistic notion that Yahweh is like the collective soul of the Jewish people. In an "Essay on the Jewish Soul" (1929), for instance, Isaac Kadmi-Cohen writes that, "divinity in Judaism is contained in the exaltation of the entity represented by the race."[18] That is why Jews can be non-believers in God yet believers in Yahweh's promise. When Drury criticizes Strauss for being "interested only in the political advantages of religion,"[19] she should know that it is not necessarily a betrayal of Jewish tradition. The notion that prophecy has a "political mission" (Strauss, *Philosophy and Law*) is self-evident to many secular Zionists.

The central passage in Strauss's lecture "Why we remain Jews" is a long quotation of Nietzsche's *Dawn of Day* aphorism 205, in which Nietzsche predicts that the Jews will become "the lords of Europe". After eighteen centuries of training in Europe, says Nietzsche, "the psychic and spiritual resources of today's Jews are extraordinary." Among other strengths, "they have understood how to create a feeling of power and eternal vengeance out of the very trades that were left to them." Because of this, says Nietzsche (as quoted by Strauss):

> at some time Europe may fall like a perfectly ripe fruit into their hand, which only casually reaches out. In the meantime it is necessary for them to distinguish themselves in all the areas of European distinction and to stand among the first, until they will be far enough along to determine themselves that which distinguishes. Then they will be called the inventors and guides of the Europeans.

Strauss notes that "Europe" should now be replaced by "the West" in Nietzsche's aphorism, and comments that it is "the most profound and radical statement on assimilation that I have read." It may well be, in fact, the key to the Straussian agenda.

Assimilation as dissimulation and as a long-term strategy for Jewish supremacism is the only assimilation that Strauss approves of.

In this same lecture, Strauss criticizes political Zionism as belonging to the wrong kind of assimilation, since it sought to create a nation like others. If Israel became a nation like others, Jewish identity would perish, because Jewish identity is based on the persecution inherent in the dispersion. Strauss calls for a "religious Zionism" that transcends the national project. He believes that Jews must continue to be a nation dispersed among other nations. Yet Strauss commends the State Israel for setting an example with its prohibition of mixed marriages, fulfilling "an act of national cleansing or purification", "a reassertion of the difference between Jews and non-Jews." Strauss also defended Israel's State racism in the *National Review:* political Zionism, he wrote, "fulfilled a conservative function" by stemming the "tide of 'progressive' leveling of venerable ancestral differences."

Strauss's emphasis on endogamy goes to the very heart of the Torah, which insists on the strict equality between monotheism and racial purity; committing idolatry ("serving other gods") and marrying non-Jews are one and the same thing (e.g. Deuteronomy 7:3-4 and Numbers 25:1-2). All Jewish laws are essentially walls built around the sacred duty: keep the blood! "All is race—there is no other truth," wrote another "assimilated" Jew.[21]

What Strauss says of other nations in relation to the Jewish nation also proves Strauss's penetrating understanding and approval of biblical ideology: referring to "the anti-Judaism of late classical antiquity, when we . . . were accused by the pagan Romans of standing convicted of hatred of the human race," he adds:

> I contend that it was a very high compliment. And I will try to prove it. This accusation reflects an undeniable fact. For the human race consists of many nations or tribes or, in Hebrew, *goyim.* A nation is a nation by virtue of what it looks up to. In antiquity, a nation was a nation by virtue of its looking up to its gods. They did not have ideologies at that time; they did not have even ideas at that time. At the top, there were the gods. And now, our ancestors asserted *a priori*—that is to say, without looking at any of these gods—that these gods were nothings and abominations, that the highest things of any nation were nothings and abominations.

Strauss's Radical Machiavellianism

Strauss's adherence to the biblical program of Jewish world domination is the least mentioned, but arguably the most important feature of Strauss's esoteric teaching. The second most important feature is his Machiavellianism.

Strauss greatly admired Machiavelli, the fifteenth-century political philosopher who rejected the classical notion that virtue should be the foundation of power, and asserted that only the appearance of virtue counts, and that the successful prince must be a "great simulator" who "manipulates and cons people's minds." In his *Thoughts on Machiavelli,* Strauss distances himself from the trend of trying to downplay the immorality of the author of *The Prince*, and instead agrees with the "simple opinion" that regards his political theory as immoral. Relativizing Machiavelli's immorality, said Strauss, "prevents one from doing justice to what is truly admirable in Machiavelli; the intrepidity of his thought, the grandeur of his vision, and the graceful subtlety of his speech." Machiavelli's thought is so revolutionary, Strauss believed, that its ultimate implications could not be spelled out: "Machiavelli does not go to the end of the road; the last part of the road must be travelled by the reader who understands what is omitted by the writer." For this, Strauss is the guide, for "to discover from [Machiavelli's] writings what he regarded as the truth is hard; it is not impossible." Machiavelli's truth is not a blinding light, but rather a bottomless abyss that only the accomplished philosopher can contemplate without turning into a beast: there is no afterlife, and neither good nor evil, and therefore the ruling elite need not be inhibited by morality. Machiavelli, according to Strauss, is a patriot of a superior kind because "he is more concerned with the salvation of his fatherland than with the salvation of his soul." For Strauss, only nations can be eternal, since men have no individual soul; therefore, there are no moral limits to what a (Zionist) patriot can do for his nation.[22] Zionism and Machiavellianism are such twin concepts in the Straussian outlook that Strauss's disciple Michael Ledeen, a founding member of the *Jewish Institute for National Security Affairs* (JINSA), hypothesized that Machiavelli was as secret Jew. "Listen to his political philosophy, and you will hear the Jewish music," wrote Ledeen, citing Machiavelli's contempt for the nonviolent ethics of Jesus and his admiration for the pragmatism of Moses, who was able to kill thousands from his own tribe in order to establish his authority.[23]

The Biblical Truth About Leo Strauss

Machiavelli's crypto-Jewishness is plausible: his name could originate from the Hebrew *Mashiah bé El,* "Messiah of God." In any case, his insight that fear is the most efficient means of governing is exactly what you would expect from a Levite. The threat of destruction in case of non-compliance to the Mosaic Law is a leitmotiv of the Torah:

> And if, in spite of this, you will not listen to me but go against me, I shall go against you in fury and punish you seven times over for your sins. You will eat the flesh of your own sons, you will eat the flesh of your own daughters. I shall destroy your high places and smash your incense-altars; I shall pile your corpses on the corpses of your foul idols and shall reject you. I shall reduce your cities to ruins, etc. (Leviticus 26:27-31).

Fear of Yahweh's wrath has been deeply internalized by the Jewish people, because it has always been the means by which the Jewish elites control their flock. The Holocaust religion is a secular version of Yahwism.

If a nation's spirit results from the threat—real or imaginary—of its enemy, as Strauss believes, then Israel has the strongest spirit, because she sees the rest of the world as her enemies. The Jews are "the people chosen for universal hatred," as proto-Zionist Leo Pinsker wrote in his booklet *Auto-Emancipation* (1882). There is a dialectical complementarity between the perceived threat of extermination and the struggle for world domination, for the latter is the only way to overcome the former. This is the essence of the Jewish paranoia inoculated by the Bible.

In conclusion, Strauss has a very clear vision of Israel as a unique nation destined—by the most noble dream—to rule over other nations, and even destroy them spiritually, by all immoral means possible. We may call his vision Machiavellian pan-Zionism, or simply Jewish supremacism. Whatever the name, it is thoroughly biblical, as biblical as the political philosophy of David Ben-Gurion, the "father of the Jewish nation." In 1962, the same year as Strauss's lecture "Why We Remain Jews," Ben-Gurion was whining to President Kennedy about the imminent destruction of his newborn nation by the Egyptian Nazis, but at the same time he was predicting in the magazine *Look* that, within 25 years, Jerusalem "will be the seat of the Supreme Court of Mankind, to settle all controversies among the federated continents, as prophesied by Isaiah."[25] Indeed, Isaiah prophesied: "For the Law will issue from Zion and the word of Yahweh from Jerusalem. Then he will judge between the nations and arbitrate between many peoples" (2:3-4). In other words, Israel will rule the world.

Isaiah, the Zionists' favorite prophet, also said: "the nation and kingdom that will not serve you will perish, and . . . will be utterly destroyed" (60:12); "You will suck the milk of nations, you will suck the wealth of kings" (60:16); "You will feed on the wealth of nations, you will supplant them in their glory" (61:6). This is the biblical blueprint of the Zionist World Order, also promised by Israel's jealous devil in Deuteronomy: "devour all the peoples whom Yahweh your god puts at your mercy, show them no pity" (7:16); "he will raise you higher than every other nation he has made" (28:1); "You will make many nations your subjects, yet you will be subject to none" (28:12).

If we don't dig into the biblical roots of Zionism, we cannot understand Zionism. Ben-Gurion often said that, "There can be no worthwhile political or military education about Israel without profound knowledge of the Bible."[26] That statement should be taken seriously. If it is true for the Israeli leadership — and Benjamin Netanyahu would certainly not object —, then it is also true for all serious analysts: there can be no real understanding of Israel and its longtime goal, without knowledge of the Hebrew Bible. The Zionist conspiracy for world supremacy is written there in plain language.

Subscribe to New Columns

Yahweh is a sociopathic god, and Yahweh is the god of Israel, therefore Israel is a sociopathic nation. This is the simple truth of Zionism, the equation from which 9/11 ultimately derives.

Notes

[1] James Hepburn, *Farewell America: The Plot to Kill JFK,* Penmarin Books, 2002, p. 269.

[2] Stephen Sniegoski, *The Transparent Cabal: The Neoconservative Agenda, War in the Middle East, and the National Interest of Israel,* Enigma Edition, 2008, p. 193.

[3] Sarah Schmidt, "The 'Parushim': A Secret Episode in American Zionist History," *American Jewish Historical Quarterly* 65, no. 2, December 1975, pp. 121-139, on ifamericansknew.org/history/parushim.html .

[4] Benjamin Wurgaft, "A Cabal We Deserve: Leo Strauss, the Straussians, and Public Intellectual Culture", APSA 2011 Annual Meeting Paper, available at https://ssrn.com/abstract=1900150

[5] Strauss's "Introductory Essay" to Moses Maimonides, *The Guide to the Perplexed,* vol. 1, University of Chicago Press, 1963, pp. xiv-xv. On Strauss's esotericism, read Nicholas Xenos, "Leo Strauss and the Rhetoric of the War on Terror". According to Xenos, Strauss learned from Maimonides that true philosophers "wrote for at least two different audiences. To one audience was addressed the so-called exoteric meaning of their texts, which was the edifying, superficial level, while to another audience was addressed an esoteric meaning, which is embedded in the text but which only some people are capable of drawing out."

[7] Drury's 2003 interview on http://www.opendemocracy.net/en/article_1542jsp/

[8] "Leo Strauss and the World of Intelligence (By Which We Do Not Mean Nous)", in Kenneth L. Deutsch and John Albert Murley, ed., *Leo Strauss, the Straussians, and the American Régime,* Rowman & Littlefield, 1999.

[9] Ashton Carter, John Deutch, and Philip Zelikow, "Catastrophic terrorism: Tackling the new danger," *Foreign Affairs,* 77 (1998), p. 80.

[10] Shadia Drury, *Leo Strauss and the American Right,* St. Martin's Press, 1999, p. 23.

[11] Excerpt from pages 1-20 of *The Truth about Leo Strauss,* on press.uchicago.edu/Misc/Chicago/993329.html

[12] Quoted in David Hamilton Murdoch, *The American West: The Invention of a Myth,* Welsh Academic Press, 2001, p. 100.

[13] Neal Gabler, *An Empire of Their Own: How the Jews Invented Hollywood,* Anchor, 1989.

[14] Patrick J. Buchanan, "Whose War? A neoconservative clique seeks to ensnare our country in a series of wars that are not in America's interest," *The American Conservative,* March 24, 2003, on https://www.theamericanconservative.com/articles/whose-war/

[15] 2003 interview of Drury on www.opendemocracy.net/en/article_1542jsp/

[16] The full transcript is available here: http://aireform.com/wp-content/uploads/200410..-The-Power-of-Nightmares-The-Rise-of-the-Politics-of-Fear-aall-three-episodes-combined-A.Curtis-53p.pdf

[17] Leo Strauss, "Why We Remain Jews: Can Jewish Faith and History Still Speak to Us?" in *Jewish Philosophy and the Crisis of Modernity: Essays and Lectures in Modern Jewish Thought,* ed. Kenneth Hart Green, State University of New York Press, 1997, pp. 311-356, online here. An audio recording is also accessible here.

[18] Isaac Kadmi-Cohen, *Nomades: Essai sur l'âme juive,* Felix Alcan, 1929 (archive.org), p. 143.

[19] Drury, *Leo Strauss and the American Right, op. cit.,* p. 56.

[20] Leo Strauss, "The State of Israel," *National Review,* vol. 3, n°1, 5 January 1957, p. 23, quoted in Drury, *Leo Strauss and the American Right, op. cit.,* p. 41.

[21] Sidonia, in *Coningsby* by Benjamin Disraeli.

[22] Leo Strauss, *Thoughts on Machiavelli,* University of Chicago Press, 1995, pp. 10-13.

[23] "What Machiavelli (A Secret Jew?) Learned from Moses", *Jewish World Review,* June 7, 1999, on www.jewishworldreview.com

[24] Leon Pinsker, *Auto-Emancipation: An Appeal to His People by a Russian Jew* (1882), on http://www.jewishvirtuallibrary.org/jsource/Zionism/pinsker.html .

[25] David Ben-Gurion and Amram Ducovny, *David Ben-Gurion, In His Own Words*, Fleet Press Corp., 1969, p. 116.

[26] Dan Kurzman, *Ben-Gurion, Prophet of Fire*, Touchstone, 1983, p. 26.

Bring Out Your Dead, by Laurent Guyénot

Laurent Guyénot October 22, 2021

← 9/11 Was a Straussian CoupJack Ruby: Israel's Smoking Gun →
Laurent Guyénot Archive

A Lesson from Asia

Asians show no sign of a collective death-wish. They are generally proud of their ethnicity and nationality. This, I will argue, has much to do with their general attitude toward their ancestors. Ancestor worship is an essential part of Asian traditions, and although it has receded in big cities, it is still widely practiced. Anthropologists prefer to speak of "ancestor veneration"; the dead are not deified, but shown respect and gratitude, and expected to guide and protect the living—or to rebuke them when they do bad. Honoring the ancestors is considered not just a religious custom, but a moral duty, because it is an extension of filial piety, which is viewed unanimously in the Orient as the foundation of morality: your filial piety means you inherit your parents' filial piety, etc.

In China, despite decades of communist indoctrination, ancestor veneration is still very common. It finds support in Confucianism, which emphasizes filial piety and respect for ancestors (although Confucius had little to say about the existence of spirits). People participate in ritual offerings to the dead regardless of their other religious affiliation. Catholics remain reluctant, despite the fact that in 1939, the Church retracted its official ban pronounced in 1707, pretending that ancestor veneration was not religious after all and therefore tolerated.

Ancestor veneration is “one of the elements that make up the cultural identity of Vietnam.” No matter if they identify as Buddhists, Christians, or anything else, almost every Vietnamese family, rich or poor, has an ancestor altar in the house. Everywhere in the Orient, but in Vietnam more than anywhere else, love of ancestors and love of nation are organically linked, because ancestors are those who built the nation and protected its territorial integrity throughout the centuries.

“Ritual services for ancestors have a long and rich history in Korea, and they are still an important part of traditional village life.” These rituals, sometimes referred to as Jesa, are practiced throughout the year, for ancestors up to the fifth generation. Some Catholics join in ancestral rites, but Evangelical Protestants do not. Many Koreans occasionally get involve in shamanism, which mostly deals with conflicts between the living and the dead (good ones and bad ones). Even in North Korea, according to recent estimates, 16 percent of the total population believes in shamanism.

In Japan, despite the post-WWII criminalization of national traditions, most people maintain a degree of veneration towards their dead, even if they claim to have no religion. Nobushige Hozumi, who wrote for Westerners a book titled *Ancestor-Worship and Japanese Law* in 1901, dispels the Western prejudice that ancestors are worshipped out of fear. Love, not fear, is the anthropological foundation of ancestor worship. It is simply a continuation of family bonds.

Up until the end of the 19th century, there were three levels of ancestor worship in Japan, Hozumi explains: family, clan and nation. Each family honors their own ancestors, those who are remembered directly or indirectly, over three, four generations or sometimes more. The dead are honored individually on the birthdays of their death, but also collectively on certain festival dates, which are occasions for family reunions. Buddhist monks or Shinto priests may intervene in some rites, depending on the family.

Traditionally, “Each clan has a clan-god or ‘Uji-gami’ who is the eponym of that particular community.” Because each clan occupied a certain territory, clan ancestors tended to merge with tutelary deities. The main shrine of the clan was also the shrine of the patron deity of the land. The worship of clan ancestors was the most important until the 19th century, because the original unit of Japanese society was not the family but the clan, each clan being legally represented by its chief. “The worship of common ancestors, and the ceremonies connected therewith, maintained the semblance of a common descent amongst large numbers of widely scattered kinsmen who were so far removed from one another that they would, without this link, have fallen away from family intercourse.”

At the national level there was the cult of the imperial lineage. It was not a cult of the emperor, but rather the participation of the nation in the emperor’s own ancestor cult, on the mythic assumption that the imperial ancestors are the ancestors of the whole nation. This national cult was also associated to a form of monotheism, since Amaterasu O-Mikami, “the Great Goddess of the Supreme Light” was considered the primordial ancestor, the mother of the first emperor. She is represented by the sun that once radiated on the Japanese flag.

Vietnam

I have no special expertise in Asian anthropology, but I think there is no debate over the fact that ancestor veneration is a tradition that has persisted to this day throughout the Orient, despite the assault of modernity and the cultural influence of Western individualism. Having known a Japanese family intimately for twenty-five years, I have had the opportunity to observe that even Westernized urban Japanese maintain a much stronger sense of loyalty and indebtedness toward their parents and ancestors than the average European. It seems to me to be part of their mental make-up. Whether this affects the ethical standards they generally live up to within their family, their community and their nation is something that hardly needs to be demonstrated.

Are we, Europeans, fundamentally different? Is our brain, for some evolutionary reason, hardwired differently and simply unable to function on this holistic, transgenerational mode? History clearly informs us that it is not so.

Where Have All Our Ancestors Gone?

A great book of historical anthropology on the Aryans—Indo-Europeans, if you prefer—is *The Aryan Household, its Structure and its Development* by William Hearn (1879). “In the archaic world,” he writes, “society implied religious union. . . . Community of worship was, indeed, the one mode by which, in early times, men were brought together and were kept together. . . . The common meal prepared upon the altar was the outward visible sign of the spiritual communion between the divinity and his worshippers.” The most fundamental religious association for Aryans has always been the family, encompassing the living and the dead. The cult of the dead structured society from the family level up. It has long persisted after the Christianization. Triin Laidoner writes in *Ancestor Worship and the Elite in Late Iron Age Scandinavia*:

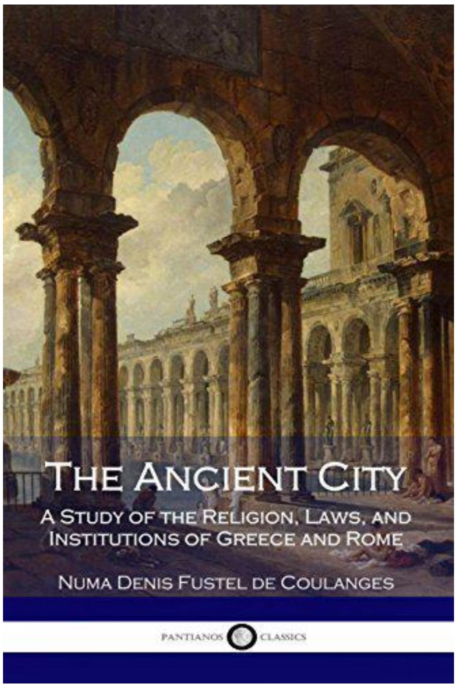
> The fact that 13th- and 14th-century laws often mention the sacrifices and offerings to gravemounds and that ancestors were clearly the backbone of social order and economic and legal norms shows that the traditions relative to ancestors were so deeply established in early Scandinavia that they survived long after the conversion to Christianity, and even into the modern era.[2]

Ancestor worship was not only a domestic religion, because it extended into the public cults of great men, those whom the Greeks called heroes. Lewis Richard Farnell defined the hero as "a person whose virtue, influence, or personality was so powerful in his lifetime or through the peculiar circumstances of his death that his spirit after death is regarded as of supernatural power, claiming to be reverenced and propitiated."[3] There was no clear separation between the domestic dead and heroes worshipped on a more public level.[4]

In fact, there was no frontier between the realm of the gods and the realm of the dead. According to the great Icelandic historian Snorri Sturluson (1179-1241), the Northern god Freyr was originally a Swedish king worshipped after his death because of the benefits he continued to bestow on his people. When Freyr died, he was placed in his burial mound but it was claimed that he was still alive, so the Swedes took care of him by bringing him offerings. Because the harvests were good for three years following his death, the Swedes made him the god of the world and worshiped him for good harvests and peace (Sturluson, *History of the Kings of Norway*, I, 10). The nineteenth-century school of Comparative mythology used to interpret such stories as cases of men inventing a human origin for their gods (a process they called euhemerism, although it is the exact opposite of what Euhemerus suggested in the 4th century BC). But historical anthropology now embraces the former theory that sees the turning of the "great dead" into gods as a general tendency among all peoples.

There is even a wide spectrum of arguments in favor of the sweeping theory that culture evolved from funeral rites.[5] It is for their dead that men built their first stone dwellings.[6] It was to immortalize their dead that they shaped their first images,[7] told their first epic stories and their myths of the other world,[8] or played their first drama.[9]

The theory that ancestor veneration is the primary root of religion had been defended by Numa Denis Fustel de Coulanges in his masterful work *The Ancient City: A Study of the Religion, Laws, and Institutions of Greece and Rome,* published in 1864: "This religion of the dead appears to be the oldest that has existed among this race of men. Before men had any notion of Indra or of Zeus, they adored the dead." Among the ancient Greeks and Romans, the family was the primary religious institution:


THE ANCIENT CITY
A STUDY OF THE RELIGION, LAWS, AND INSTITUTIONS OF GREECE AND ROME
NUMA DENIS FUSTEL DE COULANGES
PANTIANOS CLASSICS

> Generation established a mysterious bond between the infant, who was born to life, and all the gods of the family. Indeed, these gods were his family — they were of his blood. The child, therefore, received at his birth the right to adore them, and to offer them sacrifices; and later, when death should have deified him, he also would be counted, in his turn, among these gods of the family. But we must notice this peculiarity — that the domestic religion was transmitted only from male to male. . . .
> Outside the house, near at hand, in a neighboring field, there is a tomb — the second home of this family. There several generations of ancestors repose together; death has not separated them. They remain grouped in this second existence, and continue to form an indissoluble family.
> Between the living part and the dead part of the family there is only this distance of a few steps which separates the house from the tomb. On certain days, which are determined for each one by his domestic religion, the living assemble near their ancestors; they offer them the funeral meal, pour out milk and wine to them, lay out cakes and fruits, or burn the flesh of a victim to them. In exchange for these offerings they ask protection; they call these ancestors their gods, and ask them to render the fields fertile, the house prosperous, and their hearts virtuous.

There is an obvious connection between taking care of one’s ancestors and the hope for a happy afterlife, because everyone expects to be welcomed by his ancestors when leaving this world. This was represented in Roman funeral processions, where it was customary to carry the image of the newly deceased; from the family mausoleum the images of the dead family members came to meet him halfway, to welcome him, and to accompany him to the family grave.

Because every man expected his male descendants to assure to his manes peace and happiness, “every family must perpetuate itself forever. It was necessary to the dead that the descendants should not die out. . . . Every one, therefore, had an interest in leaving a son after him, convinced that his immortal happiness depended upon it. It was even a duty towards those ancestors whose happiness could last no longer than the family lasted.” Another consequence was the abhorrence of adultery. “For the first rule of the worship was that the sacred fire should be transmitted from father to son, and adultery disturbed the order of birth. . . . the son born of adultery was a stranger. If he was buried in the tomb, all the principles of the religion were violated, the worship defiled, the sacred fire became impure; every offering at the tomb became an act of impiety . . . and there was no more divine happiness for the ancestors.”

On the other hand, because “the ancient family was a religious rather than a natural association,” it was possible to be integrated into the family by religious ritual. That is why “the wife was counted in the family only after the sacred ceremony of marriage had initiated her into the worship." Likewise, "an adopted son was counted a real son, because, though he had not the ties of blood, he had something better — a community of worship." Even the slave became part of the family through a ceremony that "bore a certain analogy to those of marriage and adoption. It doubtless signified that the newcomer, a stranger the day before, should henceforth be a member of the family, and share in its religion. . . . This is why the slave was buried in the burial-place of the family."

Ridley Scott made a worthy effort to incorporate Roman ancestor worship in his epic film *Gladiator* (2000).

In conclusion, ancestor worship was central in Greek, Roman, as well as German and Celtic traditions. Why then is the cult of the dead so foreign to us, their posterity? Why does our sacralization of the individual seem like an inverted image of the holistic blood values of our distant ancestors? Having established that Indo-Europeans once were ancestor-worshippers just like Asians, we need to understand why and how, unlike Asians, we thoroughly abandoned what once constituted the substance of our social fabric. What happened?

The Talking God *Versus* the Walking Dead

Redbad (or Radbod) was the king of Frisia from around 680 until his death in 719. He is considered the last independent ruler of Frisia before Frankish domination. According to a legend first recorded in the *Life* of the Frankish missionary Wulfram, Redbad had been persuaded to accept baptism and had already put one foot in the baptismal font, when he had second thoughts and asked Wulfram: "Will I join my ancestors in the hereafter?" Wulfram bluntly told him that this was out of the question, since his ancestors, having not been baptized, were all in Hell, while Redbad would join the ranks of the blessed in Heaven. Redbad then retracted his foot and declared that he would rather be with his ancestors in Hell than spend eternity in Heaven with a pack of saintly beggars. Soon after Redbad's death, however, the Frisians were beaten and baptized, and no more was heard of their national independence.

This story illustrates the cultural shock that Christianity meant to our heathen ancestors. The problem was not the introduction of a new cult, especially since the ritual sharing of bread and wine in honor a deified hero was not particularly exotic. It would have been fine if missionaries had stuck to Jesus's principle that "in my Father's house are many rooms," one of them being specially prepared by Jesus for those who love him (John 14:2-4). But a redactor made Jesus contradict himself by adding, "No one can come to the Father except through me" (14:6), and Christianity abided by that rule. It is the cult of a jealous god, the very same "theoclastic" divinity that spoke in the Torah.[10] Conversion to Christianity meant the destruction of all other cults, and in particular the severing of the bond that united Indo-Europeans to their ancestors.

The Hollywood version (I haven't watched it)

The shock had come to the Romans in the early 390s, when Phoenician-born Theodosius,[11] having taken control of the West after his mysterious ascension in the East, issued a comprehensive law prohibiting all non-Christian cults — except those of Jews. Imperial palace officers and magistrates were forbidden to honor their Lares with fire, their Genius with wine, or their Penates with incense. It is hard to imagine a more aggressive policy against the organic life of the Gentiles, and it is hard to understand how the Roman elite submitted to it, before imposing it on the people. Roman society must have been very corrupted and very degenerate to have succumbed to this crypto-Jewish coup — kind of like the French today submitting to forced Trinitarian vaccine baptism (the three Pfizer doses).

Of course, ordinary people long continued to pray to their ancestors at home: they were referred to as *pagani,* that is, "country folks", peasants.

But the assault continued. In particular, "Christianity made a very clear break from the beliefs and customs that had prevailed in ancient society concerning the deceased," explains medievalist Michel Lauwers. Augustine, another Carthaginian, composed around 422 a treatise "on caring for the dead" to affirm that traditional funeral rites are useless, and that even the place and the manner in which the dead were buried were irrelevant: “The faithful lose nothing by being deprived of burial, just like the unbelievers gain nothing by receiving it.” In another treatise, the *Enchiridion*, he regretted that Christians persisted in worshipping their dead, sometimes with ostentatious banquets, but conceded that Christian funerals are a “consolation” for the living.

And so, rather than trying to eradicate ancestor worship, the Church strove to establish its own monopoly as sole mediator for people’s offerings to their dead: Christians were told they could contribute to the salvation of the deceased by paying for masses, or giving alms that the Church would pass on to the needy. The idea that the living could help alleviate the sufferings of the ordinary dead gave birth to the doctrine of Purgatory and to a major source of income for the Church.[13]

Although the living could, through the exclusive intercession of the Church, help their suffering dead, the reverse was not true. Only the saints, the “very special dead” that had been officially admitted into Heaven, could bestow blessings upon the living — but not upon their descendants, since, being chaste, they had none.[14] The ordinary dead, consumed by pain, could do nothing for their mortal kinsmen, and whatever signs someone might receive from them were in reality tricks of the devil. All rites, stories, or beliefs that were not part of the clerical textbook were outlawed and slowly retreated into the folklore of fairy creatures, in ways that I have documented in my book *La Mort féerique* (based on my doctoral thesis in medieval anthropology).[15] By eroding considerably the ties of solidarity between the dead and the living, Catholicism gradually transformed “solidary death” into “solitary death”, in the words of Philippe Ariès.[16]

Moreover, the doctrine of original sin, a cornerstone of Christianity laid down by Paul, implies that our biological genealogy is infected, and that we need to be cleansed from it by being born again “by the blood of Christ”, through baptism (Ephesians 2:11-13). In this way, our ancestors were declared our enemies, from whom Jesus saved us. Jesus’s own emphasis on personal salvation actually comes with a strong hostility to blood ties: “Anyone who comes to me without hating father, mother, wife, children, brothers, sisters, yes and his own life too, cannot be my disciple” (Luke 14:26).[17]

Applying this command to the letter, the saints or Christian hagiography severed their family ties and renounced all worldly responsibility and possessions. One of the best-known works of literature throughout the Middle Ages was the Life of Saint Anthony, the father of monasticism. Anthony was born of wealthy parents. After hearing during mass Matthew 19:21 (“If you would be perfect, go and sell what you have and give to the poor; and come follow Me and you shall have treasure in heaven”), he “went out immediately from the church, and gave the possessions of his forefathers to the villagers,” sold the rest and gave the money to the poor, and committed his sister to a convent. Then he went into the desert and lived alone for the rest of his life.

Of course, holy men living solitary ascetic lives exist in non-Christian countries, India being a good example. But Louis Dumont, an Indianist, has shown that Christianity differs from Indian traditions in a fundamental way. Indians admit and approve that some individuals forsake their social existence to seek enlightenment, as long as these individuals do not challenge the social order and its holistic dynamic, but remain the exceptions that confirm the rule. Christianity, according to Dumont, has upset that civilizational balance by declaring that sainthood is the only perfect life, the only straight road to Heaven, and that salvation *from* this world is every Christian's calling. Because it views salvation as an individual quest, the purification from personal sins, Christianity laid the foundation for modern Western individualism.[18]

Saints who died passively for their creed replaced heroes who died while fighting for their communities. The debilitating power of Christianity didn't escape Pagan Romans who, after the sack of Rome by Alaric's Visigoths in 410, blamed Christians for having brought a curse on Rome by prohibiting the old cult of the Penate gods. Augustine wrote *The City of God* as a response to this accusation. His first point is that the misery suffered by the Romans was a blessing that brought them closer to God. As for the virgins who were raped, their soul was not contaminated, unless they experienced some pleasure, so no harm was done to them (Book I, chapter 10). Edward Gibbon has echoed the opinion of Pagan Romans that Christians, with their eyes focused on the City of God, caused the fall of the Roman Empire:

> This indolent, or even criminal, disregard for the public welfare, exposed them to the contempt and reproaches of the Pagans who very frequently asked, what must be the fate of the empire, attacked on every side by the barbarians, if all mankind should adopt the pusillanimous sentiments of the new sect. To this insulting question the Christian apologists returned obscure and ambiguous answers, as they were unwilling to reveal the secret cause of their security; the expectation that, before the conversion of mankind was accomplished, war, government, the Roman empire, and the world itself, would be no more.[19]

The End of Catholic Paganism

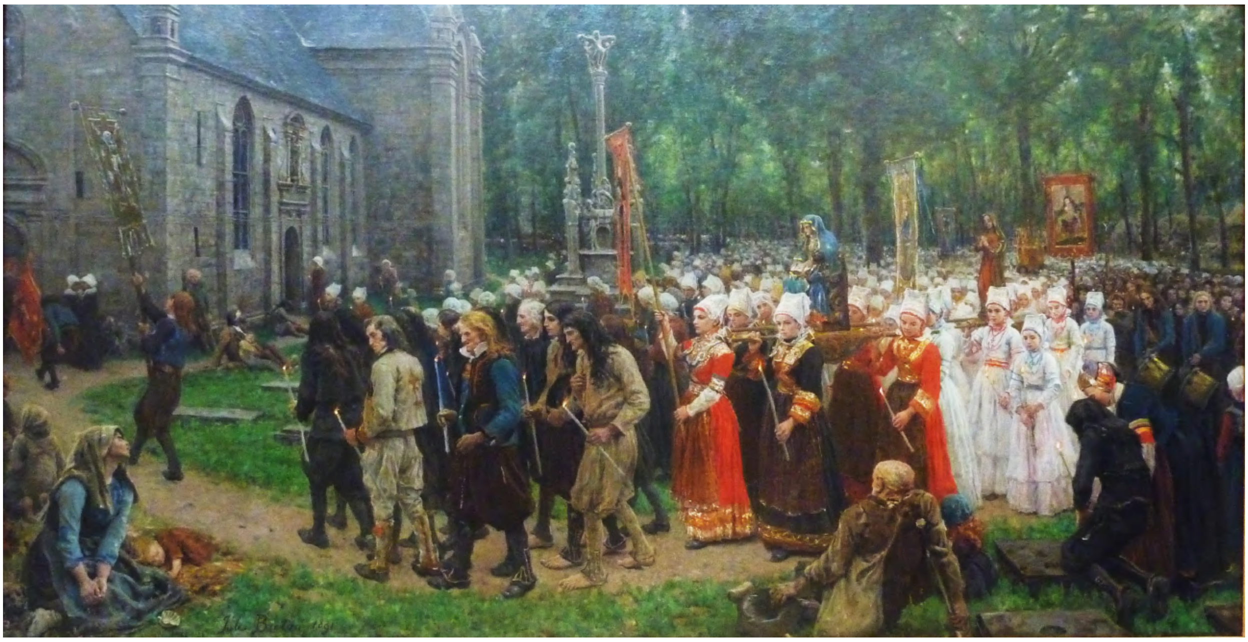
It may be that the story of Redbad is today irrelevant, since Christianity is now the religion of our European ancestors up to twenty generations or more. It is true that the Catholic Church had embodied European identity for more than a millennium, and in 1920, Hilaire Belloc could still proclaim "The Church is Europe: and Europe is the Church" (*Europe and the Faith,* 1920). But the Catholicism of my grandparents had little in common with today's Catholicism. The former differed from the latter as a living body of flesh and blood differs from a skeleton.

The flesh was, actually, largely pagan.[20] Indeed, the thesis that Christian exclusivism destroyed European cultic traditions must be tempered by an antithesis: this very exclusivism was, in practice, an inclusivism to some extent. The Church embraced the traditions that it could not smother. Thus James Russel writes about *The Germanization of Early Medieval Christianity*[21]*,* and we can also speak of "Celticization" in Ireland and Brittany. The cult of the Virgin Mother is a Christian appropriation of more ancient cults. It seems that ancestor worship was not very much affected by the Christianization before the Gregorian Reform: mortuary archaeology in Gaul shows that, from the fifth to the eighth century, the dead were buried with clothing, jewelry, animal remains, ceramics, coins, and weaponry.[22]

This paganism in disguise, which was arguably the best part of Catholicism, survived until the 1950s, when 80 percent of the population of France still lived in village communities. The Council of Vatican II declared war against Catholic paganism, as the Reformation had done earlier. From then started the collapse of religious practice, and with it the dissolution of the village parish. Of course, Vatican II was not the only factor; tractors rendered mutual help less essential, and pesticides proved more efficient than holy water. But it was Vatican II that deprived the country folks of spiritual defenses against the ravages of modernity.

A new generation of enlightened priests, from petty-bourgeois background, targeted rural popular customs as “vestiges of paganism”. No more agrarian rites of blessing seeds and harvests! Catholicism ceased to be “the religion of the saints,” celebrated in prayers, pilgrimages and festivals. Many statues were removed from the apses where they nested. Saints, to be sure, were a pale imitation of pagan heroes, but the cult of their relics differed little and fulfilled the same purpose.[23]

The miraculous was frowned upon. Mary, the favored recipient of popular prayers, whose worship was so rooted that Notre-Dame of Here was never confused with Notre-Dame of Elsewhere, was downplayed, and Marian piety suspected of impurity. “Let the faithful remember,” imparted Paul VI in November 1964, “that true devotion does not consist in a sterile and ephemeral movement of sentimentality, any more than in vain credulity.” For century, the icon of the Mother of God had been the hypostasized figure of maternity, and natalist policies had always been able to count on Mary as a sure ally. The birth rate dropped together with church attendance after Vatican II (again, not the only factor).



The Pardon at Kergoat (1891) by Jules Breton (Wikipedia)

Religious sentiment was rationalized. The festive popular Catholicism of old had little dogmatic content. But now that the mysterious haze of Latin was dissipated, people who had been educated in secular schools were required to declare every Sunday that they literally believed that Jesus was born of a virgin and resurrected after death. The recitation of the creed in vernacular was, I think, one of the worst blows to Catholicism: men of honor do not like to be asked to lie, especially before God.[24]

It is illogical, however, to see Vatican II as a betrayal of Christianity. The clerics who led the Council were the worthy heirs of the Church fathers, those urban intellectuals infatuated with the latest Jewish craze and intent to destroy, biblical style, all the false gods of the Gentiles. Vatican II was simply the last assault against European religious traditions. The Church cleaned up whatever it had so far maintained of the "veneration of the dead", which was not much but better than nothing.

Now that Europeans are no more thankful to their dead, filial piety itself is outdated — even ridiculed —, marital unions are none of parents' business, procreation is "my body my choice", and the elders, having nothing to expect beyond the grave, no longer want to die, preferring to prolong their loneliness with a periodic injection of young blood. Children have only Mother's Day to ritually express filial piety. Adding insult to injury, Halloween, that satanic mockery of the ancient Celtic festival of the dead, is now desecrating even our Catholic Day of the Dead.

Our syngenic instinct, and indeed our whole anthropological substance, has been eroded by two thousand years of Christian "salvation", with its deadly cocktail of individualism and universalism. Only people whose mind has been indoctrinated by Christianity for many generations can be made as vulnerable as we are to the accusation of racism, to the point of welcoming hostile invaders in the name of universalistic moral principles, and not daring to denounce them when they rape our children. We must forgive.

If, as our distant ancestors believed and as Asians still believe, the ritual remembrance of past generations is the key to building families, communities and nations with a soul, then it is highly significant that we, Western Europeans, have now the weakest ancestral bond in the world, while our deadly enemies have an incomparably strong one, reaching back to a hundred generations.

The Semitic Clan Culture

In Judaism as opposed to Christianity, the exclusiveness of the cult means racial purity. As Kevin MacDonald notes, "Worshiping other gods is like having sexual relations with an alien — a point of view that makes excellent sense on the assumption that the Israelite god represents the racially pure Israelite gene pool."[25] Even for non-religious committed Jews, there is no higher command than endogamy. Intermarriage is, "from a biological point of view, an act of suicide," wrote Benzion Netanyahu, father of the Israeli prime minister.[26] Martin Buber wrote that Jews make blood "the deepest, most potent stratum of [their] being." The Jew perceives "what confluence of blood has produced him. . . . He senses in this immortality of the generations a community of blood."[27]

Paradoxically, ancestor worship in the strict sense has always been banned in Judaism. The prohibition goes back to the Bible.[28] It is consistent with the denial of individual immortality in biblical anthropology. That denial, well-known to scholars, prompted Schopenhauer to write: "The real religion of the Jews, as presented and taught in Genesis and all the historical books up to the end of Chronicles, is the crudest of all religions because it is the only one that has absolutely no doctrine of immortality, not even a trace thereof."[29] But from another viewpoint, the denial of individual immortality is advantageously compensated by the belief in national immortality. "The Jews that have a deeper understanding of Judaism," wrote Harry Waton, "know that the only immortality there is for the Jew is the immortality in the Jewish people. Each Jew continues to live in the Jewish people, and he will continue to live so long as the Jewish people will live."[30]

Thus Moses Hess protested against the attempt of Reformed Judaism to mimic the

Christian concept of the individual soul: “Nothing is more foreign to the spirit of Judaism than the idea of the salvation of the individual.” For Hess and many Zionists after him, the essence of Judaism, and the source of the strength of the Jewish people, is the belief in the destiny of Israel as a collective being with one life and one soul. As I wrote in “Israel as One Man”:

> An individual has only a few decades to accomplish his destiny, while a nation has centuries, even millennia. Jeremiah can reassure the exiles of Babylon that in seven generations they will return to Jerusalem (“Letter of Jeremiah,” in Baruch 6:2). Seven generations in the history of a people is not unlike seven years in the life of a man. While the Goy awaits his hour on the scale of a century, the chosen people see much further. The national orientation of the Jewish soul injects into any collective project a spiritual force and endurance with which no other national community can compete.

This applies to the Jewish project of destroying Esau, aka Rome or the White race. Whoever wants to destroy a race has only to destroy filial piety in one generation, and that generation will finish the job from inside. This was achieved by in the 60s, but it had begun by reeducating German children to hate their parents and grandparents for supporting Adolf Hitler. As I argued in “Will the denazification ever end?”, breaking that curse is a major battle. Germans can take example on Monika Schaefer.
Our Jewish lords, who have always believed that “All is race — there is no other truth,”[31] are now brainwashing us with the dogma that race doesn’t exist; and the Catholic Church, or course, agrees. We are utterly disarmed against Jewish Power, but also against the invasive thrust of highly clannish Arabs and Africans. Unlike Christianity, Islam has never waged war on ethnic and clannish solidarities, and the example of Muhammad is significant in that regard. In the 14th-century, the historian Ibn Khaldoun made a vivid portrait of Arab blood culture, which “makes the troops composed of Arabs (of the desert) so strong and so formidable; each fighter has only one thought, that of protecting his tribe and his family. . . . The harm done to one of our parents, the outrages they suffer, seem to us to be so many attacks on ourselves.” For Arabs, Ibn Khaldoun insists, leadership always belongs to a clan, never to an individual:

> A family which made itself respected and feared by its unity and its esprit de corps, and which is made up of individuals belonging to a race whose blood is pure and whose reputation is intact, places itself by this brotherhood of feelings, in a very advantageous position and achieved great success. If, along with this, this family counts several illustrious figures among its ancestors, its wields even more influence.[32]

I am not saying that being a Christian today is damaging to your sense of kinship. It is not, obviously, for Christianity has long become a stronghold of conservatism. But there is nothing in the Christian faith that is inherently favorable to racial solidarity — or to gender differences, for that matter. The Christian God, who knows only individuals — unlike the Jewish God, who knows only tribes and nations —, will be of little help in the struggles to come.

On the other hand, Darwin will not save us either. Darwinian "race realists" are gravely mistaken if they think that their theory can instill in the masses the love of their race — or any kind of meaning to their life. I have explained in "Blood and Soul: An essay in Metagenetics" why I regard Darwinism not only as outdated science, but as a cultural disaster. Being a consistent Darwinian means believing that humans are purely material beings, random assemblages of self-replicating molecules, evolved from the single-cell bacteria by an indefinite series of chemical accidents. Besides, another indisputable "truth" of Darwinism, and its main message to the masses, is that our ancestors were African apes. How then can the Darwinian paradigm help us rebuild a vertical relationship with our ancestors? Ancestor veneration means talking to your ancestors to express gratitude and ask for protection and guidance, but a Darwinian has filled his mind with the absolute certainty that his dead ancestors have no existence. Just like Christianity cannot be a solution to the problem it has created, Darwinism cannot be a solution to the materialistic and individualistic mentality that it greatly contributes to amplify. I can only here repeat Nietzsche's prophecy that, if Darwin's ideas were "thrust on the people in the usual mad way for another generation, no one need be surprised if that people drown on its little miserable shoals of egoism, and petrify in its self-seeking." Note that Nietzsche did not condemn the theory of evolution, only its Darwinian reduction to random mutations. He was more or less a vitalist, like Schopenhauer who denounced the stupidity of reducing "organic Nature . . . to a mere chance play of chemical forces."[33]

In conclusion, I hope to have shown that a very basic historical and anthropological overview is sufficient to reach the objective conclusions that, first, ancestor veneration has been, and still is in Asia, a vital spiritual foundation for organic societies, and second, that the destruction of the Romano-German ancestor religion by Christianity now leaves the White race totally defenseless in the anthropological war waged against it.

I am not suggesting that if enough families invited their ancestors for lunch, they could save our civilization. The Ghost Dance didn't save the Sioux in 1890[34]. And in 1854, chief Seattle of the ancestor-worshipping Suquamishs had to surrender, saying:

> A few more moons, a few more winters, and not one of the descendants of the mighty hosts that once moved over this broad land or lived in happy homes, protected by the Great Spirit, will remain to mourn over the graves of a people once more powerful and hopeful than yours. . . . And when the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe . . . The White Man will never be alone. Let him be just and deal kindly with my people, for the dead are not powerless. Dead, did I say? There is no death, only a change of worlds.

But I do picture the Western world to come as a social and moral chaos where survival, sanity, and happiness will depend on the ability to build healthy and strong clans, which supposes a religious foundation upholding the sacredness of blood and kinship, and loyalty to ancestors — with or without Christianity.

In case you wonder if I myself practice ancestor veneration, the answer is: yes, somehow. I'd like to share with you how seeing myself — and my parents — as members of a community of struggling souls, has given my life an added dimension. But that is too personal a story. I can only recommend the experiment.

Subscribe to New Columns

Notes

[1] William Hearn, *The Aryan Household, its Structure and its Development,* 1879, pp. 26-29.

[2] Triin Laidoner, *Ancestor Worship and the Elite in Late Iron Age Scandinavia: A Grave Matter,* Routledge, 2020.

[3] Lewis Richard Farnell, *Greek Hero Cults and Ideas of Immortality* (1921) Adamant Media Co., 2005, p. 343. Another important classic work on the subject is Erwin Rohde, *Psyche: The Cult of Souls and the Belief in Immortality among the Greeks,* 1925.

[4] Martin P. Nilsson, *Greek Popular Religion,* Columbia UP, 1940. Nilsson shows that heroes were the subjects of ghost stories, like other dead. More recently, Carla Antonaccio, in *An Archaeology of Ancestors: Tomb Cult and Hero Cult in Early Greece* (Rowman and Littlefield, 1995), has shown that around the time the Gospels were written, Greece was “saturated with heroes” (p. 1).

[5] Jan Assmann, *Mort et Au-delà dans l’Égypte ancienne*, Rocher, 2003.

[6] Pierre Deffontaines, *Géographie et religions,* Gallimard, 1948.

[7] Hans Belting, *Pour une anthropologie des images,* Gallimard, 2004.

[8] Frands Herschend, “Material Metaphors – some Late Iron Age and Viking Examples,” in Margaret Clunies Ross, ed., *Old Norse Myths, Literature and Society,* University Press of Southern Denmark, 2003, pp. 40-65.

[9] Death masks were used to make the dead speak, as was still reported about Caesar’s funerals by Appian of Alexandria (2.146-147).

[10] The expression is from Jan Assmann, *Of God and Gods: Egypt, Israel, and the Rise of Monotheism,* University of Wisconsin Press, 2008.

[11] Theodosius was born and raised in *Hispania Carthaginensis*, where his father (who died in Carthage) was a powerful landlord. Iberian Phoenicians are the likely ancestors of Sephardi Jews.

[12] Michel Lauwers, *La Mémoire des ancêtres*. *Le souci des morts. Morts, rites et société au Moyen Âge (Diocèse de Liège, XI^{e}-XIII^{e} siècles)*, Beauchesne, 1997, p. 79.

[13] Dominique Iogna-Prat, *Ordonner et exclure. Cluny et la société chrétienne face à l’hérésie, au judaïsme et à l’islam, 1000-1150*, Aubier, 1998.

[14] Peter Brown, *The Cult of the Saints: Its Rise and Function in Latin Christianity,* University of Chicago Press, 1981.

[15] Laurent Guyénot, *La Mort féerique. Anthropologie du merveilleux (XII^{e} – XV^{e} siècle),* Gallimard, 2011.

[16] Philippe Ariès, *L’Homme devant la mort,* tome 1: *Le Temps des gisants,* Seuil, 1977.

[17] This is a radicalization of Matthew 10:37: “No one who prefers son or daughter to me is worthy of me.”

[18] Louis Dumont, *Essays on Individualism: Modern Ideology in Anthropological Perspective,* University of Chicago Press, 1992, pp. 23-59.

[19] Edward Gibbon, *The History of the Decline and Fall of the Roman Empire*, vol. I, chapter XV, part 5, on ccel.org.

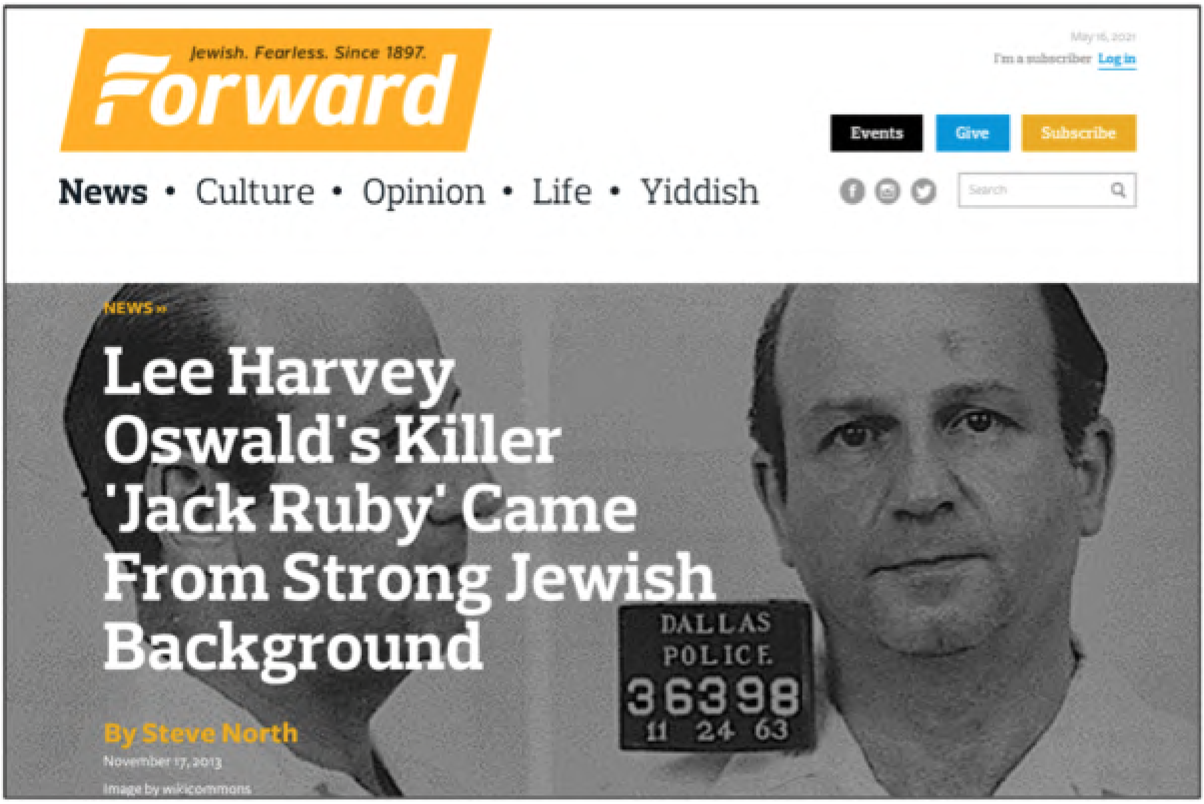
[20] Bernadette Filotas, *Pagan Survivals: Superstitions and Popular Cultures in Early Medieval Pastoral Literature*, Toronto, Pontifical Institute of Mediaeval Studies, 2005.

[21] James C. Russel, *The Germanization of Early Medieval Christianity: a Sociohistoric Approach to Religious Transformation*, Oxford University Press, 1994, p. vi.
[22] Bonnie Effros, *Merovingian Mortuary Archaeology and the Making of the Early Middle Ages,* University of California Press, 2003.
[23] Notwithstanding what Peter Brown claimed in *The Cult of the Saints,* many local saints in Europe were pre-Christian heroes or deities with a new biography.
[24] This section on Vatican II draws from Patrick Buisson, *La Fin d'un monde* Albin Michel, 2001. Buisson writes, p. 228: "the choice of the Church in favor of an implacable fight against superstitions ultimately fostered dechristianization by disembodying religious life, by depriving it of that which made it an expression of the sensible and the sentimental — a persistence of archaic mental structures."
[25] Kevin MacDonald, *A People That Shall Dwell Alone: Judaism as a Group Evolutionary Strategy*, Praeger, 1994, kindle 2013, e. 2557-58.
[26] Benzion Netanyahu, *The Founding Fathers of Zionism* (1938)*,* Balfour Books, 2012, kindle ed, e. 2203–7.
[27] Quoted by Brendon Sanderson in his review of Geoffrey Cantor and Mark Swetlitz's *Jewish Tradition and the Challenge of Darwinism,* in The Occidental Observer.
[28] Deuteronomy forbids the activity of "soothsayer, augur or sorcerer, weaver of spells, consulter of ghosts or mediums, or necromancer. For anyone who does these things is detestable to Yahweh your God" (18:11-12). Leviticus confirms: "Do not have recourse to the spirits of the dead or to magicians; they will defile you. I, Yahweh, am your God" (19:31). Whoever breaks this rule must be put to death (20:6-7 and 27). Isaiah condemns those who consult "ghosts and wizards that whisper and mutter" or "the dead on behalf of the living" (8:19). Yahweh chastises his people for "constantly provoking me to my face by sacrificing in gardens, burning incense on bricks, living in tombs, spending the night in dark corners" (65:3-4). Read Susan Niditch, *Ancient Israelite Religion,* Oxford University Press, 1997.
[29] Arthur Schopenhauer, *Parerga and Paralipomena (*1851), Oxford UP, 1974, vol. 1, pp. 125-126. He repeated, in vol. 2, p. 301: "And so in this respect, we see the religion of the Jews occupy the lowest place among the dogmas of the civilized world, which is wholly in keeping with the fact that it is also the only religion that has absolutely no doctrine of immortality, nor has it even any trace thereof."
[30] Harry Waton, *A Program for the Jews and an Answer to All Anti-Semites: A Program for Humanity,* 1939 (archive.org), p. 133.
[31] Sidonia, Disraeli's alter ego, in *Coningsby* (1844).
[32] Ibn Khaldoun, *Les Prolégomènes,* traduits en français et commentés par William MacGuckin, 1863, part I, pp. 281-283, read on http://classiques.uqac.ca/classiques/Ibn_Khaldoun/Ibn_Khaldoun.html
[33] The full quotes are in my article "Blood and Soul: An essay in Metagenetics."
[34] Interestingly, anthropologist Weston La Barre used the Ghost Dance as the symbol for the theory that relationship with the dead ancestors is the foundation of traditional societies (*The Ghost Dance: The Origins of Religion*, 1970).

Jack Ruby: Israel's Smoking Gun, by Laurent Guyénot

unz.com/article/jack-ruby-israels-smoking-gun

Laurent Guyénot November 13, 2021



Lee Harvey Oswald's Killer 'Jack Ruby' Came From Strong Jewish Background

By Steve North

November 17, 2013

Image by wikicommons

By a strange paradox, most Kennedy researchers who believe that Oswald was "just a patsy" spend an awful lot of time exploring his biography. This is about as useful as investigating Osama bin Laden for solving 9/11. Any serious quest for the real assassins of JFK should start by investigating the man who shot Oswald at pointblank in the stomach at 11:21 a.m. on November 24, 1963 in the Dallas Police station, thereby sealing the possibility that a judicial inquiry would draw attention to the inconsistencies of the charge against him, and perhaps expose the real perpetrators. One would normally expect the Dallas strip-club owner Jack Ruby to be the most investigated character by Kennedy truthers. But that is not the case.

Of course, it is perfectly normal that Chief Justice Earl Warren, when Ruby told him on June 7, 1964, "I have been used for a purpose," failed to ask him who had used him and for what purpose. But what about independent investigators? Are only readers of the *Forward* ("News That Matters To American Jews") worthy of being informed that "Lee Harvey Oswald's Killer 'Jack Ruby' Came From Strong Jewish Background," and that he told his rabbi Hillel Silverman that he "did it for the Jewish people"? Here is the relevant passage of Steve North's 2013 article, relating Silverman's reaction after hearing on the radio that a "Jack Rubenstein" had killed the assassin:

> "I was shocked," said Silverman. "I visited him the next day in jail, and I said, 'Why, Jack, why?' He said, 'I did it for the American people.'" I interrupted Silverman, pointing out that other reports had Ruby saying he did it "to show that Jews had guts." The rabbi sighed. "Yes, he mentioned that," Silverman said. "But I don't like to mention it. I think he said, 'I did it for the Jewish people.' But I've tried to wipe that statement from my mind."[2]

Ruby's defense lawyer William Kunstler also claims in his memoir that Ruby told him: "I did it for the Jews," repeating on several occasions: "I did this that they wouldn't implicate Jews." During Kunstler's last visit Ruby handed him a note in which he reiterated that his motive was to "protect American Jews from a pogrom that could occur because of anger over the assassination."[3] There is only one possible interpretation of Ruby's words: he must have known, and those you tasked him with killing Oswald must have known, that if Oswald was tried, the Jewish hand in JFK's assassination would likely be made apparent. Why is this crucial information not in any book on the Kennedy assassination, save in Michael Collins Piper's (and now mine)? James Douglass, to take the most representative example, insists, without a shred of evidence, that Ruby, besides being a "Chicago mob functionary," was "CIA-connected".[4] Not once does Douglass mention Ruby's Jewish background, and his real name can only be found in a single endnote quoting another author. Could Douglass's strange omission have the same motive as Ruby's murder of Oswald, namely to "protect American Jews from a pogrom that could occur because of anger over the assassination"?

Ruby is not the only person connected to Oswald whose confused words implicating "the Jews" are carefully concealed from the public. On March 29, 1977, George DeMohrenschildt, a Russian geologist who had befriended Oswald in Dallas in 1962 at the request of CIA agent J. Walton Moore, was found dead with a bullet through his head. His death was ruled a suicide, but the Sherriff's report mentions that in his last months he complained that "the Jews" and "the Jewish mafia" were out to get him.[5] His wife confirmed to Jim Marrs, author of *Crossfire: The Plot that Killed Kennedy* (1989), that her husband thought that "the Jewish Mafia and the FBI" were out to get him.[6] Most people mildly interested in the JFK assassination know about DeMohrenschildt's relationship with Oswald, but how many have ever heard this intriguing—even incriminating—detail?

After DeMohrenschildt moved away from Dallas in June 1963, Oswald was chaperoned by Ruth Paine, who found him a job at the Texas School Book Depository, where he started working on October 16.[7] It is repeated in every book that Ruth Paine looked after Oswald on behalf of the CIA, but no evidence is ever given. On the other hand, I was surprised to read in her testimony to the Warren Commission that in the 1950s, Ruth Paine had been "a leader in the Jewish community at Indianapolis," working with Jewish immigrants who "spoke Yiddish in conducting their business meetings."[8] Jack Ruby also made business deals in Yiddish, as we shall see. As a matter of fact, he sneaked into the Dallas Police Station under the pretense of translating for Yiddish reporters (what Yiddish reporters need a translator in the U.S.?).

This piece of information comes from the only useful book written about Ruby: Seth Kantor's 1978 *Who Was Jack Ruby?* retitled *The Ruby Cover-Up* in 1980. Kantor was a reporter working for the *Dallas Times Herald* in 1963. He knew Ruby and was less than ten feet away from him when he shot Oswald. Kantor's meticulous investigation is an important contribution to the search for the truth about Kennedy's assassination. In the rest of this article, I will draw mostly from his book, as well as from Michael Collins Piper's *Final Judgment* and a few other sources.

MBER
TAMMI
TRUE
KATHY
KAY
CAROUSEL
GIRLS
BURLESQUE
GIRLS

Jack Ruby in front of his Carousel strip club

Gangsters for Zion

In its final report, the Warren Commission declared that it could "not establish a significant link between Ruby and organized crime," because "Ruby has disclaimed that he was associated with organized criminal activities, and law enforcement agencies have confirmed that denial."[9] But there is plenty of evidence of Ruby's association with organized crime. Robert Blakey, chief counsel for the House Select Committee on Assassinations from 1977 to 1979, said: "The most plausible explanation for the murder of Oswald by Jack Ruby was that Ruby had stalked him on behalf of organized crime, trying to reach him on at least three occasions in the forty-eight hours before he silenced him forever."[10] Incriminating "organized crime" in the JFK assassination and the ensuing Oswald assassination was, of course, the most harmless conclusion that the HSCA could come up with, short of ridiculing itself by confirming the Warren Commission's story of two lone nuts. And so the *Washington Post* could headline: "MOBSTERS LINKED TO JFK DEATH."[11]
The missing word, here, is "Jewish". Most Americans, learning that Jack Ruby was a mobster, must have thought he was Italian, like Hollywood gangsters. They were not told that his real name was Jacob Leon Rubenstein, that he was the son of Jewish Polish immigrants, that he went to the synagogue just before shooting Oswald, and that he later confessed to his rabbi that he "did it for the Jews."

Jacob Rubenstein belonged to the Jewish mafia, also known as the Yiddish Connection. He had moved from Chicago to Dallas in 1947, on the trail of 15 other Chicago mobsters (3 Italians and 9 Jews) who had settled there to take over the prostitution business. That is when he changed his name from Rubenstein to Ruby. Ruby's mentor and role model was Mickey Cohen, who operated in Chicago during the Prohibition but was then active in Hollywood. During his trial for shooting Oswald, Ruby's legal team was fronted by Melvin Belli, a longtime friend and attorney of Cohen (Belli's defense was that Ruby had suffered temporary insanity due to a bout of "psychomotor epilepsy").[12] In 1947, Cohen had succeeded Benjamin Siegelbaum, aka Bugsy Siegel (romanticized by Hollywood in 1991) at the head of "Murder Incorporated". Cohen and Siegelbaum were accountable to Meyer Lansky (born Suchowljansky), the most powerful Jewish mafia boss, who had built part of his fortune with his Havana casinos and brothels, of which he was dispossessed by Castro in 1959. Lansky's biographer Hank Messick describes him as the head of the National Crime Syndicate. "Thanks largely to Lansky, organized crime has changed from an ugly growth on the body politic capable of being removed by surgery to a cancerous part of our economic and political systems."[13]

Meyer Lansky in Israel, 1971

Mickey Cohen claims in his memoirs that, in the 1940s and 1950s, he was "engrossed with Israel", and boasts about his financial and criminal contributions to the arms smuggling operations of the Haganah. Gary Wean, a detective sergeant for the Los Angeles Police Department, claims in his book *There's a Fish in the Courthouse* (1987) that he saw Ruby twice in Hollywood in 1946 and 1947 in the presence of Cohen.[14] He also writes that Cohen had frequent contacts with Menachem Begin,[15] and that he was sharing his girlfriend, stripper Candy Barr, with Menachem Begin as well as Ruby.[16] Cohen was not the only mobster working for Israel. A pact had been sealed between prominent Zionists and Jewish mafia bosses around 1945, when the Haganah organized a highly effective black market of weapons and explosives from the US to Palestine. The operation was orchestrated by a group of about 40 wealthy American Jews who pledged to help David Ben-Gurion when the latter visited New York in July 1945. Headed by Rudolf Sonneborn, the group acted under the legal cover of a charity, the Sonneborn Institute, whose story is told by Leonard Slater in *The Pledge* (Simon & Schuster, 1970).

[17] *The group* operated separately from the Jewish Agency in order to shield it from direct involvement in unlawful activities. *Among its active members was the future Jerusalem mayor* (1965-93) Teddy Kollek, who also played a key role in forging he CIA-Mossad Alliance. *Robert Rockaway has documented the contribution of the Jewish underworld to this operation, in his article "Gangsters for Zion: How Jewish mobsters helped Israel gain its independence". He writes:*

> In 1945, the Jewish Agency, the pre-state Israeli government headed by David Ben-Gurion, created a vast clandestine arms-purchasing-and-smuggling network throughout the United States. The operation was placed under the aegis of the Haganah, the underground forerunner of the Israel Defense Forces, and involved hundreds of Americans from every walk of life. They included millionaires, rabbinical students, scrap-metal merchants, ex-GIs, college students, longshoremen, industrialists, chemists, engineers, Protestants and Catholics, as well as Jews. One group, who remained anonymous and rarely talked about, were men who were tough, streetwise, unafraid, and had access to ready cash: Jewish gangsters.

Sent by Ben-Gurion to the U.S. to purchase heavy armaments, Haganah operative Yehuda Arazi approached Meyer Lansky and met with members of Murder, Incorporated. Another Haganah emissary, Reuvin Dafni, who would become Israeli consul in Los Angeles and New York, also dealt with Jewish gangsters. "When I interviewed Dafni," Rockaway writes, "he told me about his meetings with Jewish mobsters. His meetings were arranged by members of the local Jewish community. His first meeting was in Miami with Sam Kay, a leading Miami Jewish gangster." Dafni also met with Bugsy Siegel.

> As Dafni relates, "I told him my story, how the Haganah was raising money to buy weapons with which to fight. When I finished, Siegel asked, 'You mean to tell me Jews are fighting?' Yes, I replied. Then Siegel, who was sitting across the table, leaned forward till his nose was almost touching mine. 'You mean fighting, as in killing?' Yes, I answered. Siegel leaned back, looked at me for a moment and said, 'OK, I'm with you.'" "From then on," recalled Dafni, "Every week I got a phone call to go to the restaurant. And every week I received a suitcase filled with $5 and $10 bills. The payments continued till I left Los Angeles." Dafni estimates that Siegel gave him a total of $50,000.[18]

Some of those "gangsters for Zion", writes Rockaway, "did so out of ethnic loyalties," or "saw themselves as defenders of the Jews, almost biblical-like fighters. It was part of their self-image."[19]

Such was also the background and self-image of Jack Ruby. His activities in arm smuggling are well documented, although the fact that it was for the benefit of Israel is often blurred. In *Coup d'État in America: The CIA and the Assassination of John F. Kennedy* (1975), Allan Weberman refers to the arms-dealing activities of Ruby and other mobsters, but makes no mention of their Jewishness (unless saying that Ruby "was strongly anti-Nazi" counts as an euphemism for being Jewish), and claims that they were in fact arming Castro—while simultaneously participating in CIA plots to kill him.[20]

Ruby knew Lewis McWillie, the manager of the Lansky brothers' Tropicana nightclub casino in Havana. After the overthrow of Batista by Castro in January 1959, Meyer Lansky relocated to Miami, but Jake Lansky was arrested and confined to a luxury prison, the Trescornia detention camp, together with another mafia figure, Santo Trafficante, Jr. Although not Jewish, Trafficante had sworn allegiance to the Lansky brothers, and controlled substantial portions of Havana's gambling and prostitution rackets. While in prison, Jake Lansky and Trafficante were often visited by Lewis McWillie, who was negotiating their release by Castro. Ruby told the Warren Commission on June 7, 1964 about visiting Lewis McWillie in 1959 in Havana, and also spoke of knowing McWillie's bosses, whom, from fear of pronouncing their name, he referred to as "the Fox brothers, the greatest that have been expelled from Cuba."[21] (McWillie would later acknowledge to the HSCA that, "Jack Ruby could have been out there [Havana] one time with me.") Ruby added to the Warren Commission that McWillie and one of the brothers later visited him in Dallas.[22]

Seth Kantor quotes from a classified message that was sent from CIA headquarters to National Security Advisor McGeorge Bundy, on November 28, 1963, confirming that, while Santo Trafficante was living "in relative luxury in a Cuban prison" in 1959, he was visited frequently by "an American gangster-type named Ruby."[23]

In September 1962, Trafficante is reported to have said to José Alman, a prominent member of the Cuban exile community in Miami, that "President Kennedy would get what was coming to him." Aleman disagreed and argued that Kennedy would be reelected. "No, José," said Trafficante. "He is going to be hit."[24] When Trafficante was asked by Richard Sprague of the HSCA, "did you ever discuss with any individuals plans to assassinate President Kennedy prior to his assassination?" Trafficante refused to answer.[25]

As Kantor shows in great detail, Jack Ruby had repeated contacts with members of the Jewish underworld in 1963. By June 8, "a large group of Chicago racketeers began to show up at Ruby's Carousel and at two other nearby strip-show clubs, according to a confidential report to Dallas Police Chief Jesse E. Curry written by Lieutenant Robert L. May Jr., who had been head of the vice squad."[26] Ruby's underworld contact intensified during the 11 days leading up to President Kennedy's assassination, "when Ruby abruptly signed a power of attorney, giving up certain rights to control his own money. He also suddenly bought and installed a safe for the first time in his 16 years as a Dallas nightclub operator, to store extra amounts of money."[27] During this period, "Ruby was getting a series of phone calls at the Carousel from an unidentified man who never would leave a message when Ruby was out."[28] On November 11, Ruby met in Dallas with Alexander Philip Gruber, who was known for his connections with Mickey Cohen. Gruber, who had not visited Ruby in years, told the FBI that he was in Joplin Missouri at that time, and had simply decided to drop in on Ruby "since Dallas, Texas, was about 100 miles from Joplin" (the distance is 360 miles).[29] In the afternoon of November 22, Ruby phoned Alex Gruber in Los Angeles. "Gruber subsequently told the FBI he didn't really know why Ruby called."[30] That is most probably when Ruby received an offer he couldn't refuse.

Ruby was certainly informed about the precise moment when Oswald would be transferred from the Dallas Police Station to the County Jail. According to former British Intelligence Officer Colonel John Hughes-Wilson, it was Sam Bloom, the Jewish chairman of the "host committee" who had invited Kennedy to Dallas, who suggested to the Police "that they move the alleged assassin [Oswald] from the Dallas police station to the Dallas County Jail in order to give the newsmen a good story and pictures." And "when the police later searched Ruby's home, they found a slip of paper with Bloom's name, address and telephone number on it."[31]

In an apparent attempt to make it impossible for him to fulfill his contract, Ruby tried to warn the Dallas Police anonymously: Lieutenant Billy Grammer, a dispatcher for the Dallas Police Department, whose statement can be heard here, received an anonymous phone call at 3 a.m. on November 24 from a man who knew Grammer's name. The caller told Grammer that he knew of the plan to move Oswald from the basement and that unless the plans for Oswald's transfer were changed, "we are going to kill him." After Oswald was shot, Grammer, who knew Ruby and had found the voice familiar at the time of the call, identified Ruby as the caller.[32]

Ruby and the Dallas Police

When Ruby shot Oswald on Sunday November 24, this was not the first time he had been allowed into the Dallas Police Station. He knew about every policeman in town, and was nearly as often hanging around in the Police station as the policemen were at his Carousel strip club. "I have always been very close to the police department, I don't know why," he told the Warren Commission. Most plausibly, being in friendly terms with the

Dallas policemen was his special mob assignment, and certainly the reason why he was chosen for silencing Oswald: few people had as much ease in making their way into the Dallas Police station.
Ruby spent a lot of time there from Friday 22 to Sunday 23, making several attempt to enter room 317 on the third floor where Oswald was interrogated. Early evening on Friday, the day Kennedy was assassinated and Oswald arrested,

> shortly after 7 p.m., John Rutledge, a veteran police reporter for *The Dallas Morning News,* saw Jack Ruby, whom he easily recognized by sight, step from a public elevator onto the third floor. / Ruby was between two men who wore lapel credentials identifying them as out-of-town reporters. The three walked rapidly past a police officer stationed at the elevators to keep out anyone not on official business. Ruby was hunched over, writing something on a piece of paper and then showing it to one of the reporters as they walked toward Room 317, where Oswald was being interrogated by Captain Fritz and others. … A guard was posted at the bureau door to keep reporters from getting in to use the phones, but Ruby had no trouble easing in. He knew the guard. Ruby walked in and shook hands with Eberhardt, who asked him what he was doing. Ruby had note paper in his hand and said he was acting as translator for the foreign press. Eberhardt figured Ruby was talking about the Israeli press or the Yiddish-speaking reporters Eberhardt guessed he heard in the bedlam of the corridor.[33]

Here are the exact words from Detective August M. Eberhardt's deposition to the Warren Commission (online here):

> Mr. EBERHARDT. He came in and said hello to me, shook hands with me. I asked him what he was doing. He told me he was a translator for the newspapers. Of course, I knew that he could speak Yiddish. Had a notebook in his hand…
> Mr. GRIFFIN. Do you know if there were Israeli newspaper or Yiddish—
> Mr. EBERHARDT. There was a bunch of them running around there talking that unknown tongue. I don't know what they were saying.

What a shame these Yiddish-speaking reporters were not traced and identified. Victor R. Robertson Jr., a reporter for WFAA radio and TV in Dallas who knew Ruby, also testified seeing him in the Police Station, attempting to enter 317 while Oswald was in there. Despite those testimonies, the Commission denied that Ruby was ever on the third floor Friday evening.
Later that same day, after a short visit to the synagogue, Ruby bought a dozen corned beef sandwiches and "telephoned homicide detective Richard M. Sims and offered to deliver the free food right to the office. Sims thanked him but said the day's work was about over and they wouldn't need anything to eat. Ruby found another reason to go anyway and, at about 11:30 p.m., he stepped off the elevator on the third floor again."[34]
At midnight, Ruby made his way to the press conference in the basement police assembly room, when Oswald was put on display. The Warren Report admits Ruby's presence there, but portrays him as a casual bystander. "Nowhere in its 888-page report to the public did the Commission include Ruby's admission to the FBI, a month after the

crime, that he was carrying a loaded, sub-nosed revolver in his right-hand pocket during the Oswald press session in the assembly room." Ruby couldn't approach Oswald close enough to shoot him, as the room was packed with reporters and photographers.[35]
On Saturday 23, Ruby brought sandwiches to reporters in the Police press room; "reliable outside witnesses reported seeing Ruby or talking with him at intervals during Saturday afternoon—witnesses such as Jeremiah A. O'Leary Jr. of *The Washington Star* and Thayer Waldo, a reporter to *The Fort Worth Star-Telegram.*" Yet, Kantor notes,

> the Warren Commission said it could reach "no firm conclusion as to whether or not Ruby visited the Dallas police department on Saturday" because "no police officer has reported Ruby's presence on that day" and because "Ruby has not mentioned such a visit." / In other words, the Warren Commission decided there had been no conspiracy between Dallas police officers and Jack Ruby because none of them reported it at the time.[36]

On Sunday morning, arrangements were made for the transfer of Oswald to the County Jail. A little after 10:30, Kantor hypothesizes, "a call was placed to the unlisted phone in Ruby's apartment; Ruby was told where to enter the station and that the transfer van was en route."[37] Ruby first went to the Western Union office in the next block, and arrived just in time to see Oswald being transferred. This narrow timing has been used as evidence that there was no premeditation and therefore no conspiracy. But Kantor theorizes that Ruby's entrance into the Police station using the public stairway to the basement jail office area "could have triggered the go-ahead signal for Oswald to be brought down", and he produces plausible evidence that it did.[38] The way Ruby entered the station is still unclear, but the House committee voted in 1979 that "it was less likely that Ruby entered the police station without assistance."[39]

Jack Ruby after his pre-trial hearing in February 1964

The Johnson-Ruby connection

Besides Ruby, we know of one person who took steps to make sure that Oswald was silenced forever. Because Ruby could only shoot one bullet to Oswald—he said he had planned to shoot three—, Oswald was still alive when he arrived at Dallas Parkland Hospital. Dr. Charles Crenshaw recalls in his book *JFK, Conspiracy of Silence* (1992) that, while operating on Oswald with other surgeons, he noticed that an unknown man looking like Oliver Hardy with a pistol hanging from his back pocket had entered the operation room. Minutes later, he was told about an urgent call for him and left the operating room to take it. The call was from the new sworn president Lyndon Johnson who first asked “Dr. Crenshaw, how is the accused assassin?” Crenshaw answered: “Mr. President, he’s holding his own at the moment.” Then Johnson said firmly: “Dr. Crenshaw, I want a deathbed confession from the accused assassin. There’s a man in the operating room who will take the statement. I will expect full cooperation in this matter.” Dr. Crenshaw answered “Yes, sir,” and hung up. Thirty years later, he comments: “As I stood there in a state of disbelief, my mind was racing. First, ‘deathbed confession’ implies that someone is going to die. If Oswald doesn’t die on the table, is ‘Oliver Hardy’ or someone else going to kill him?” Since Dr. Crenshaw had just told Johnson that Oswald was “holding his own,” the expression “deathbed confession” did sound like an implicit order that Oswald should not leave the operating room alive. It really sounded as if Johnson wanted Ruby’s job finished. Moments after Dr. Crenshaw went back to the operating room, Oswald’s heart beat stopped: “Oliver Hardy” disappeared, never to be seen again. “The incident,” wrote Crenshaw, “confounded logic. Why the President of the United States would get personally involved in the investigation of the assassination, or why he would take the inquest out of the hands of the Texas authorities was perplexing.”[40]

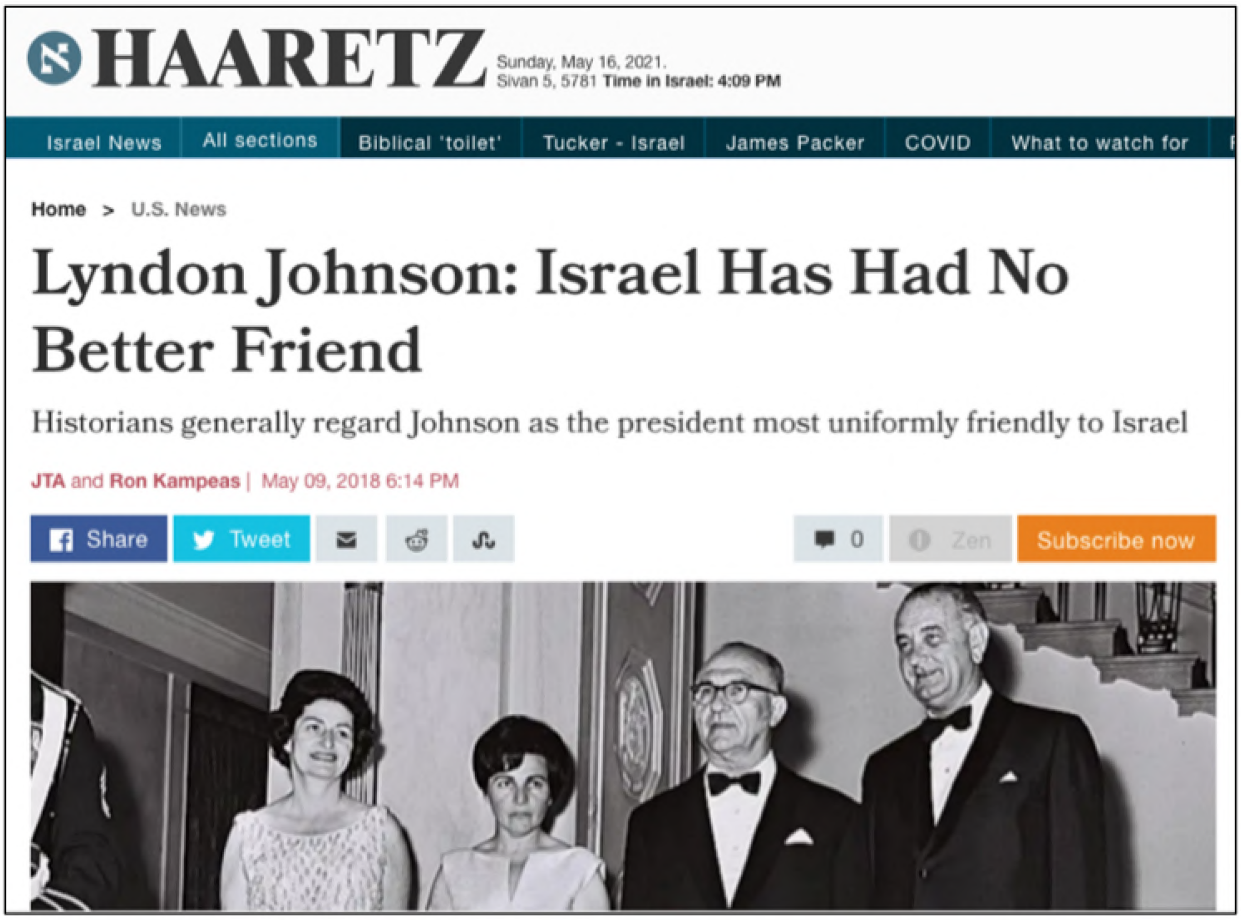
There is plenty of evidence of Johnson’s central role in Kennedy’s assassination. And it happens that Jack Ruby directly pointed to him as the mastermind. At the end of a short filmed news conference in the Dallas County Jail in March 1965, Ruby said, “When I mentioned about Adlai Stevenson, if he was Vice-President there would never have been an assassination of our beloved President Kennedy.” Asked to explain what he meant, Ruby continued, “Well the answer is the man in office now.”[41]

How could Ruby know of Johnson’s guilt? Former Nixon operative Roger Stone claims that, in his presence, Nixon recognized Ruby as one of “Johnson’s boys.”[42] I doubt that story; Stone could have made it up to counter another rumor about Ruby’s connection to Nixon, sparked by a forged 1947 FBI memo stating that “one Jack Rubenstein of Chicago […] is performing information functions for the staff of Congressman Richard Nixon.”[43] But there is one more thing linking Ruby to Johnson.

In his testimony to Chief Justice Earl Warren and other Commission members on June 7, 1964, Ruby pleaded to be given a chance to talk directly to Johnson, otherwise “you will see the most tragic thing that will ever happen,” adding that “maybe something can be saved … if our President, Lyndon Johnson, knew the truth from me.”[44] This can be interpreted as a veiled threat addressed to Johnson. Ruby, who by this time had been sentenced to death, may have been trying to remind Johnson that his contract included a presidential pardon (he had shot Oswald out of love for the Kennedys, hadn't he?). Even more curiously, Ruby hinted that Israel's reputation could suffer if he spoke: "There will be a certain tragic occurrence happening if you don't take my testimony and somehow vindicate me so my people don't suffer because of what I have done." He feared, he said, that his act would be used "to create some falsehood about some of the Jewish faith." Ruby also declared to Warren, "I have been used for a purpose," but no one in the Commission bothered to ask him who had used him and for what purpose.[45] All Ruby got out of his confused testimony was a second pointless Warren Commission interview one month later (July 18, 1964), this time by none other than Arlen "Magic Bullet" Specter (transcript here). His frustration would explain why in March 1965, he finally accused Johnson. Shortly thereafter, he wrote a letter of sixteen pages that he managed to get smuggled out of jail, blaming Johnson for Kennedy's murder and calling the former "a Nazi of the worst order."[46] By doing so, he probably hastened his own death, on January 3, 1967.

The case against Johnson

One commenter to my previous Kennedy article argued that the thesis of Israel's motive is unconvincing because the Israeli Deep State had other options than killing Kennedy in order to go on with its Dimona project. I responded that a murderer's motive is rarely that he has no other choice than to kill, but that he finds a crucial advantage in the killing. I also remarked that, whoever the assassins were, their purpose was obviously not just to get rid of Kennedy, but to put Johnson in charge. And that had to be done quickly, because the Kennedys were busy destroying Johnson's reputation and would soon be announcing a change in the vice-presidency. According to Horace Busby, longtime LBJ aide and author of *The Thirty-First of March* (2005), Johnson had found out that, in early November 1963, Robert Kennedy had sent a team of national reporters to Texas to utterly destroy him. "We're here to do a job on Lyndon Johnson," said one the newsmen to an attorney whom he mistakenly believed to be a Johnson enemy. "When we get through with the sonofabitch, Kennedy won't be able to touch him with a ten-foot pole in 1964"[47] (quoted from this article by Robert Morrow, who wrote more informative articles on Johnson and his "murderous psychopathy"). Richard Nixon, who happened to be in Dallas the day before Kennedy, leaked the rumor to the *Dallas Morning News,* who reported it on November 22nd under the headline "Nixon Predicts JFK May Drop Johnson." Instead, Johnson became president that very day (and Nixon knew that Johnson was behind it).[48]



HAARETZ
Sunday, May 16, 2021.
Sivan 5, 5781 Time in Israel: 4:09 PM
Israel News
All sections
Biblical 'toilet'
Tucker - Israel
James Packer
COVID
What to watch for
Home > U.S. News
Share
Tweet
0
Zen
Subscribe now

Lyndon Johnson: Israel Has Had No Better Friend

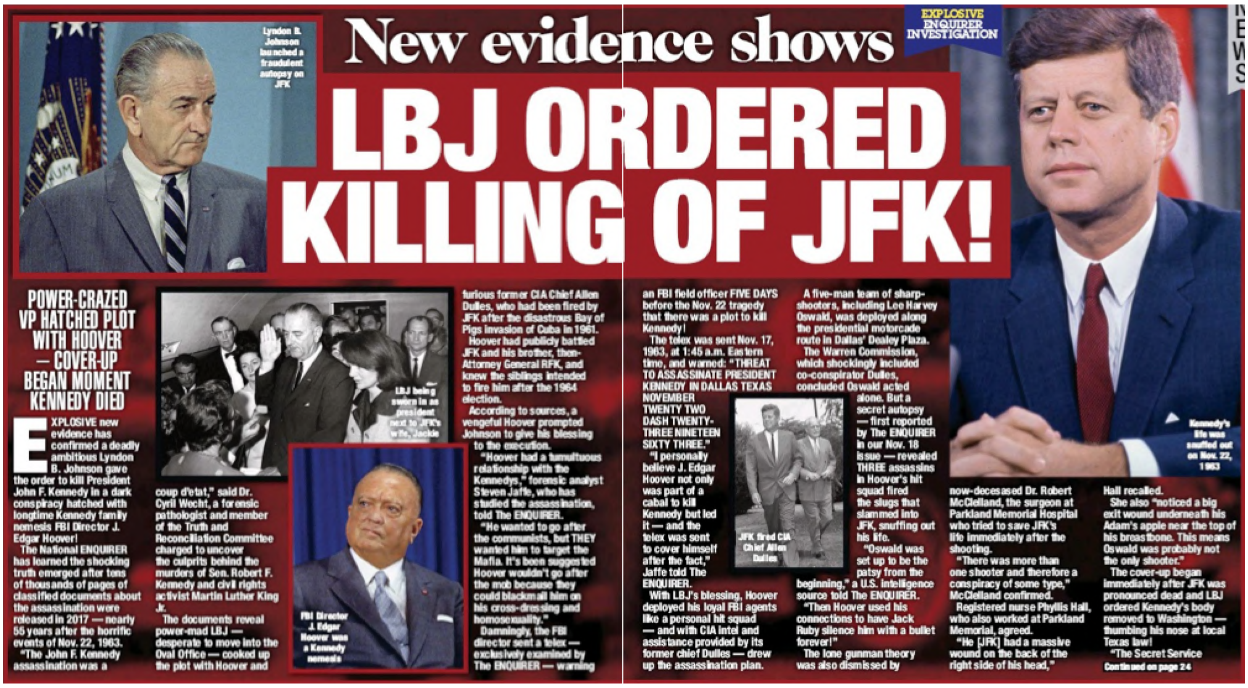
Historians generally regard Johnson as the president most uniformly friendly to Israel

JTA and Ron Kampeas | May 09, 2018 6:14 PM

So, since the assassination of Kennedy was a coup to put Johnson in power—what else can it be?—there was no time to waste: it had to be done before the new campaign started and news of a change of vice-presidential ticket was published (Nixon's prediction was the first and the last). If we now want to know the motive of the coup, we only have to ask: What major change occurred in US policy under Johnson? The change was not visible to the American public then, but they are now well-known, at least to readers of the Jewish and Israeli press. "Lyndon Johnson: Israel Has Had No Better Friend," headlined *Haaretz* on May 9, 2018.
"Historians generally regard Johnson as the president most uniformly friendly to Israel," we are told by the *Jewish Telegraphic Agency*.

> Johnson was the first president to invite an Israeli prime minister, Levi Eshkol, on a state visit. They got along so well — both men were farmers — that Johnson paid Eshkol the rare compliment of inviting him to his ranch.
> LBJ soon abandoned pressure on Israel to come clean about the Dimona reactor. He increased arms sales to Israel and in 1968, after Israel's primary supplier, France, imposed an embargo as a means of cultivating ties in the Arab world, the United States became Israel's main supplier of weapons, notably launching the talks that would lead to the sale of Phantom fighter jets to Israel.
> Johnson wanted to commit more forcefully to Israel's cause in the lead-up to the 1967 Six-Day War, but he felt constrained from a dramatic show of military might because of the failures of the war in Vietnam then dogging his presidency. Nonetheless, during the war, he ordered warships to within 50 miles of Syria's coast as a warning to the Soviets not to interfere.
> In a speech in the war's immediate aftermath, Johnson effectively nipped in the bud any speculation that the United States would pressure Israel to unilaterally give up the lands it had captured. He laid down not only the "land for peace" formula that would inform subsequent U.N. Security Council resolutions, but made it clear that any formula had to ensure Jewish access to Jerusalem's Old City.

It is a good thing that Johnson is being praised by the Israeli press as the US president who "firmly pointed American policy in a pro-Israel direction", because, on the other hand, his crucial role in the Dallas coup is also getting mainstream attention, as illustrated by the December 2, 2019 issue of the *National Enquirer*. Anybody who can add one plus one can also make the logical inference.



New evidence shows

EXPLOSIVE ENQUIRER INVESTIGATION

LBJ ORDERED KILLING OF JFK!

Lyndon B. Johnson launched a fraudulent autopsy on JFK

POWER-CRAZED VP HATCHED PLOT WITH HOOVER — COVER-UP BEGAN MOMENT KENNEDY DIED

EXPLOSIVE new evidence has confirmed a deadly ambitious Lyndon B. Johnson gave the order to kill President John F. Kennedy in a dark conspiracy hatched with longtime Kennedy family nemesis FBI Director J. Edgar Hoover!

The National ENQUIRER has learned the shocking truth emerged after tens of thousands of pages of classified documents about the assassination were released in 2017 — nearly 55 years after the horrific events of Nov. 22, 1963.

"The John F. Kennedy assassination was a coup d'etat," said Dr. Cyril Wecht, a forensic pathologist and member of the Truth and Reconciliation Committee charged to uncover the culprits behind the murders of Sen. Robert F. Kennedy and civil rights activist Martin Luther King Jr.

The documents reveal power-mad LBJ — desperate to move into the Oval Office — cooked up the plot with Hoover and furious former CIA Chief Allen Dulles, who had been fired by JFK after the disastrous Bay of Pigs invasion of Cuba in 1961.

Hoover had publicly battled JFK and his brother, then-Attorney General RFK, and knew the siblings intended to fire him after the 1964 election.

According to sources, a vengeful Hoover prompted Johnson to give his blessing to the execution.

"Hoover had a tumultuous relationship with the Kennedys," forensic analyst Steven Jaffe, who has studied the assassination, told The ENQUIRER.

"He wanted to go after the communists, but THEY wanted him to target the Mafia. It's been suggested Hoover wouldn't go after the mob because they could blackmail him on his cross-dressing and homosexuality."

Damningly, the FBI director sent a telex — exclusively examined by The ENQUIRER — warning an FBI field officer FIVE DAYS before the Nov. 22 tragedy that there was a plot to kill Kennedy!

The telex was sent Nov. 17, 1963, at 1:45 a.m. Eastern time, and warned: "THREAT TO ASSASSINATE PRESIDENT KENNEDY IN DALLAS TEXAS NOVEMBER TWENTY TWO DASH TWENTY-THREE NINETEEN SIXTY THREE."

"I personally believe J. Edgar Hoover not only was part of a cabal to kill Kennedy but led it — and the telex was sent to cover himself after the fact," Jaffe told The ENQUIRER.

With LBJ's blessing, Hoover deployed his loyal FBI agents like a personal hit squad — and with CIA intel and assistance provided by its former chief Dulles — drew up the assassination plan.

A five-man team of sharpshooters, including Lee Harvey Oswald, was deployed along the presidential motorcade route in Dallas' Dealey Plaza.

The Warren Commission, which shockingly included co-conspirator Dulles, concluded Oswald acted alone. But a secret autopsy — first reported by The ENQUIRER in our Nov. 18 issue — revealed THREE assassins in Hoover's hit squad fired the slugs that slammed into JFK, snuffing out his life.

"Oswald was set up to be the patsy from the beginning," a U.S. intelligence source told The ENQUIRER.

"Then Hoover used his connections to have Jack Ruby silence him with a bullet forever!"

The lone gunman theory was also dismissed by now-deceased Dr. Robert McClelland, the surgeon at Parkland Memorial Hospital who tried to save JFK's life immediately after the shooting.

"There was more than one shooter and therefore a conspiracy of some type," McClelland confirmed.

Registered nurse Phyllis Hall, who also worked at Parkland Memorial, agreed.

"He [JFK] had a massive wound on the back of the right side of his head," Hall recalled.

She also "noticed a big exit wound underneath his Adam's apple near the top of his breastbone. This means Oswald was probably not the only shooter."

The cover-up began immediately after JFK was pronounced dead and LBJ ordered Kennedy's body removed to Washington — thumbing his nose at local Texas law!

"The Secret Service

Continued on page 24

LBJ being sworn in as president next to JFK's wife, Jackie

FBI Director J. Edgar Hoover was a Kennedy nemesis

JFK fired CIA Chief Allen Dulles

Kennedy's life was snuffed out on Nov. 22, 1963

Watch Laurent Guyénot's film "Israel and the Assassinations of the Kennedy Brothers" and share it:
https://www.youtube.com/watch?v=a_kh5tb7PtA

Watch Video At: https://youtu.be/a_kh5tb7PtA

Video Link

Notes

[1] Seth Kantor, *The Ruby Cover-Up,* Zebra Books , 1980, p. 49.
[2] Steve North, "Lee Harvey Oswald's Killer 'Jack Ruby' Came From Strong Jewish Background," *The Forward*, November 17, 2013, on forward.com
[3] William Kunstler, *My Life as a Radical Lawyer*, Carol Publishing, 1994, p. 158.
[4] James Douglass, *JFK and the Unspeakable: Why He Died and Why It Matters,* Touchstone, 2008, p. 357.
[5] Douglass, *JFK and the Unspeakable,* p. 47; Sheriff's Office report on mcadams.posc.mu.edu/death2.txt
[6] Jim Marrs, *Crossfire: The Plot that Killed Kennedy,* Carroll and Graf, 1989, p. 285.
[7] Douglass, *JFK and the Unspeakable,* pp. 169-171.
[8] On https://mcadams.posc.mu.edu/russ/testimony/paine_r3.htm
[9] Kantor, *The Ruby Cover-Up,* p. 48.
[10] https://en.wikipedia.org/wiki/Jack_Ruby#Ruby's_motive

Subscribe to New Columns

[11] Gaeton Fonzi, *The Last Investigation: A Former Federal Investigator Reveals the Man Behind the Conspiracy to Kill JFK*, 1993, Skyhorse, 2013, k. 405–76.
[12] Michael Collins Piper, *Final Judgment: The Missing Link in the JFK Assassination Conspiracy,* American Free Press, 6th ed., 2005, p. 239.
[13] Hank Messick, *Lansky,* Putnam's Sons, 1971, p. 9.
[14] Michael Collins Piper, *Final Judgment,* p. 222.
[15] Gary Wean, *There's a Fish in the Courthouse*, Casitas Books, 1987, p. 681, quoted by Piper, *Final Judgment, op. cit.,* p. 219-27, 232-7.
[16] Michael Collins Piper, *Final Judgment,* p. 224.

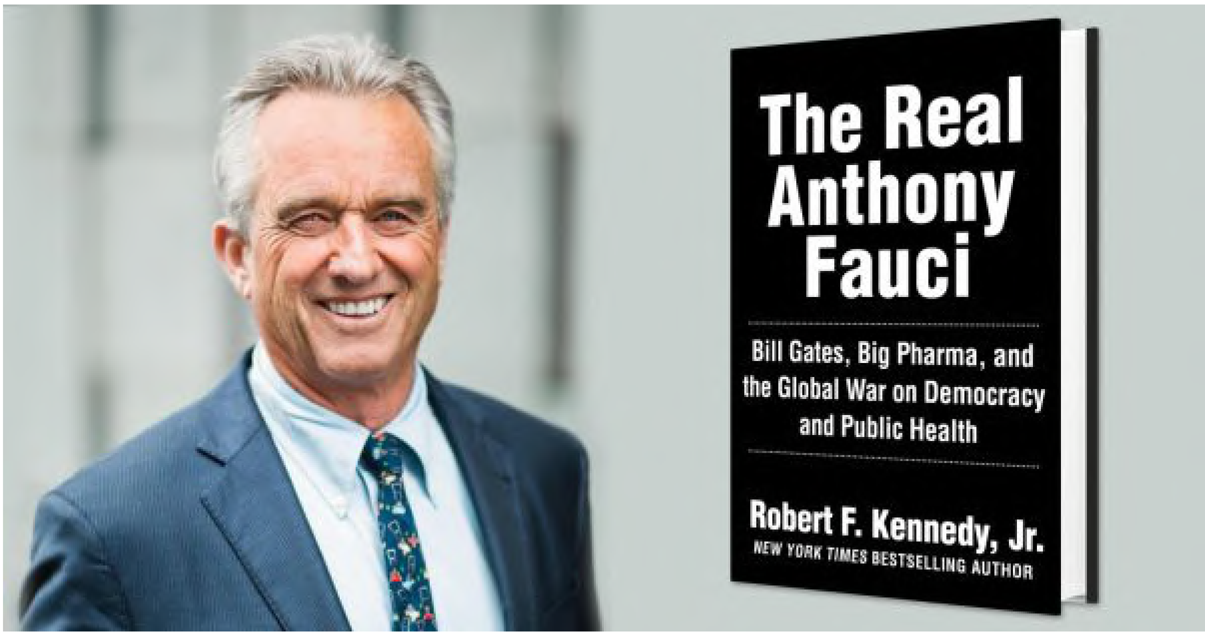
[17] Read Ricky-Dale Calhoun, "Arming David: The Haganah's illegal arms procurement network in the United States 1945-1949," *Journal of Palestine Studies* Vol. XXXVI, No. 4 (Summer 2007), pp. 22–32, online here.
[18] *Robert Rockaway,* "Gangsters for Zion. Yom Ha'atzmaut: How Jewish mobsters helped Israel gain its independence", April 19, 2018, on tabletmag.com
[19] *Robert Rockaway,* "Gangsters for Zion," on tabletmag.com
[20] Alan J. Weberman and Michael Canfield, *Coup d'État in America: The CIA and the Assassination of John F. Kennedy,* Quick American Archives, 1975, pp. 151-180 (p. 178). Michael Piper mentions (*Final Judgment,* p. 232) that JFK researcher Alan J. Weberman has revealed the little-known fact that Ruby traveled to Israel in 1955, but the link to Weberman's website is now dead, and I hold Weberman as a very unreliable source
[21] Bernard Fensterwald, in *Coincidence or Conspiracy* (quoted by Piper, *Final Judgment,* pp. 228-229).
[22] Richard Gildbride, *Matrix for Assassination: the JFK Conspiracy,* Trafford, 2009.
[23] Kantor, *The Ruby Cover-Up,* pp. 255-256.
[24] Kantor, *The Ruby Cover-Up,* pp. 259-264.
[25] Kantor, *The Ruby Cover-Up,* p. 402.
[26] Kantor, *The Ruby Cover-Up,* p. 53.
[27] Kantor, *The Ruby Cover-Up,* p. 48.
[28] Kantor, *The Ruby Cover-Up,* p. 104.
[29] Kantor, *The Ruby Cover-Up,* pp. 56-59.
[30] Kantor, *The Ruby Cover-Up,* p. 91.
[31] John Hughes-Wilson, *JFK-An American Coup d'État: The Truth Behind the Kennedy Assassination,* John Blake, 2014.
[32] Mentionned in this comment.
[33] Kantor, *The Ruby Cover-Up,* pp. 96-97.
[34] Kantor, *The Ruby Cover-Up,* p. 98.
[35] Kantor, *The Ruby Cover-Up,* pp. 100-101.
[36] Kantor, *The Ruby Cover-Up,* p. 116.
[37] Kantor, *The Ruby Cover-Up,* p. 132.
[38] Kantor, *The Ruby Cover-Up,* p. 141.
[39] Kantor, *The Ruby Cover-Up,* p. 409.
[40] Charles A. Crenshaw, *JFK, Conspiracy of Silence,* Signet, 1992, pp. 185-189, 5, and
[41] This sequence can be seen in the 1988 documentary "The day the dream died" at 38:20; for more information on Ruby's declarations about Johnson and about Jews, check this webpage.)
[42] Patrick Howley, "Why Jack Ruby was probably part of the Kennedy conspiracy," *The Daily Caller,* March 14, 2014, on dailycaller.com
[43] Copy at www.jfkmurdersolved.com/nixonruby.htm. The forgery is proven by several inconsistencies: first, Nixon was a freshman in the role as junior counsel in 1947, and only started prosecuting Alger Hiss (the only likely context for this memo) the following year. Second, it refers to "Jack Rubenstein" living in Chicago in November of 1947, when Ruby had in fact already changed his name and moved to Dallas by that time. Finally , the document carries a zip code, when they did not exist at the time.
[44] Read Ruby's deposition here.

[45] Seth Kantor, *The Ruby Cover-Up,* p. 49.
[46] Phillip Nelson, *LBJ: The Mastermind of JFK's Assassination,* pp. 604-607.
[47] Horace Busby, *The Thirty-First of March: An intimate portrait of Lyndon Johnson's final days in office,* Farrar, Straus and Giroux, 2005, pp. 129-130.
[48] "Nixon jokes about LBJ killing JFK," on YouTube.

Fauci and the Great AIDS Swindle, by Laurent Guyénot

unz.com/article/fauci-and-the-great-aids-swindle

Laurent Guyénot November 27, 2021


The Real Anthony Fauci
Bill Gates, Big Pharma, and the Global War on Democracy and Public Health
Robert F. Kennedy, Jr.
NEW YORK TIMES BESTSELLING AUTHOR

Robert F. Kennedy, Jr.'s new book, *The Real Anthony Fauci: Bill Gates, Big Pharma, and the Global War on Democracy and Public Health* is not the book of a politician seeking attention. It is the book of a man determined to stake his own life in the resistance against the unfolding bio-terrorist assault on humankind by governments captive of the pharmaceutical industry. He is calling for mass insurrection, and his last word is: "I'll see you on the barricades." The book begins like this:

> I wrote this book to help Americans—and citizens across the globe—understand the historical underpinnings of the bewildering cataclysm that began in 2020. In that single *annus horribilis*, liberal democracy effectively collapsed worldwide. The very governmental health regulators, social media eminences, and media companies that idealistic populations relied upon as champions of freedom, health, democracy, civil rights, and evidence-based public policy seemed to collectively pivot in a lockstep assault against free speech and personal freedoms. Suddenly, those trusted institutions seemed to be acting in concert to generate fear, promote obedience, discourage critical thinking, and herd seven billion people to march to a single tune, culminating in mass public health experiments with a novel, shoddily tested and improperly licensed technology so risky that manufacturers refused to produce it unless every government on Earth shielded them from liability. … Conscientious objectors who resisted these unwanted, experimental, zero-liability medical interventions faced orchestrated gaslighting, marginalization, and scapegoating. American lives and livelihoods were shattered by a bewildering array of draconian diktats imposed without legislative approval or judicial review, risk assessment, or scientific citation. So-called Emergency Orders closed our businesses, schools and churches, made unprecedented intrusions into privacy, and disrupted our most treasured social and family relationships.

Kennedy is not a newcomer to this frightening dystopia. “My 40-year career as an environmental and public health advocate,” he writes, “gave me a unique understanding of the corrupting mechanisms of ‘regulatory capture,’ the process by which the regulator becomes beholden to the industry it’s meant to regulate.” From the time he entered the vaccine debate in 2005, he realized that “the pervasive web of deep financial entanglements between Pharma and the government health agencies had put regulatory capture on steroids.” The Centers for Disease Control and Prevention (CDC), for example, owns 57 vaccine patents and spent $4.9 billion in 2019 buying and distributing vaccines. The Food and Drug Administration (FDA) receives 45 percent of its budget from the pharmaceutical industry. The National Institutes of Health (NIH), with its $42 billion budget, owns hundreds of vaccine patents and often profits from the sale of products it supposedly regulates. High-level officials receive yearly emoluments of up to $150,000 in royalty payments on products that they help develop and then usher through the approval process.

Dr. Anthony Fauci, “America’s reigning health commissar,” stands at the summit of that Leviathan. From 1968, he occupied various posts at the National Institute of Allergy and Infectious Diseases (NIAID), a sub-agency of NIH, of which he became director in 1984. With a $417,608 annual salary, he is the highest paid of all federal employees, including the President. “His experiences surviving 50 years as the panjandrum of a key federal bureaucracy, having advised six Presidents, the Pentagon, intelligence agencies, foreign governments, and the WHO, seasoned him exquisitely for a crisis that would allow him to wield power enjoyed by few rulers and no doctor in history.” He has nurtured a complex web of financial entanglements that has transformed the NIH into a subsidiary of Big Pharma. Reaching into the deep pockets of the Clinton and Gates Foundations, he has used his $6 billion annual budget to achieve dominance and control over many agencies, including the World Health Organization (WHO). He can make and break careers, enrich or punish university research centers, and dictate the outcome of scientific research across the globe, consistently prioritizing pharmaceutical industry profits over public health.

Kennedy's book documents Fauci's "two-decade strategy of promoting false pandemics as a scheme for promoting novel vaccines," as well as "his actions to conceal widespread contamination in blood and vaccines, his destructive vendettas against scientists who challenge the Pharma paradigm, [and] his deliberate sabotaging of patent-expired remedies against infectious diseases."

But of course, Kennedy's book is not about a man: it is about an irremediably corrupt and predatory system created in the U.S. and exported worldwide. Ultimately, however, the system is built and run by humans, and focusing on its most emblematic representative shows its very soul.

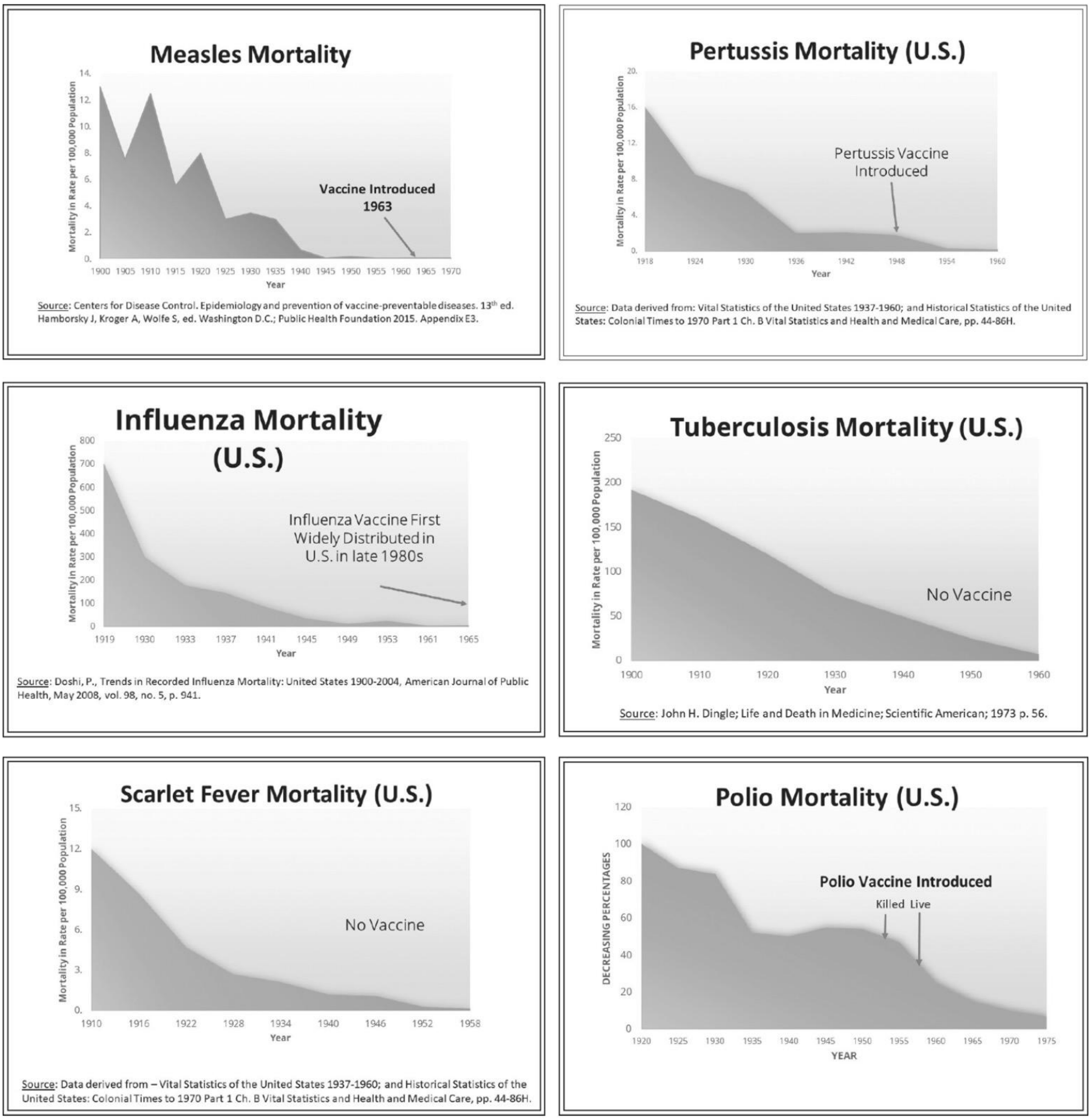
Kennedy's book puts the current crisis in a historical perspective. But it doesn't tell the story chronologically. It starts with a very long first chapter on the current Covid crisis—a book by itself—, then goes back, from chapter 3, to the 1980s and the search for the AIDS vaccine, the template for today's pharmaceutical coup. In this review, I will focus on the AIDS episode, because it is the least familiar part of a history covering fifty years, and it helps making sense of what is happening today. It is an incredible story, that I would have had difficulty believing just three years ago, but that our current enslavement now makes utterly credible.

> The thirty-year decampment of journalistic scrutiny means that there is still no coherent public narrative chronicling Dr. Fauci's futile quest for his "inevitable" AIDS vaccine, much less accountability. Industry and government scientists have instead shrouded the scandalous saga in secrecy, subterfuge, and prevarication, obscuring a thousand calamities and a sea of tears deserving its own book. Every meager effort to research the debacle—on Google, PubMed, news sites, and published clinical trial data—yields only shocking new atrocities—a grim, repetitive parade of horribles: heartbreaking tragedies, entrenched institutional arrogance and racism, broken promises, vast expenditures of squandered treasure, and the recurring chicanery of Anthony Fauci, Bob Gallo, and Bill Gates.

Kennedy deserves praise and gratitude for his courage to bring this controversy out into the open, in a clear and well-documented exposé. His book is destined to become a landmark in the struggle for Life and Truth—and in the Kennedy heroic saga. This article reflects only a fraction of what that can be learned from its 480 pages packed with data and references. Since pages numbers in the kindle edition (recommended for its thousand hyperlinks) differ from those in the printing book, I have dispensed with them.

In the Beginning

In the first lines of his 2014 book *Thimerosal: Let the Science Speak* (documenting an astonishing 1,135 percent higher rate of autism among children who took hepatitis B vaccines), Kennedy prudently claimed to be "pro-vaccine" and to "believe that vaccines have saves the lives of hundreds of millions of humans over the past century." Kennedy makes no such disclaimer in his new book. Rather, he sides with the critics of the popular dogma that vaccines played the key role in abolishing mortal contagious illnesses in North America and Europe, citing a 2000 study by CDC and Johns Hopkins scientists that concluded: "nearly 90 percent of the decline in infections disease mortality among US children occurred before 1940, when few antibiotics or vaccines were available." The main causes of the dramatic 74 percent decline in infectious disease mortalities in the first half of the twentieth century were improved nutrition and sanitation.



Measles Mortality

Source: Centers for Disease Control. Epidemiology and prevention of vaccine-preventable diseases. 13th ed. Hamborsky J, Kroger A, Wolfe S, ed. Washington D.C.; Public Health Foundation 2015. Appendix E3.

Pertussis Mortality (U.S.)

Source: Data derived from: Vital Statistics of the United States 1937-1960; and Historical Statistics of the United States: Colonial Times to 1970 Part 1 Ch. B Vital Statistics and Health and Medical Care, pp. 44-86H.

Influenza Mortality (U.S.)

Mortality in Rate per 100,000 Population
800
700
600
500
400
300
200
100
0
1919 1930 1933 1937 1941 1945 1949 1953 1961 1965
Year
Influenza Vaccine First
Widely Distributed in
U.S. in late 1980s

Source: Doshi, P., Trends in Recorded Influenza Mortality: United States 1900-2004, American Journal of Public Health, May 2008, vol. 98, no. 5, p. 941.

Tuberculosis Mortality (U.S.)

Mortality in Rate per 100,000 Population
250
200
150
100
50
0
1900 1910 1920 1930 1940 1950 1960
Year
No Vaccine

Source: John H. Dingle; Life and Death in Medicine; Scientific American; 1973 p. 56.

Scarlet Fever Mortality (U.S.)

Mortality in Rate per 100,000 Population
15.
12.
9.
6.
3.
0.
1910 1916 1922 1928 1934 1940 1946 1952 1958
Year
No Vaccine

Source: Data derived from – Vital Statistics of the United States 1937-1960; and Historical Statistics of the United States: Colonial Times to 1970 Part 1 Ch. B Vital Statistics and Health and Medical Care, pp. 44-86H.

Polio Mortality (U.S.)

DECREASING PERCENTAGES
120
100
80
60
40
20
0
1920 1925 1930 1935 1940 1945 1950 1955 1960 1965 1970 1975
YEAR
Polio Vaccine Introduced
Killed Live

From Kennedy, *The Real Anthony Fauci,* 2021

This revisionist but objective perspective explains why Fauci and Gates's obsession with vaccine-preventable diseases has caused negative overall impacts on public health in Africa and Asia, by proportionally reducing assistance streams for nutrition, clean water, transportation, hygiene, and economic development. Gates and Fauci have actually hijacked WHO's public health agenda away from the projects that are proven to curb infectious diseases, and diverted international aid to wedge open emerging markets for their multinational partners.

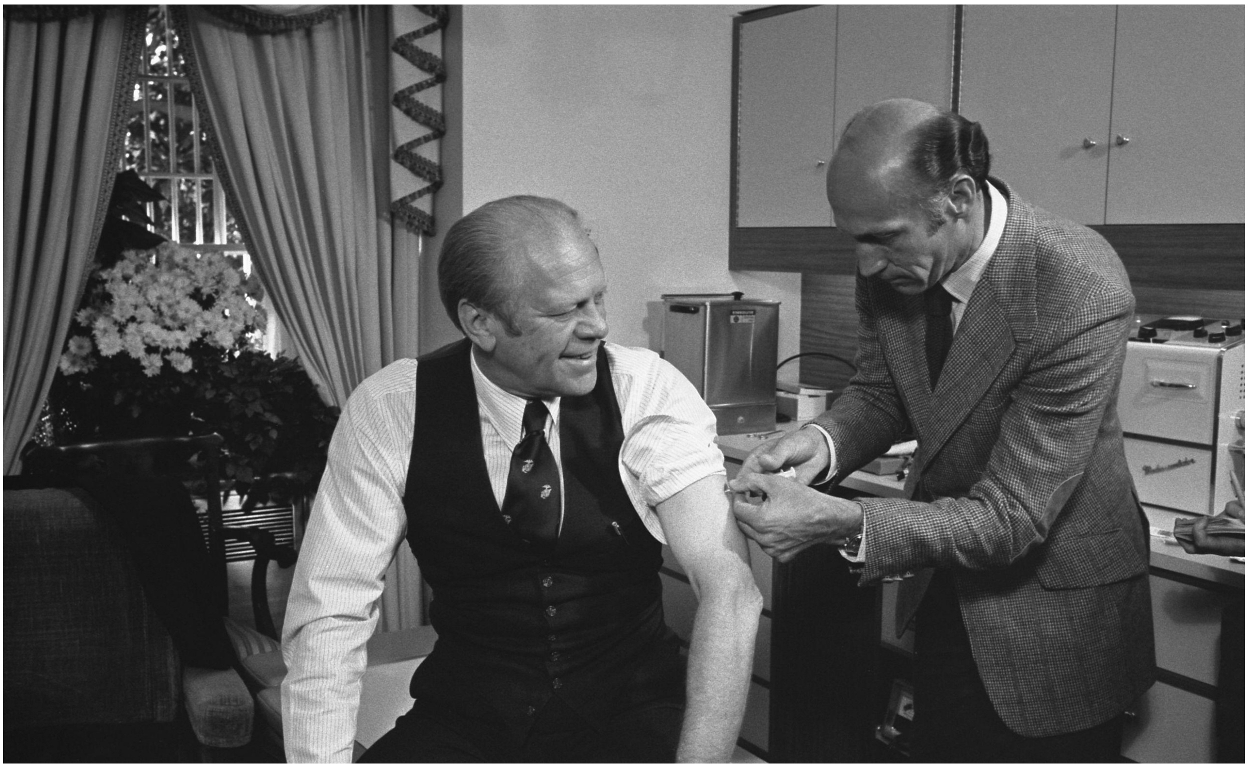
To understand their craze for vaccines, Kennedy reminds us of the pioneering influence of the Rockefeller Foundation. In 1911, after the Supreme Court ruled that Standard Oil constituted an "unreasonable monopoly" and splintered it into thirty-four companies, John D. Rockefeller inaugurated what Bill Gates would later call "philanthrocapitalism." He provided large grants to scientists for synthesizing and patenting chemical versions of the molecules identified in traditional medicine. The Foundation provided almost half of the initial budget for the League of Nations' Health Organization (LNHO) in 1922, and populated its ranks with its veterans and favorites. It imbued the League with its technocratic philosophy of health, inherited by its successor body, the WHO, in 1948.

The Rockefeller Foundation launched a "public-private partnership" with pharmaceutical companies called the International Health Commission, which first set about inoculating the hapless populations of the colonized tropics with a yellow fever jab. By the time John D. Rockefeller, Jr. disbanded it in 1951, the International Health Commission had spent billions of dollars on tropical disease campaigns in almost 100 countries and colonies.

These projects had a hidden agenda, according to a 2017 report, *U.S. Philanthrocapitalism and the Global Health Agenda*: they allowed the Rockefeller family to open developing world markets for oil, mining, banking and other profitable trades, including pharmaceutical profits that grew tremendously when, in the 1970s:

> a wave of new technologies, including PCR and super powerful electron microscopes, had opened windows on teeming new worlds containing millions of species of previously unknown viruses to scientists. … The lure of fame and fortune ignited a chaotic revolution in virology as ambitious young PhDs scrambled to inculpate newly discovered microbes as the cause of old malignancies. … Under this new rubric, every theoretical breakthrough, every find, became potentially the basis for a new generation of drugs.

By the mid-1970s, the CDC was seeking to justify its existence by tracking small outbreaks of rabies. "Drumming up public fear of periodic pandemics was a natural way for NIAID and CDC bureaucrats to keep their agencies relevant. Dr. Fauci's immediate boss and predecessor as NIAID Director, Richard M. Krause, helped pioneer this new strategy in 1976." That year was concocted the fake swine flu epidemic. The experimental vaccine was so fraught with problems that the Health and Human Services (HHS) discontinued the jab after vaccinating 49 million Americans. According to news accounts, the incidence of flu was seven times greater among the vaccinated than the unvaccinated. Furthermore, the vaccine caused some 500 cases of the degenerative nerve disease Guillain-Barré Syndrome, 32 deaths, more than 400 paralyzations, and as many as 4,000 other injuries. Injured plaintiffs filed 1,604 lawsuits. By April 1985, the government had paid out $83,233,714 and spent tens of millions of dollars adjudicating and processing those claims.



President Ford was filmed receiving a flu inoculation, October 14, 1976 (Wikipedia)

Another scandal broke in 1983, when a NIH-funded UCLA study found that the DTP vaccine developed by Wyeth—now Pfizer—was killing or causing severe brain injury, including seizures and death, in one in every 300 vaccinated children. While protecting children against diphtheria, tetanus, and pertussis, the DTP vaccine had ruined their immune systems, making them vulnerable to a wide range of deadly other infections. The resultant lawsuits caused the collapse of insurance markets for vaccines and threatened to bankrupt the industry. Wyeth claimed to be losing $20 in downstream liability for every dollar it earned on vaccine sales, and induced Congress to pass in 1986 the National Childhood Vaccine Injury Act, which shielded vaccine makers from liability. (This incentive for unrestricted greed was strengthened in 2005 when George W. Bush signed into law the Public Readiness and Emergency Preparedness Act).

AIDS and AZT

In 1984, when Fauci became director of NIAID, the AIDS crisis was spiraling out of control. That proved “a redemptive juncture for NIAID and the launch pad for Dr. Fauci’s stellar rise.” In an April 1984 press conference, NIH scientist Robert Gallo linked AIDS to the virus that was soon to be named HIV. Dr. Fauci then moved aggressively to claim jurisdiction for his agency over the National Cancer Institute (NCI), another sub-agency of NIH. “As the nation’s newly appointed AIDS czar, Dr. Fauci was now a gatekeeper for almost all AIDS research … parroting NCI’s vows to cure cancer, Dr. Fauci promised Congress that he would quickly produce drugs and vaccines to banish AIDS.”

At the same time, he was deliberately spreading contagion terror, warning in a 1983 fear-mongering article that “the scope of the syndrome may be enormous”, since “routine close contact, as within a family household, can spread the disease”—despite the fact that AIDS was almost exclusive to intravenous drug users and male homosexuals. A year later, Fauci was forced to concede that health officials had never detected a case of the disease spread through “casual contact.” Nevertheless, Dr. Fauci’s systematic response was “to amplify the widespread panic of dreaded pestilence that would naturally magnify his power, elevate his profile, and expand his influence. Amplifying terror of infectious disease was already an ingrained knee-jerk institutional response at NIAID.”

Having seized control over AIDS research, Fauci captured the new flood of congressional AIDS appropriations flowing to NIH through the lobbying of a newly organized gay community. By 1990, NIAID’s annual AIDS budget reached $3 billion. In the ensuing decades, the federal government spent over half a trillion dollars in the quest for an elusive vaccine that never materialized. Dr. Fauci pumped up taxpayers’ money into nearly 100 vaccine candidates, with no other result than “massive transfers of public lucre to Dr. Fauci’s Pharma partners,” and a sea of tears for millions of unfortunate human guinea pigs.

NIAID’s lack of in-house drug development capacity meant that Fauci had to farm out drug research to a network of so-called “principal investigators” (PIs), academic physicians and researchers controlled by pharmaceutical companies and acting as liaisons, recruiters and spokespersons.

> PIs are pharmaceutical industry surrogates who play key roles promoting the pharmaceutical paradigm and functioning as high priests of all its orthodoxies, which they proselytize with missionary zeal. They use their seats on medical boards and chairmanships of university departments to propagate dogma and root out heresy. … They are the credentialed and trusted medical experts who prognosticate on television networks—now helplessly reliant on pharmaceutical ad revenue—to push out Pharma content.
>
> Dr. Fauci’s choice to transfer virtually all of NIAID’s budget to pharmaceutical PIs for drug development was an abdication of the agency’s duty to find the source and eliminate the explosive epidemics of allergic and autoimmune disease that began under his watch around 1989. … NIAID money effectively became a giant subsidy to the blossoming pharmaceutical industry to incubate a pipeline of profitable new drugs targeted to treat the symptoms of those very diseases.

In the late 80s and early 90s, PIs received every year between 4 and 5 billions of dollars from NIH’s budget. But “legalized bribes” from drug companies and royalty payments from drug products often dwarfed their government funding. Celia Farber’s 2006 Harper’s article, “Out of Control: AIDS and the Destruction of Medical Science,” laid bare the culture of squalor, corruption, and vendetta at Fauci’s AIDS Branch, the Division of Acquired Immunodeficiency Syndrome (DAIDS).

Despite his miserable track record at reducing illness over the previous decade, Fauci persuaded President Bill Clinton, in May 1997, to set a new national goal for science. In a speech delivered at Morgan State University, Clinton—perhaps not without cryptic irony—imitated Kennedy’s May 25, 1961 moonshot promise, saying, “Today let us commit ourselves to developing an AIDS vaccine within the next decade.”

A year later, Bill Gates, who had just founded his International Aids Vaccine Initiative (IAVI), sealed a deal with Fauci. “Over the next two decades, that partnership would metastasize to include pharmaceutical companies, military and intelligence planners, and international health agencies all collaborating to promote weaponized pandemics and vaccines and a new brand of corporate imperialism rooted in the ideology of biosecurity.” The story of Gates’ involvement in the vaccine business, of his murderous experiments in Africa and India, and of his rise as the unofficial top sponsor of the WHO (ordering in 2011: “All 193 member states, you must make vaccines a central focus of your health systems”), is told in chapters 9 and 10 of Kennedy’s book.

When Dr. Fauci became head of NIAID, azidothymidine, known as AZT, was the only candidate as an AIDS remedy. AZT is a “DNA chain terminator,” randomly destroying DNA synthesis in reproducing cells. It had been developed in 1964 for cancer, but abandoned as too toxic even for short-term therapy. It was deemed so worthless that it was not even patented. In 1985, Samuel Broder, head of the National Cancer Institute (NCI), claimed having found that AZT killed HIV in test tubes. The British company Burroughs Wellcome then patented it as an AIDS remedy. “Recognizing financial opportunity in the desperate terror of young AIDS patients facing certain death, the drug company set the price at up to $10,000/year per patient—making AZT one of the most expensive drugs in pharmaceutical history. Since Burroughs Wellcome could manufacture AZT for pennies per dose, the company anticipated a bonanza.”

Fauci gave Burroughs Wellcome a monopoly control over the government’s HIV response. But all did not go smoothly. “AZT’s horrendous toxicity hobbled researchers struggling to design study protocols that would make it appear either safe or effective.” Another problem is that community-based doctors were achieving promising results with cheap, off-label therapeutic drugs. Dr. Fauci refused to test any of those repurposed drugs that had no Pharma patrons. When he did put on trial AL721, an antiviral that was far less toxic than AZT, he rigged the studies to fail, and abruptly cancelled Phase 2. Meanwhile, he accelerated testing of AZT, skipping animal testing and allowing Burroughs Wellcome to proceed directly to human trials. In March 1987, Fauci’s team declared the human trials a success after only four months, and Fauci congratulated himself in front of the press. However, when in July 1987, the official report of Burroughs Wellcome’s Phase 2 trial was published, European scientists complained that raw data showed no benefit in reducing symptoms. FDA conducted its own investigation eighteen months later, but kept its results secrets, until investigative journalist John Lauritsen obtained some of them by using the Freedom of Information Act; the documents showed that the Fauci/Burroughs Wellcome research teams had engaged in widespread data tampering. More than half of the AZT patients suffered adverse reactions so deadly that they needed multiple blood transfusions just to keep them alive. Nevertheless, Fauci kept on lying himself to the top of the world, with little scrutiny from mainstream media.

> A key and enduring legacy of the AZT battle was Dr. Fauci's emergence as the alpha wolf of HHS [Health and Human Services]. His enormous budget, and multiplying contacts on Capitol Hill, the White House, and the medical industry, thereafter allowed him to influence or ignore a succession of politically appointed HHS directors and to bully, manipulate, and dominate HHS's other sister agencies, most notably FDA.

AZT was not the only subject of interest to Fauci. By June 2003, NIH was running 10,906 clinical trials on new antiviral concoctions in some four hundred clinical trials in ninety countries. Some of those trials seemed pulled out of Dickens' worst nightmares. The Alliance for Human Research Protection (AHRP), a medical industry watchdog organization, has documented that between 1985 and 2005, NIAID conscripted at least 532 infants and children from foster care in New York City as subjects of clinical trials testing experimental AIDS drugs and vaccines. AHRP's investigation revealed that many of those children were perfectly healthy and may not even have been HIV-infected. Yet 80 of them died. In 2004, journalist Liam Scheff chronicled Dr. Fauci's secretive experiments on foster children at Incarnation Children's Center (ICC) in New York City and numerous sister facilities between 1988 and 2002. These disclosures, comments Kennedy, beg many questions:

> From what moral wilderness did the monsters who devised and condoned these experiments descend upon our idealistic country? How have they lately come to exercise such tyrannical power over our citizens? What sort of nation are we if we allow them to continue? Most trenchantly, does it not make sense that the malevolent minds, the elastic ethics, the appalling judgment, the arrogance, and savagery that sanctioned the barbaric brutalization of children at the Incarceration Convent House, and the torture of animals for industry profit, could also concoct a moral justification for suppressing lifesaving remedies and prolonging a deadly epidemic? Could these same dark alchemists justify a strategy of prioritizing their $48 billion vaccine project ahead of public health and human life? Did similar hubris —that deadly human impulse to play God—pave the lethal path to Wuhan and fuel the reckless decision to hack the codes of Creation and fabricate diabolical new forms of life—pandemic superbugs—in a ramshackle laboratory with scientists linked to the Chinese military?

Indeed, Kennedy shows in his final chapter, "Germ Games," that Fauci's investments in so-called "gain of function" experiments to engineer pandemic superbugs raise "the ironic possibility that Dr. Fauci may have played a role in triggering the global contagion that two US presidents entrusted him to manage."

Africa is "the venue of choice for companies seeking cooperative government officials, compliant populations, the lowest per-patient enrollment costs, and lax oversight by media and regulatory officials." In the early 1990s, African dictators rolled out the red carpet for Pharma, cashing in on the lucrative business of farming out their citizens for the booming clinical trial business. And on January 29, 2003, President George W. Bush announced at his State of the Union speech his Emergency Plan for AIDS Relief (PEPFAR), Fauci's new swindle:

> On the continent of Africa, nearly 30 million people have the AIDS virus. … Yet across that continent, only 50,000 AIDS victims—only 50,000—are receiving the medicine they need. … I ask the Congress to commit $15 billion over the next five years, including nearly $10 billion in new money, to turn the tide against AIDS in the most afflicted nations of Africa and the Caribbean.

Does HIV Cause AIDS?

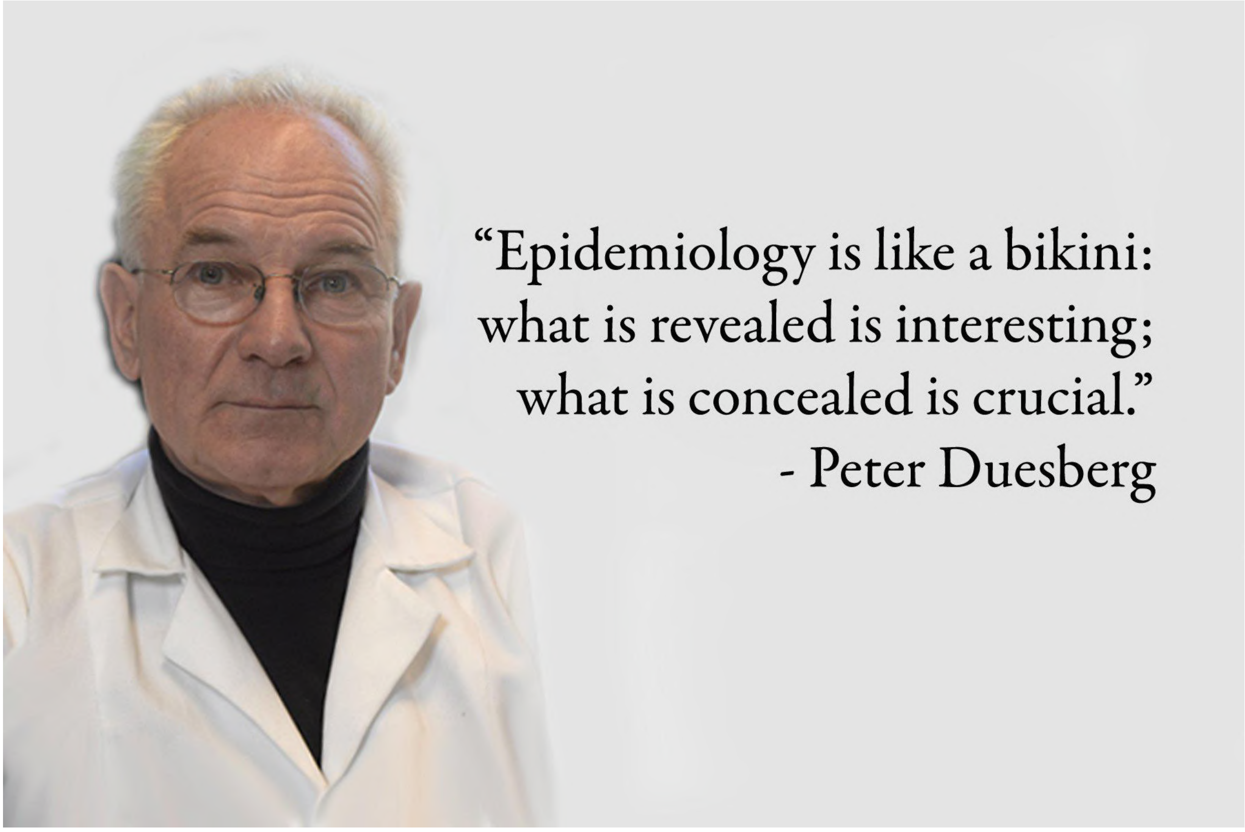
Kennedy's chapter 5, "The HIV Heresies," opens up with the following note:

> I hesitated to include this chapter because any questioning of the orthodoxy that HIV is the sole cause of AIDS remains an unforgivable—even dangerous—heresy among our reigning medical cartel and its media allies. But one cannot write a complete book about Tony Fauci without touching on the abiding—and fascinating—scientific controversy over what he characterizes as his "greatest accomplishment" and his "life's work."

The controversy illustrates how pharmaceutical industries and health agencies, acting in concert, engineer consensus on incomplete or fraudulent theories, and ruthlessly suppress dissent from even the most gifted recognized scientists. "From the outset," Kennedy insists, "I want to make clear that I take no position on the relationship between HIV and AIDS." However, there seems little doubt that his basic point is correct:

> During the thirty-six years since Dr. Fauci and his colleague, Dr. Robert Gallo, first claimed that HIV is the sole cause of AIDS, no one has been able to point to a study that demonstrates their hypothesis using accepted scientific proofs. … Even today, incoherence, knowledge gaps, contradictions, and inconsistencies continue to bedevil the official dogma.

The success story of the HIV-AIDS dogma shows "many of the tactics Dr. Fauci has pioneered to dodge debate—bedazzling and bamboozling the press into ignoring legitimate inquiry of the credo, and undermining, gaslighting, punishing, bullying, intimidating, marginalizing, vilifying, and muzzling critics." One of Fauci's victims was Dr. Peter Duesberg, who in 1987 was still recognized as the world's most accomplished retrovirologist. Duesberg argues that HIV does not cause AIDS but is essentially a "free rider" common to high-risk populations who suffer immune suppression due to environmental exposures. HIV, he says, is a harmless passenger virus that has almost certainly coexisted in humans for thousands of generations without causing diseases. While HIV may be sexually transmittable, Duesberg claims, AIDS is not.


"Epidemiology is like a bikini:
what is revealed is interesting;
what is concealed is crucial."
- Peter Duesberg

Duesberg published his views in a groundbreaking 1987 article, then in a 724-page book, *Inventing the AIDS Virus*. Kennedy finds that "Duesberg's rationales appear so clean, so elegantly crafted, and so compelling that, in reading them, it seems impossible that the entire [orthodox] hypothesis did not instantly collapse under the smothering weight of relentless logic." But Fauci and Gallo never attempted to reply to Duesberg. Blaming AIDS on a virus was the gambit that had allowed NIAID to claim the jurisdiction—and cash flow—away from NCI, and Duesberg was severely punished for endangering this.

> Dr. Fauci summoned the entire upper clergy of his HIV orthodoxy—and all of its lower acolytes and altar boys—to unleash a storm of fierce retribution on the Berkeley virologist and his followers. … the AIDS establishment, down to its lowliest doctor, publicly reviled Duesberg, NIH defunded him, and academia ostracized and exiled the brilliant Berkeley professor. The scientific press all but banished him. He became radioactive.

Surprisingly, however, Dr. Luc Montagnier, whose discovery of HIV Gallo had in fact stolen—as he admitted in 1991 after years of litigation—, became Duesberg's most embarrassing convert, declaring at the San Francisco International AIDS Conference in June 1990, that "the HIV virus is harmless and passive, a benign virus." He added that, according to his findings, HIV becomes dangerous only in the presence of a second organism, a bacteria-like bug called a mycoplasma. Montagnier, in fact, had never claimed that HIV was the only factor in AIDS, and grew increasingly skeptical of that theory. His repeated questioning of the establishment paradigm signaled the beginning of his vilification, for which his Nobel Prize hardly protected him.

Gallo's "proof" that the cause of AIDS was a virus—as opposed to toxic exposures—provided the critical foundation stone of Dr. Fauci's career. It allowed Fauci to capture the AIDS program and launch NIAID as the leading federal partner of the drug-production industry. This explains why Fauci never funded any study to explore whether HIV actually caused AIDS, and took vigorous preemptive action against any such study.

Kennedy cites other dissenting voices on AIDS epidemiology. Dr. Shyh-Ching Lo, the Chief Researcher in charge of AIDS programs for the Armed Forces Institute of Pathology, was shocked by Anthony Fauci's unconventional claim that antibodies, normally the sign of a robust immune response, should, with HIV, be the signal for impending death. Since "HIV tests" do not in reality detect the elusive virus but only antibodies, there seems to be an Orwellian inversion at work. Kennedy also quotes Dr. David Rasnick, a PhD biochemist who has worked for thirty years in the pharmaceutical biotech field:

> Fauci's fundamental conundrum is that he has told everybody to diagnose AIDS based on the presence of HIV antibodies. With every other disease, the presence of antibodies is the signal that the patient has vanquished the disease. With AIDS, Fauci and Gallo, and now Gates, claim it's a sign you're about to die. Think about it; if the objective of an AIDS vaccine is to stimulate antibody production, then success would mean that every vaccinated person would also have an AIDS diagnosis. I mean, this is fodder for a comedy bit. It's like someone gave the Three Stooges an annual billion-dollar budget!

The nature of AIDS—a syndrome, not a disease—is itself subject to questions, since it was made to encompass a galaxy of some thirty separate well-known diseases, all of which occur in individuals who have no HIV infection. "In the hands of Dr. Fauci's opportunistic PIs, AIDS became an amorphous malady subject to ever-changing definitions, encompassing a multitude of old diseases in hosts who test positive for HIV." Nobel Laureate Kary Mullis, the inventor of the PCR tests, pointed out that the PCR was capable of finding HIV signals in large segments of the population who suffered no AIDS symptoms. On the other hand, AIDS commonly occurs in people who test HIV negative, as Geoffrey Cowley documented in a 1992 *Newsweek* article, followed by Steve Heimoff in the *Los Angeles Times.*

These very inconsistencies were not a problem for Fauci and his standing army of pharmaceutical mercenaries. Quite the opposite: they opened up Africa's AIDS bonanza. Researchers funded by Fauci, using PCR tests and murky statistical models, declared that up to 30 million Africans were suffering from AIDS, nearly half the adult population in some nations. While in Western nations, AIDS continued to be a disease of drug addicts and homosexual "poppers" (consumers of the amyl nitrite vasodilator providing relaxation of the anal musculature, packaged into the "popper" container patented by Burroughs Wellcome and advertised in the gay press throughout the AIDS epidemic), mysteriously, in Africa, 59 percent of AIDS cases were women, and 85 percent were heterosexuals.

But in the early 1990s, the character of AIDS changed dramatically with the proliferation of AZT. As they started to give AZT to people who were in fact not even sick but simply positive on the HIV test, AIDS started to look increasingly like AZT poisoning. And the death rate climbed precipitously. According to the Duesbergians, the vast majority of “AIDS deaths” after 1987 were actually caused by AZT. The medication that Dr. Fauci was prescribing to treat AIDS patients actually did what the virus could not: it caused AIDS itself. In 1988, the average survival time for patients taking AZT was four months. In 1997, recognizing the lethal effect of AZT, health officials lowered the dose; the average lifespan of AZT patients then rose to twenty-four months. According to Dr. Claus Köhnlein, a German oncologist, “We virtually killed a whole generation of AIDS patients without even noticing it because the symptoms of the AZT intoxication were almost indistinguishable from AIDS.”

Conclusion

In July 2019, Dr. Fauci made a surprise announcement: he finally had a working HIV vaccine, the potential “nail in the coffin” for the epidemic. He conceded that his new vaccine didn’t prevent transmission of AIDS, but predicted that those who took the jab would find that when they did get AIDS, the symptoms would be much reduced. Kennedy comments:

> So confident was Dr. Fauci of the media’s slavish credulity that he assumed, correctly, that he’d never need to answer the many questions raised by this feverish gibberish. That entire odd proposition received zero critical press commentary. His success at slapping lipstick on this donkey and selling it to the world as a Thoroughbred may have emboldened his ruse—a year later—of placing similar cosmetics on the COVID vaccines that, likewise, neither prevent disease nor preclude transmission.

By 2019, the AIDS rope started to wear out. Who still cared about AIDS anyway? The “Covid-19 Pandemic” came as the perfect opportunity for a reset and an update in the pharmaceutical racket. As Winston Churchill reportedly said, “Never let a good crisis go to waste”. With complicit corporate media blacking out the scandalous track record of his white-coat mafia, Fauci emerged, again, as the good doctor, the savior.
“Is it fair to blame Dr. Fauci for a crisis that, of course, has many authors?” asks Kennedy. To some extent, it is.

> Under Dr. Fauci's leadership, the allergic, autoimmune, and chronic illnesses which Congress specifically charged NIAID to investigate and prevent, have mushroomed to afflict 54 percent of children, up from 12.8 percent when he took over NIAID in 1984. Dr. Fauci has offered no explanation as to why allergic diseases like asthma, eczema, food allergies, allergic rhinitis, and anaphylaxis suddenly exploded beginning in 1989, five years after he came to power. On its website, NIAID boasts that autoimmune disease is one of the agency's top priorities. Some 80 autoimmune diseases, including juvenile diabetes and rheumatoid arthritis, Graves' disease, and Crohn's disease, which were practically unknown prior to 1984, suddenly became epidemic under his watch. Autism, which many scientists now consider an autoimmune disease, exploded from between 2/10,000 and 4/10,000 Americans when Tony Fauci joined NIAID, to one in thirty-four today. Neurological diseases like ADD/ADHD, speech and sleep disorders, narcolepsy, facial tics, and Tourette's syndrome have become commonplace in American children. The human, health, and economic costs of chronic disease dwarf the costs of all infectious diseases in the United States. By this decade's end, obesity, diabetes, and pre-diabetes are on track to debilitate 85 percent of America's citizens. America is among the ten most over-weight countries on Earth. The health impacts of these epidemics—which fall mainly on the young—eclipse even the most exaggerated health impacts of COVID-19.

Dr. Fauci has done nothing to advance NIAID's core obligation of researching the causes of chronic allergic and autoimmune diseases that have mushroomed under his tenure. Instead, Fauci has "reshaped NIAID into the leading incubator for new pharmaceutical products, many of which, ironically, profit from the cascading chronic disease pandemic." Instead of researching the causes of Americans' failing health, Dr. Fauci funnels the bulk of his $6 billion budget to the research and development of new drugs and vaccines that are largely responsible for weakening our natural immunity. "Of late, he has played a central role in undermining public health and subverting democracy and constitutional governance around the globe and in transitioning our civil governance toward medical totalitarianism."

I was reminded of Dr. Knock, the central character of Jules Romains's famous novel *Knock or the Triumph of Medicine*, written in 1923. Dr. Knock is a shady medical doctor of dubious competence who professes that "health" is an obsolete and unscientific concept, and that all men are sick and need to be informed about it by their doctor. To advance his plan of converting a whole town into permanent patients, he enlists the help of the school teacher and of the pharmacist, who suddenly sees his clientele booming (watch unforgettable moments of Guy Lefranc's 1951 film adaptation with Louis Jouvet here and here).

Louis Jouvet as Dr. Knock in 1951

To some extent, however, Fauci is himself the product of a civilizational orientation that could only, in the long run, lead to the tyrannical medical technocracy that is now trying to enslave us. Rather than a new Dr. Frankenstein, Fauci is our own monster coming back after us. Kennedy hints at this vast aspect of the question, pointing to the need for deep questioning. The way Americans and Westerners in general have come to view health care has been shaped by the philosophy of the Rockefeller Foundation: “a pill for an ill.” In the debate between the “miasma theory”—that emphasizes preventing disease by fortifying the immune system through nutrition and by reducing exposures to environmental toxins and stresses—versus the “germ theory”—which blames disease on microscopic pathogens—we have unambiguously opted for the latter. We have signed in for an approach to disease that requires to identify the culpable germ and tailor a poison to kill it. The choice was not forced upon us. We have surrendered responsibility for our health to medical experts and insurance brokers.

As Dr. Claus Köhnlein and Torsten Engelbrecht observe in their book *Virus Mania* (2007) quoted by Kennedy: “The idea that certain microbes—above all fungi, bacteria, and viruses—are our great opponents in battle, causing certain diseases that must be fought with special chemical bombs, has buried itself deep into the collective conscience.” It is a warlike paradigm, perfectly suited for manufacturing consent on the way to dictatorship. As Kennedy wrote in his preface to Dr. Joseph Mercola and Ronni Cummins, *The Truth About Covid-19* (2021), “demagogues must weaponize fear to justify their demands for blind obedience.”

> Government technocrats, billionaire oligarchs, Big Pharma, Big Data, Big Media, the high-finance robber barons, and the military industrial intelligence apparatus love pandemics for the same reasons they love wars and terrorist attacks. Catastrophic crises create opportunities of convenience to increase both power and wealth.

Laurent Guyénot, PhD, is the author of *The Unspoken Kennedy Truth* and of a film on the same subject.

How LBJ Mooned America, by Laurent Guyénot

UR unz.com/article/how-lbj-mooned-america

Laurent Guyénot

December 25, 2021

From Vietnam to the Moon

If John Kennedy had not been assassinated, there would have been no Vietnam War for Americans. I think that question has been settled by recent investigators like James Douglass. Robert Kennedy Jr. summarizes the evidence in his book *American Values*:

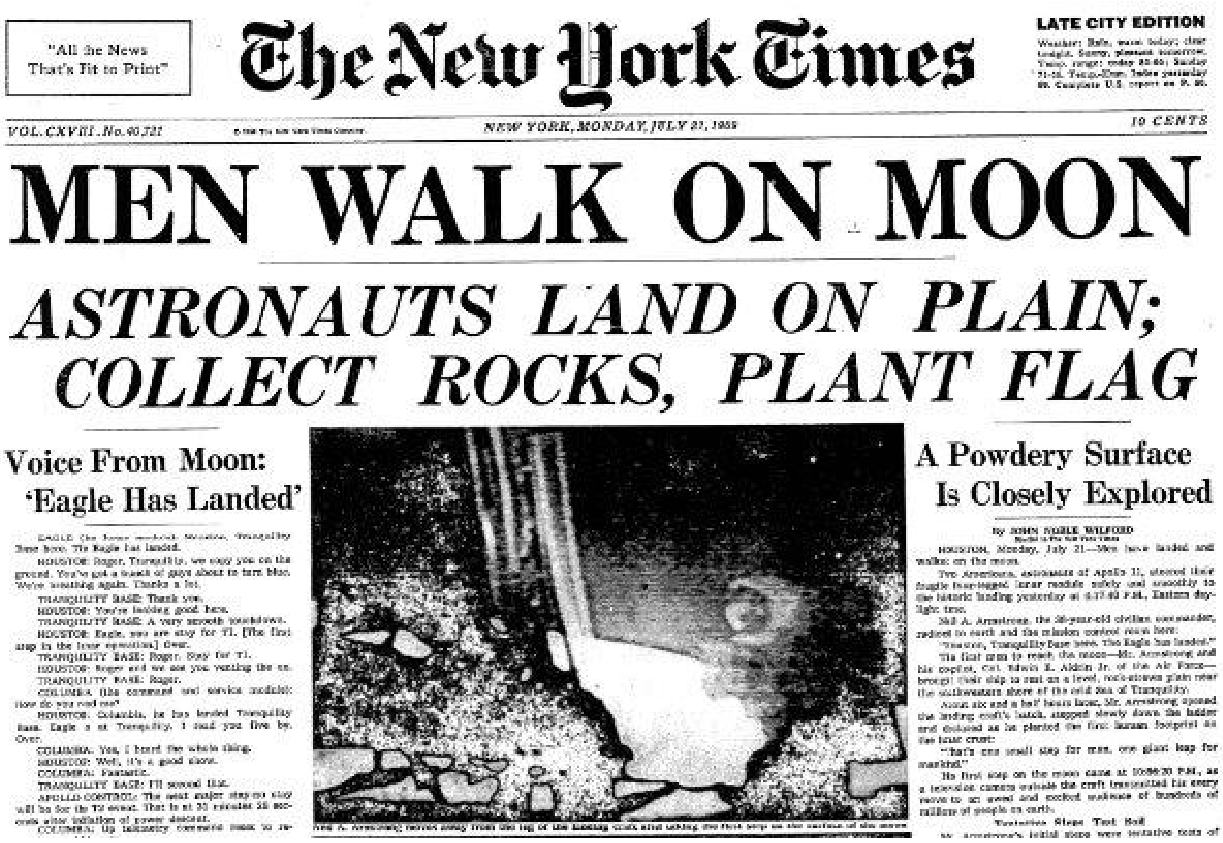
> [JFK] steadfastly refused to put combat troops in Vietnam, earning him the antipathy of both liberals and conservatives, who rebuked him for "throwing in the towel" against international communism. … When Johnson visited Vietnam in May 1961 at Jack's request, he returned adamant that it was insufficient to send military advisers and equipment: victory required U.S. combat troops capable of independent action against guerrilla fighters. Virtually every one of Jack's advisers concurred, yet the president steadfastly resisted, saying that we could support the South Vietnamese but we could not do their fighting for them. Thinking about it later, Taylor would observe, "I don't recall anyone who was strongly against [sending combat troops to Vietnam] except one man, and that was the President. The President just didn't want to be convinced that this was the right thing to do. It was really the President's personal conviction that U.S. ground troops shouldn't go in." …
> On October 11, 1963, five weeks before his death, JFK bypassed his own National Security Council and issued National Security Action Memorandum 263, making official the withdrawal from Vietnam of "1,000 U.S. military personnel by the end of 1963" and "the bulk of U.S. personnel by the end of 1965." On November 20, 1963, two days before his trip to Dallas, Jack announced at a press conference a plan to assess "how we can bring Americans out of there. Now, that is our objective, to bring Americans home." The following morning he reviewed a casualty list for Vietnam indicating that seventy-three Americans had died there to date. Shaken and angry, Jack told his assistant press secretary, Malcolm Kilduff, "After I come back from Texas, that's going to change. There's no reason for us to lose another man over there. Vietnam is not worth another American life." On November 24, 1963, two days after Jack died, Lyndon Johnson met with the American ambassador to Vietnam, Henry Cabot Lodge, whom Jack had been on the verge of firing for insubordination. LBJ told Lodge, "I am not going to be the president who saw Southeast Asia go the way China went." Eventually 500,000 Americans … entered the paddies of Vietnam, and 58,000 never returned.[1]

Between 1965 and 1968 alone, 643,000 tons of bombs were dropped—three times more than during the Second World War—on a mostly rural country. The Vietnam War considerably enlarged the already monstrous "military-industrial complex," whose "potential for the disastrous rise of misplaced power" Eisenhower had warned about in his *Farewell Address.* Interestingly, Eisenhower had actually written "the military-industrial-congressional complex," but scraped "congressional" for fear of political backlash. No one better epitomized the congressional component than Johnson: he was implicated in three corruption scandals dating from his years as Senate Majority leader, including a fraud involving the Texan company General Dynamics in a $7 billion contract for the construction of TFX military aircrafts. In the weeks preceding Kennedy's assassination, Johnson had also invested in the Dallas aircraft manufacturer Ling-Temco-Vought, which was to become one of the Pentagon's biggest arms suppliers for the Vietnam War.[2] Johnson also owned stocks in Bell Helicopter, to which he transferred illegally a contract for 220 helicopters that had been signed in 1963 with its rival Kaman Aircraft.[3]

Johnson’s Vietnam War led directly to the flood of drugs that drowned a large part of the American and European youth (as shown by Lukasz Kamienski in *Shooting Up* and Alfred McCoy in *The Politics of Heroin*). The drug explosion of the 70s and 80s produced the epidemic syndrome of immunodeficiency known as AIDS (as shown by Peter Duesberg in *Inventing the AIDS Virus*). AIDS became the pretext for expanding the web of financial entanglements between Pharma and the government health agencies. And, as RFK, Jr. has shown in *The Real Anthony Fauci,* this global “regulatory capture” made possible the pharmaceutical coup of 2020 by pandemic profiteers who are now plunging humankind into a iatrogenic nightmare.

If we look at it this way, the Johnson presidency may have been the greatest curse on the U.S. and the world. And that is not even considering what John Kennedy’s presidency, perhaps followed by Robert’s, could have offered the world. Instead of the Peace Corps, we got Vietnam and all the horrors that followed.

Yet there is one thing that the Kennedys would probably not have given us, and that is a walk on “the Moon”.



"All the News That's Fit to Print"

The New York Times

LATE CITY EDITION

VOL. CXVIII . No. 40,721

NEW YORK, MONDAY, JULY 21, 1969

10 CENTS

MEN WALK ON MOON

ASTRONAUTS LAND ON PLAIN; COLLECT ROCKS, PLANT FLAG

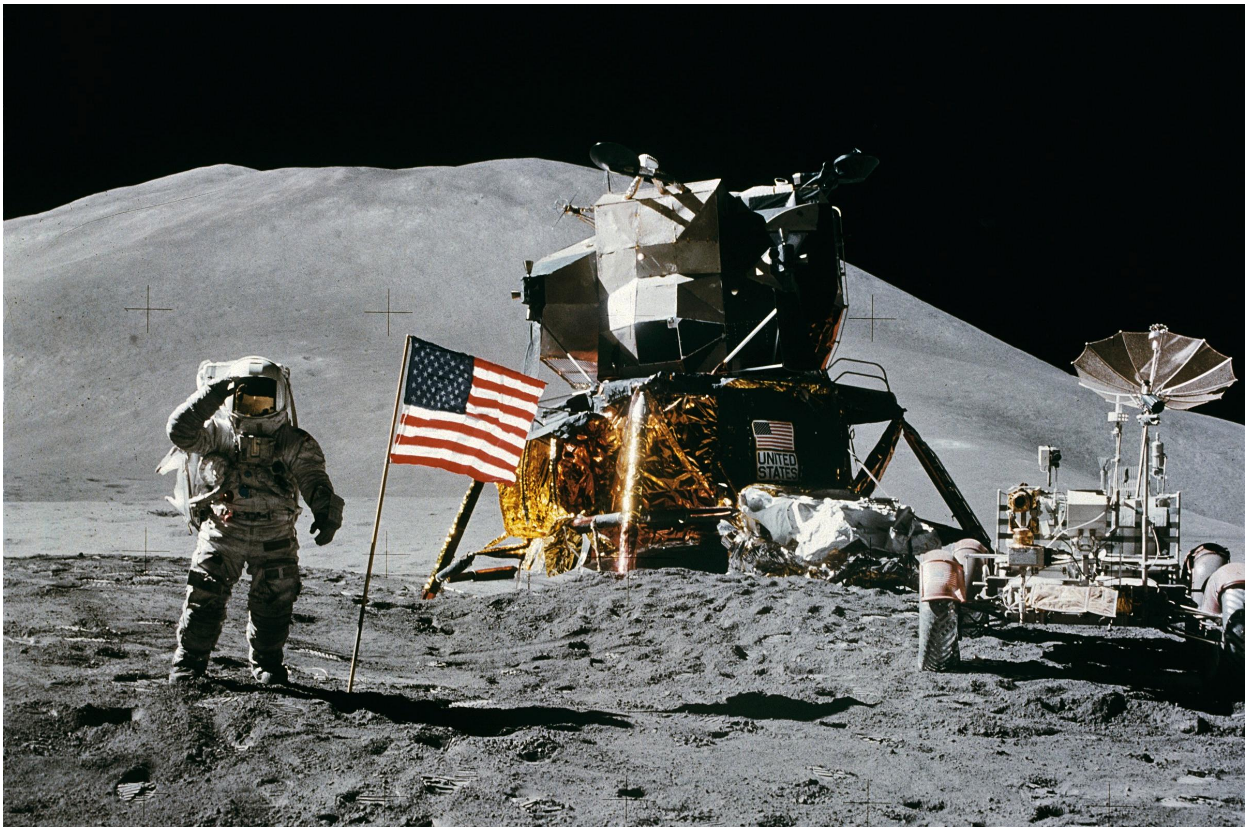
Voice From Moon: ‘Eagle Has Landed’

A Powdery Surface Is Closely Explored

It is during Nixon’s tenure that men walked on Moon, collected moon rocks, and planted US flags (the last time was in December 1972, almost 50 years ago), but Apollo had really been Johnson’s project from the start. “Few people today realize or remember,” said Alan Wasser, “but a single man, Lyndon Baines Johnson, ‘LBJ’, is primarily responsible for both starting and ending ‘The Space Race’.” “Apollo 11 wouldn’t have happened without Lyndon Johnson,” concurs Michael Marks, quoting John Logsdon, professor at the Space Policy Institute at George Washington University and author of *John F. Kennedy and the Race to the Moon* (Macmillan, 2010).[4] There seems to be a broad consensus on that point among historians of the NASA. It was Kennedy who very publicly launched the Moon race in 1961, but, unbeknown to the public, “In the weeks before he was assassinated, John F. Kennedy was getting cold feet about the race to the Moon,” according to Charles Fishman, author of a 2019 article titled “If President Kennedy hadn’t been killed, would we have landed on the Moon on July 20, 1969? It seems unlikely.”[5] David Baker writes in his commendable book *The Apollo Missions: The Incredible Story of the Race to the Moon* (2018):

> Generally credited with having begun the expansion of the space programme from which it would never turn back, Kennedy had in fact attempted to reverse his decision on several occasions before his assassination on 22 November 1963. Having never wanted to select the Moon goal in the first place, he sought an alternative that would be a more lasting response to Soviet space achievements. … Within 18 months [of his moon speech to Congress, May 1961] he was desperately seeking ways to overturn that allegiance. His assassination prevented that, but galvanized NASA into an even deeper commitment.[6]

This is a little known story, and an interesting one, considering the enormous impression made by the U.S. moon walks—and moon buggy rides—on the world, and the imperial prestige drawn from it. As one skeptic wrote: travelling to the moon and back was “a feat of mythical proportions” that made “the NASA astronauts the equals of ancient supernatural heroes, immortal demi-gods,” a quality that still reflects on the USA as a whole.



Apollo 15 James Irwin starring on the Moon (Wikipedia

How We Chose To Go To the Moon

In an article titled “Lyndon Johnson’s Unsung Role in Sending Americans to the Moon”, Jeff Shesol recalls how Johnson became instrumental in the founding of NASA in 1958:

> On October 4, 1957, within hours of learning that the Soviet Union had put the first satellite, the Sputnik, into orbit, Johnson—then the Senate Majority Leader—seized on the issue of space exploration. Before the evening was out, he was working the phones, talking to aides, sketching out plans for an investigation of the anemic U.S. program. George Reedy, a member of Johnson’s staff, advised him that the issue could “blast the Republicans out of the water, unify the Democratic Party, and elect you President. … You should plan to plunge heavily into this one.” … President Dwight D. Eisenhower had resisted establishing what he called, mockingly, “a great Department of Space,” but Johnson, and circumstance, wore him down. *NASA* was their joint creation.[7]

After winning the presidential election in November 1960, John Kennedy set up high-level “transition teams” to advise him on key issues. His team on space was chaired by MIT Professor Jerome Wiesner, who was already a member of Eisenhower’s Science Advisory Committee. On January 10, 1961, Wiesner submitted to Kennedy a “Report to the President-Elect of the Ad Hoc Committee on Space,” that reflected the widespread skepticism within the scientific community over the feasibility of human spaceflight.[8] It mentioned, among a “wealth of new scientific results of great significance” recently gained with satellites and deep space probes, that “American scientists have discovered the great belt of radiation, trapped within the earth’s magnetic field.” Consequently, he wrote, “For the time being … space exploration must rely on unmanned vehicles.” Kennedy named Wiesner chairman of his Science Advisory Committee. Wiesner remained a staunch opponent of the Apollo Moon program, as can be read on his Wikipedia page: “He was an outspoken critic of manned exploration of outer space, believing instead in automated space probes.” Wiesner was also a strong advocate of international cooperation rather than competition in space exploration, as he indicated in his January 1961 report:

> space activities, particularly in the fields of communications and in the exploration of our solar system, offer exciting possibilities for international cooperation with all the nations of the world. The very ambitious and long-range space projects would prosper if they could be carried out in an atmosphere of cooperation as projects of all mankind instead of in the present atmosphere of national competition.

This was also Kennedy’s deep-seated conviction, as we shall see. But when Soviet astronaut Yuri Gagarin became the first person in space in April 12, 1961, Kennedy suddenly found himself under intense pressure. Johnson volunteered to conduct an urgent review to identify a “space program which promises dramatic results in which we could win.” He brought senior NASA officials to the White House, and on April 28 handed Kennedy a memorandum titled “Evaluation of Space Program”. The memo assured the president of the feasibility, “by 1966 or 1967,” of “a safe landing and return by a man to the moon,” if “a strong effort” is made. As the benefit of such feat, Johnson underlined:

> other nations, regardless of their appreciation of our idealistic values, will tend to align themselves with the country which they believe will be the world leader—the winner in the long run. Dramatic accomplishments in space are being increasingly identified as a major indicator of world leadership.

Kennedy went along and, on May 25, 1961, delivered before the Congress a special message on “urgent national needs”, asking for an additional $7 billion to $9 billion over the next five years for the space program. “With the advice of the Vice President, who is Chairman of the National Space Council,” President Kennedy declared, he had reached the following conclusion:

> I believe that this nation should commit itself to achieving the goal, before this decade is out, of landing a man on the Moon and returning him safely to Earth. No single space project in this period will be more impressive to mankind, or more important for the long-range exploration of space.

As chairman of the National Aeronautics and Space Council, Johnson got free hands to enroll his own men into the Moon project. He had James E. Webb nominated as administrator of the NASA. He also found an efficient lobbyist for the program in the person of Senator Robert S. Kerr of Oklahoma, a close business accomplice of his. In his memoir *Wheeling and Dealing: Confessions of a Capitol Hill Operator,* Johnson’s personal aide Bobby Baker “recounts his efforts in collecting the half-million dollars in cash demanded by Kerr from the Savings and Loan industry in return for a favorable legislative adjustment” (Andrew Cockburn, “How the Bankers Bought Washington: Our Cheap Politicians,” *CounterPunch*).
Nearly a year and a half later, in September 1962, Kennedy visited a number of the space facilities around the country. He met with NASA chief engineer Wernher von Braun, who recalled later that, when looking at the Saturn V rocket under construction at NASA’s Marshall Space Flight Center in Huntsville, Alabama, Kennedy turned to him and said: “Do you think we have bitten off more than we can chew?”[9] Nevertheless, Kennedy gave the next day (September 12), his “We choose to go to the moon” speech at Rice University, Houston, Texas, near the site of what would become the Manned Spacecraft Center (renamed the Lyndon B. Johnson Space Center in 1973).

President John F. Kennedy is briefed on NASA's plans in Cape Canaveral

A month later came the Cuban Missile Crisis. It had a profound impact on Kennedy's vision of the Cold War, and intensified his misgivings about the Moon race. On November 21, 1962, he met with nine senior NASA and administration officials in the White House, including James Webb and Jerome Wiesner (audio here, full transcript here, useful commentaries on this moonrise podcast). It transpires from this recorded conversation that Webb was less than confident that NASA could send men to the moon: "There are real unknowns as to whether man can live under the weightless condition and you'd ever even make the lunar landing." Wiesner added: "We don't know a damn thing about the surface of the moon and we're making the wildest guesses about how we're going to land on the moon." Kennedy concluded:

> Everything we do ought to really be tied in to getting onto the moon ahead of the Russians. … Otherwise we shouldn't be spending this kind of money, because I'm not that interested in space. … We're ready to spend reasonable amounts of money, but we're talking about fantastic expenditures which wreck our budget and all these other domestic programs, and the only justification for it, in my opinion, to do it is because we hope to beat them.

As Lillian Cunningham comments on the moonrise podcast, "The tension between Kennedy and Webb kept bubbling up over the course of the following year. … Congress was starting to lose interest in spending all this money; the program schedule was falling behind; and Kennedy was now going into an election year with this albatross around his neck." On top of that, former president Eisenhower was publicly criticizing the moon project. Kennedy continued to support it publicly, but with increasing misgivings.

On September 18, 1963, Kennedy summoned again James Webb in the Oval Office. In the recorded conversation, Kennedy complained: “I’m going into the campaign defending this program and we haven’t had anything for a year and a half.” He also anticipated that Congress would cut the budget. Kennedy asked Webb bluntly: “If I get reelected, we’re not going to go to the moon in my… in our, period, are we?” Webb answered: “No, no we’re not going. It’s just going to take longer than that. This is a tough job. A real tough job.”

A moment later Kennedy asked Webb, “Do you think the manned landing on the Moon’s a good idea?” He expressed his concerns that sending men to the moon would cost “a hell of a lot of money,” and suggested that enough scientific knowledge could be gained by simply sending probes. “Putting a man on the moon isn’t worth that many billions,” he said during that recorded conversation. Webb insisted that it was too late to change plans. But Kennedy drew his own conclusions.

Shall We Dance?

Two days after that conversation, September 20, 1963, Kennedy took Webb, the NASA and the world by surprise by proposing, in a speech at the United Nations’ General Assembly, that instead of racing the Soviet Union to the moon, the United States would gladly collaborate with the Soviet Union in space exploration:

> in a field where the United States and the Soviet Union have a special capacity—in the field of space—there is room for new cooperation. … I include among these possibilities a joint expedition to the moon. … Why should man’s first flight to the moon be a matter of national competition? … Surely we should explore whether the scientists and astronauts of our two countries—indeed of all the world—cannot work together in the conquest of space, sending some day in this decade to the moon not the representatives of a single nation, but representatives of all our countries.

As Charles Fishman comments, “The president who had spent more than two years explaining why the race to the Moon had to be a matter of national skill and pre-eminence, a contest between democracy and totalitarianism, was now proposing exactly the opposite.” It was an understatement when the *New York Times* wrote on its front page the next day: “Washington Is Surprised by President’s Proposal.” Webb correctly interpreted Kennedy’s United Nations speech as reflecting a “feeling that this was just the beginning of a group around him [Kennedy] who wanted to withdraw support,” as he shared in an oral history interview in 1969.[10]

In fact, Kennedy’s attitude was far from new, and only those who weren’t paying attention could be surprised. In his State of the Union address on January 30, 1961, Kennedy had declared:

> This Administration intends to explore promptly all possible areas of cooperation with the Soviet Union and other nations “to invoke the wonders of science instead of its terrors.” Specifically, I now invite all nations—including the Soviet Union—to join with us in developing a weather prediction program, in a new communications satellite program and in preparation for probing the distant planets of Mars and Venus, probes which may someday unlock the deepest secrets of the universe. Today this country is ahead in the science and technology of space, while the Soviet Union is ahead in the capacity to lift large vehicles into orbit. Both nations would help themselves as well as other nations by removing these endeavors from the bitter and wasteful competition of the Cold War.”

Just ten days after his speech to Congress of May 25, 1961, during his only face-to-face meeting with Soviet Premier Nikita Khrushchev in Vienna, Kennedy made the suggestion that the U.S. and the U.S.S.R. should go to the moon together. Khrushchev initially responded favorably, but said “no” the next day, on the grounds that an agreement on disarmament must come first.[11]

However, one year later, on February 20, 1962, when John Glenn became the first American to orbit the Earth (three times), Khrushchev sent the White House a telegram of congratulations, suggesting:

> if our countries pooled their efforts—scientific, technical and material—to master the universe, this would be very beneficial for the advance of science and would be joyfully acclaimed by all peoples who would like to see scientific achievements benefit man and not be used for “Cold War” purposes and the arms race.

Kennedy immediately informed Khrushchev that he was “instructing appropriate officers of this Government to prepare concrete proposals for immediate projects of common action in the exploration of space,” and less than a month later, he submitted a first proposal in the area of “an early operational weather satellite system.” In the following months and until Kennedy’s death, there were ongoing discussions between the NASA and the Soviet Academy of Sciences.[12]

We see that on the public national scene, President Kennedy was talking about beating the Soviets to the moon, while behind the national scene and on the international scene, he was trying to shift from competition to cooperation. Khrushchev was in the same situation as Kennedy, having to maintain at home a cold-warrior’s attitude in order to stay in control of his own government.

But there was also one difference: Khrushchev was not interested in the moon. He knew better than to pull his country into such hazardous venture. And so he didn’t respond to Kennedy’s invitation for “a joint expedition to the moon” on September 20, 1963 at the UN, and later commented in the government newspaper *Izvestia,* tongue-in-cheek:

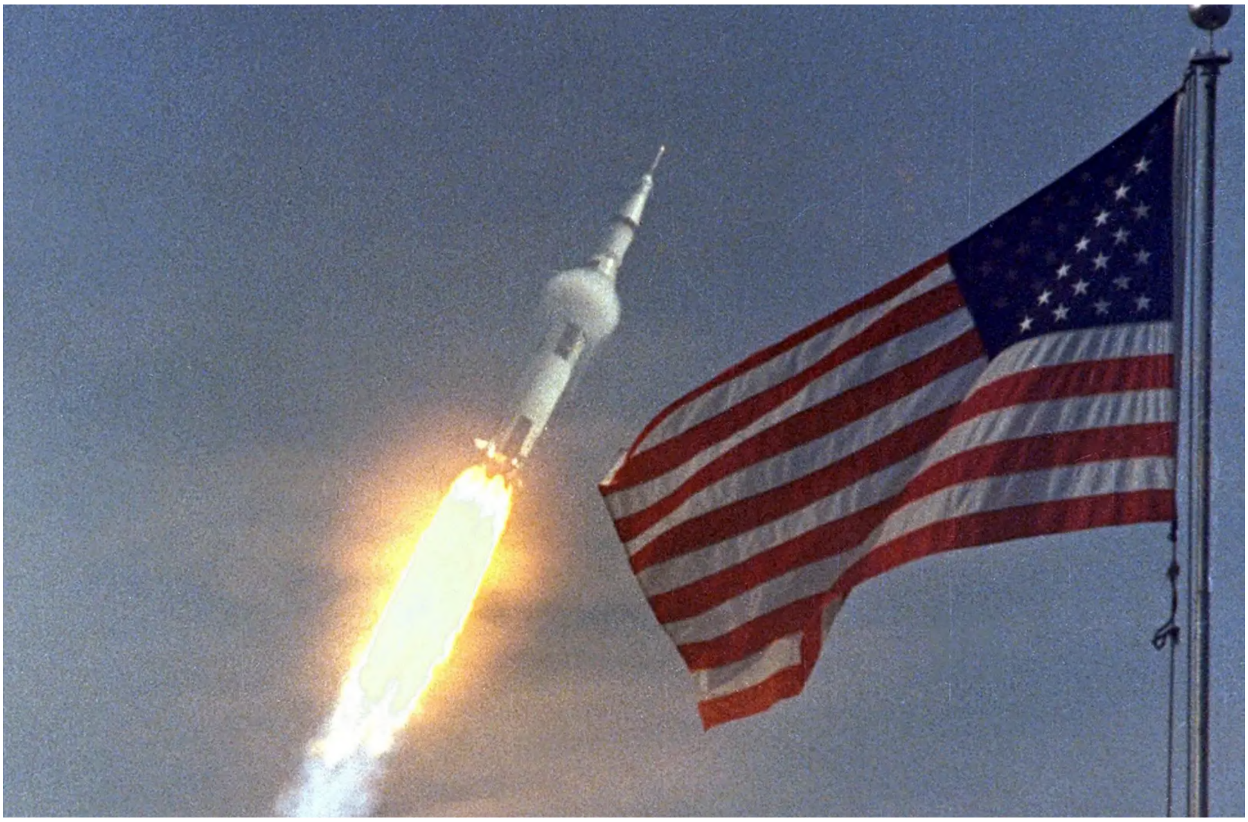
> At the present time we do not plan flights of cosmonauts to the Moon. I have read a report that the Americans wish to land on the moon by 1970. Well, let’s wish them success. And we will see how they fly there, and how they will land there, or to be more correct, “moon” there. And most important—how they will get up and come back.

Far from being a setback for Kennedy, the Soviets’ official indifference for the moon may have been exactly what Kennedy needed to declare that, since the Russians weren’t even trying to go to the moon, there was no “moon race” after all. There is one very clear indication that, from then on, Kennedy was preparing to shift to other more reasonable and useful projects. On his fatal trip to Texas, he stopped in San Antonio to dedicate a center devoted to space medicine research. He said how pleased he was to see that the U.S. was catching up with the Soviets in space and would soon surpass them in some important areas. In the speech that he was on his way to deliver when he was killed, Kennedy had planned to say that because of his administration’s energetic space program, “There is no longer any doubt about the strength and skill of American science, American industry, American education, and the American free enterprise system.”[14] That would have sounded like saying: we don’t need to prove anything by going to the moon.

The Rocket Contest

In order to understand Kennedy’s dilemma, the pressure he was under, and his elaborate choreography with Khrushchev, it is essential to understand that the moon race was not about the moon. Kennedy said it himself in an October 31, 1963 press conference: “In my opinion the space program we have is essential to the security of the United States, because as I have said many times before it is not a question of going to the moon. It is a question of having the competence to master this environment.”[15] That was a euphemistic way of saying that the race to the moon was a civilian cover for the research, development and deployment of satellite surveillance systems, as well as of

intercontinental ballistic missiles capable of carrying nuclear warheads. The fact that the NASA was employing German expatriate Wernher von Braun—Hitler's foremost V-2 rockets engineer—to build their space rockets, made it almost transparent.
The NASA Act of 1958 made explicit provisions for close collaboration with the Department of Defense, and the Pentagon was involved in all decisions regarding the Mercury, Gemini, and Apollo programs. Erlend Kennan and Edmund Harvey documented this point as early as 1969 in *Mission to the Moon: a critical examination of NASA and the space program*, and concluded: "It remains imperative to have NASA keep its status as the decorous front parlor of the space age in order to reap public support for all space projects and give Defense Department space efforts an effective 'cover'."[16] This cover was not aimed at deceiving the Soviets, but the Americans. The Soviet leaders knew what the rockets were for.



The Saturn V rocket supposedly carrying three men to the Moon

That is why Kennedy was under pressure to keep the U.S. reaching for the moon. Wiesner comes close to explaining Kennedy's dilemma in a 1990 interview:

> Kennedy was, and was not, for space. He said to me, "Why don't you find something else we can do?" We couldn't. Space was the only thing we could do that would show off our military power … These rockets were a surrogate for military power. He had no real options. We couldn't quit the space race, and we couldn't condemn ourselves to be second. We had to do something, but the decision was painful for him.

As early as 1967, Wiesner shared with John Logsdon that Kennedy had desperately searched for another great project "that would be more useful—say desalting the ocean—or something that is just as dramatic and convincing as space," but "there were so many military overtones as well as other things to the space program that you couldn't make another choice."[17]

Wiesner shared Kennedy's predicament. His MIT obituary describes him as "a key figure in the Kennedy administration in the establishment of the Arms Control and Disarmament Agency, in achieving the October 1963 Partial Nuclear Test Ban Treaty, and in the successful effort to restrict the deployment of antiballistic missile systems."[18]

In *JFK and the Unspeakable,* James Douglass has told with incomparable talent Kennedy's determined effort to end the arms race and abolish nuclear weapons *.* In a historic speech at the United Nations' General Assembly on September 25, 1961, Kennedy declared "his intention to challenge the Soviet Union, not to an arms race, but to a peace race—to advance together step by step, stage by stage, until general and complete disarmament has been achieved." Khrushchev responded favorably to this speech. He also applauded Kennedy's famous "Peace Speech" of June 10, 1963 at the American University of Washington, and had it translated and published in full in *Pravda,* as well as read on radio, calling it "the greatest speech by any American President since Roosevelt."

By September 1963, Khrushchev and Kennedy had exchanged some 20 letters as part of a back-channel correspondence aimed at easing tensions and defeating the pressure of their respective military establishments. In his September 20, 1963 UN speech, Kennedy actually tied his proposal of a joint venture to the moon with the goal of ending the arm race: "The Soviet Union and the United States, together with their allies, can achieve further agreements—agreements which spring from our mutual interest in avoiding mutual destruction."

Inviting Khrushchev into the moon project was pulling the rug out from under the Pentagon hawks' feet, because it could only mean the end of the competition for ballistic rockets. It was a brilliant move: whether Khrushchev responded favorably or whether he proposed another area of cooperation instead—as he did—, that was the end of the moon race as a cover for the arms race. Considering Kennedy's persistence from 1961 to 1963, and Khrushchev's increasingly positive response, there is even a chance that, had Kennedy lived a second term, space research would have served as a template for disarmament.

That possibility was shattered when Johnson took over the White House. Jerome Wiesner was replaced with Donald Horning (he returned to MIT, of which he became president in 1971). A mere eight days after Kennedy's assassination, Johnson asked Congress for more money for NASA's moon race—which meant, incidentally, more money for his Texan business partners.[20] Under Johnson, Texas became the economic heart of the NASA, which still contributes today more than $4.7 billion to the state's economy, and 90 percent of the Gulf Coast Region's economy, according to official sources. We will never know how much kickback Johnson got in the process.

Johnson and Webb in the Oval Office July 1967

How NASA Mooned America

Americans went to the moon under Nixon, just five months after Johnson left the White House. Curiously, James Webb didn't feel like staying on board until the achievement of this giant leap for mankind; he resigned when Johnson announced he wouldn't run for reelection in 1968.
So Wiesner must have been wrong after all about the "radiation belts" that, according to him, precluded a manned trip to the moon. Or was he? On June 24, 2005, NASA made this remarkable statement:

> NASA's Vision for Space Exploration calls for a return to the Moon as preparation for even longer journeys to Mars and beyond. But there's a potential showstopper: radiation. Space beyond low-Earth orbit is awash with intense radiation from the Sun and from deep galactic sources such as supernovas. […] the most common way to deal with radiation is simply to physically block it, as the thick concrete around a nuclear reactor does. But making spaceships from concrete is not an option.

There are dozens of documents by NASA engineers explaining why travelling beyond lower earth orbit remains an obstacle for manned missions, for example this one:

> Space radiation is quite different and more dangerous than radiation on Earth. Even though the International Space Station sits just within Earth's protective magnetic field, astronauts receive over ten times the radiation than what's naturally occurring on Earth. Outside the magnetic field there are galactic cosmic rays (GCRs), solar particle events (SPEs) and the Van Allen Belts, which contain trapped space radiation. / NASA is able to protect the crew from SPEs by advising them to shelter in an area with additional shielding materials. However, GCRs are much more challenging to protect against. These highly energetic particles come from all over the galaxy. They are so energetic they can tear right through metals, plastic, water and cellular material. And as the energetic particles break through, neutrons, protons, and other particles are generated in a cascade of reactions that occur throughout the shielding materials. This secondary radiation can sometimes cause a worse radiation environment for the crew.

NASA engineer Kelly Smith has explained in a short documentary on the ongoing Orion program (*Orion Trial by Fire*) that the Van Allen Belts pose such serious challenges that "We must solve these challenges before we send people through this region of space." How then did they do it in 1969? The crew suffered no injury. Hours after landing back on earth, Neil Armstrong, Michael Collins and Edwin "Buzz" Aldrin looked "rested, shaved and fresh faced, as though they had just returned from a day at the spa," noted Dave McGowan in *Wagging the Moondoggie.*

HORNET PLUS THREE
APOLLO 11
APOLLO 11

Perhaps what looks like cardboard and tinfoil around the pressurized lunar module was in fact made of high-tech concrete. We will never know because, as Veteran NASA astronaut Donald Roy Pettit explained, "The problem is we don't have the technology to do that anymore. We used to but we destroyed that technology and it’s a painful process to build it back again.” Listen to Pettit with your own ears, as well as to Kelly Smith and other NASA engineers, in this 10-minute film.

You heard it: the NASA can’t figure how they sent men to the moon. To make things worse, they lost the 700 cartons of magnetic video tapes of the original films. After years of requests under the Freedom of Information Acts, NASA spokesman Grey Hautaluoma explained: “We haven’t seen them for quite a while. We’ve been looking for over a year, and they haven’t turned up.”

Now, sending a robot to the moon is easy, so perhaps something could be learned about the lost Apollo technology if robots could be sent to inspect the materials left by the astronauts on the moon landing sites. But in 2011, when some private organizations were planning to do just that, NASA issued an unprecedented legislation forbidding any robot to approach any of the Apollo landing sites within a radius of 2 kilometers. NASA’s 93-page document justifies the decision by the need to (try not to laugh): “protect and preserve the historic and scientific value of U.S. Government Lunar Artifacts.”

Now, there are some skeptics who don’t buy NASA’s cheap excuses for not having sent any man to the moon for fifty years. Sending men to the moon, they claim, should be no more difficult for the NASA than sending Mary Poppins to the cartoon park. All you need is a movie studio and green screen technology. Italian photographer and filmmaker Massimo Mazzucco shows how to do it in his 2018 film *American Moon*.

This is, I believe, how Johnson mooned America, and in the process turned the U.S. into his own image: the master of deception.

Notes

[1] Robert F. Kennedy, Jr., *American Values: Lessons I Learned from My Family,* HarperLuxe, 2018, pp. 226-229.

[2] Joan Mellen, *A Farewell to Justice,* Potomac Books, 2007.

[3] Charles Kaman, “Politics had reared its ugly head in a very certain way,” on stonezone.com/article.php?id=633

Subscribe to New Columns

[4] Michael Marks, “Why Apollo 11 Wouldn’t Have Happened Without Lyndon Johnson” July 19, 2019, www.texasstandard.org/stories/why-apollo-11-wouldnt-have-happened-without-lyndon-johnson/. A shorter article by John Logsdon can be downloaded here.

[5] Charles Fishman, “If President Kennedy hadn’t been killed, would we have landed on the Moon on July 20, 1969? It seems unlikely,” www.fastcompany.com/90376962/if-president-kennedy-hadnt-been-killed-would-we-have-landed-on-the-moon-on-july-20-1969-it-seems-unlikely

[6] David Baker, *The Apollo Missions: The Incredible Story of the Race to the Moon,* Arcturus, 2018, p. 55.

[7] Jeff Shesol, “Lyndon Johnson’s Unsung Role in Sending Americans to the Moon”, July 20, 2019, https://www.newyorker.com/news/news-desk/lyndon-johnsons-unsung-role-in-sending-americans-to-the-moon

[8] Wiesner Committee, “Report to the President-Elect of the Ad Hoc Committee on Space,” January 10, 1961, www.hq.nasa.gov/office/pao/History/report61.html

[9] Moonrise podcast, https://www.washingtonpost.com/podcasts/moonrise/jfk-and-the-secret-tapes/

[10] Quoted in John Logsdon, *John F. Kennedy and the Race to the Moon*, Palgrave Macmillan, 2010, p. 213

[11] Logsdon, *John F. Kennedy and the Race to the Moon*, p. x.

[12] Logsdon, *John F. Kennedy and the Race to the Moon,* p. 168 and 160.

[13] *Izvestia,* October 25, 1963 , quoted in John Logsdon, *John F. Kennedy and the Race to the Moon*, p. 187.

[14] Charles Fishman, "If President Kennedy hadn't been killed, would we have landed on the Moon on July 20, 1969? It seems unlikely," www.fastcompany.com/90376962/if-president-kennedy-hadnt-been-killed-would-we-have-landed-on-the-moon-on-july-20-1969-it-seems-unlikely

[15] Logsdon, *John F. Kennedy and the Race to the Moon*, p. 198.

[16] Quoted in Gerhard Wisnewski, *One Small Step? The Great Moon Hoax and the Race to Dominate Earth From Space,* 2005, Clairview Books, p. 296.

[17] Interviews of Wiesner quoted in John Logsdon, *John F. Kennedy and the Race to the Moon,* p. 83.

[18] Source : en.wikipedia.org/wiki/Jerome_Wiesner

[19] Kennedy's *Peace Speech* is quoted in James Douglass, *JFK and the Unspeakable: Why He Died and Why It Matters,* Touchstone, 2008 , pp. 390-392.

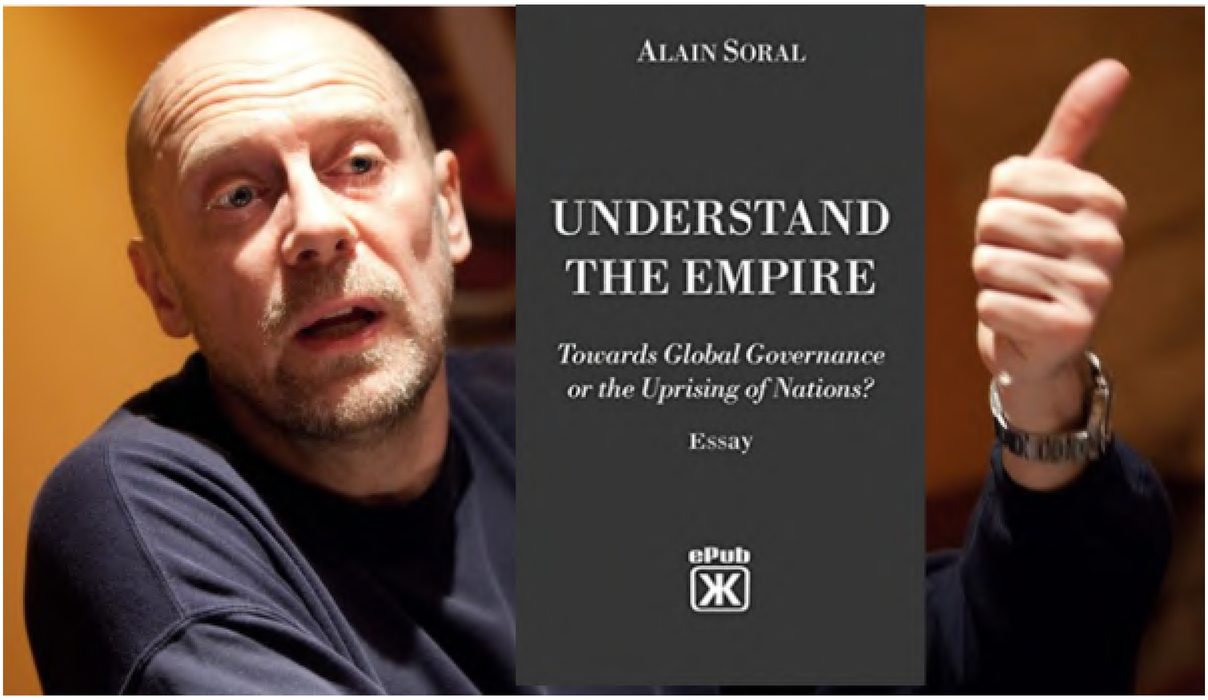
[20] Fishman, "If President Kennedy hadn't been killed, would we have landed on the Moon on July 20, 1969? It seems unlikely," www.fastcompany.com/90376962/if-president-kennedy-hadnt-been-killed-would-we-have-landed-on-the-moon-on-july-20-1969-it-seems-unlikely

Foreword to Alain Soral's Understand the Empire, by Laurent Guyénot

unz.com/article/foreword-to-alain-sorals-understand-the-empire

Laurent Guyénot February 21, 2022

← How LBJ Mooned AmericaA Byzantine View of Russia and Europe →
Laurent Guyénot Archive


ALAIN SORAL
UNDERSTAND THE EMPIRE
Towards Global Governance or the Uprising of Nations?
Essay
ePub
Ж

Understand the Empire: Towards Global Governance or the Uprising of Nations?
Alain Soral
KontreKulture, 2021

Here is an adapted version of my foreword to the book.

It is impossible to overstate Alain Soral's importance in France's intellectual landscape for the last twenty years. Arguably, there are two kinds of French people today: those who think that *"Soral a raison" ("Soral is right")* most of the time, and those who believe what they hear on television.

Attacked in 2016 by then-French Prime Minister Manuel Valls as "public enemy number two" — just behind humorist Dieudonné —, Soral has become a reference for all those who have grasped the deceptive, evil nature of what he calls "the Empire". Even his enemies recognize his importance as a thought-leader. This was most recently illustrated in June 2021, when Left-wing party leader Jean-Luc Mélenchon predicted that a terror attack might strike France just before the next presidential election, similar to those attributed to Mohammed Merah in southwestern France in March 2012: "This is all written in advance," he said. He was immediately accused of "thinking like Alain Soral." If you hint as such things as the "deep state" or "false flag" attacks, you will be accused of being influenced by Soral, and the whole system will quickly line up against you.

I began watching Soral's videos in 2013, soon after being red-pilled about the 9/11 attacks and starting to suspect that there was something of a Zionist nature behind it all. Soral's videos, and later the books issued by his publishing house, KontreKulture, introduced me to the "Jewish question." They also educated me regarding the social question, not to mention the gender question (I found Soral's critique of feminism very enlightening, both from a sociological and a deep-political viewpoint). For nearly ten years, Soral has been like a truth-compass for me. Many of the things that I have since reflected upon, studied, and written about, were first introduced to me by Soral.

Soral speaks to the masses. He is not an academic scholar writing abstruse texts with lots of footnotes. He is more an artist of the spoken word, comparable to a poet — if poets can be said to be truth-speakers in their own way — with a keen understanding of human nature that allows him to decipher the historical and social dynamics shaping our world. He has a genius for making complex issues understandable by all.

Since its publication in French in 2011, *Understand the Empire* has served as a sort of manifesto for Soral's political vision. It has sold some 120,000 copies to date, while his videos routinely reach even wider audiences, some of them garnering millions of views. After being translated into Russian, Korean, and Spanish, it is now available in an excellent English translation, enriched with endnotes to clarify some references for non-French readers.

Critics will say that this book is full of shortcuts. I say it is a shortcut in itself. Soral's talent is to boil down complex historical, political, or cultural phenomena into a few paragraphs. For example, he can explain in a couple of pages how the modern banking system became "an enterprise of racketeering and dispossession" that "gradually [came] to own all wealth without ever producing it."

Soral's writing is both dense and precise, but often humorous as well, such as when he writes about the Holocaust religion and points out that "the gas chamber has replaced the (missing) body of Christ."

Ten years after its publication, *Understand the Empire* has proven to be prophetic in many ways. In one such case, Soral saw how the Western world was already moving toward "global governance in the name of public health under the diktat of the World Health Organization (WHO)," and that the globalists would exploit pandemics as 'another phony construct that will allow the global oligarchy to terrorize entire populations and subjugate them to authoritarian policies: mandatory vaccination under the supervision of armed forces, assembly bans, and so on — all useful measures in times of crisis and whenever popular uprising becomes too great a risk."

This book contains only a small sample of Soral's vast corpus of incisive thought, which is constantly moving swiftly in all directions and has grown significantly since this book was originally published in French. This is illustrated by the publication earlier this year of a new book by him, *Comprendre l'Époque: Pourquoi l'Égalité?*, an enquiry into the philosophical origins of today's Western democratic ideology.

Like everyone, Soral has "*les défauts de ses qualités.*" That's what I usually say to those who point out his rough edges. But in fact, the Jungian way of looking at it is perhaps not the most accurate one. Rather, Soral behaves as men should in times of war, when good manners must sometimes be sacrificed for victory. He does not forgive betrayal, cowardliness, or selfish opportunism. Some resent Soral for wanting to be a leader. So what? Those who say we don’t need leaders are simply not ready to fight, or have their own agenda. Soral’s position of leadership is well-deserved.

In times of war, we need heroes, not saints. Heroes are eccentric. And can you have a genius without some *“grain de folie”*? Do you ask a prophet to be soft-spoken? I see what Soral has done for France; I see the hundreds of thousands of people he has educated and emancipated; and I see the persecution he has endured for more than a decade because of it. If imitating Christ means confronting Jewish power with the truth and being crucified for it, then I cannot think of a better Christian than him. And if Truth is God, as Gandhi thought—and that’s my own creed, too—then Soral is a very God-centered man.

PS: You can watch a few videos of Soral with English subs on
https://odysee.com/@ERTV-International:9?order=new

A Byzantine View of Russia and Europe, by Laurent Guyénot

UR unz.com/article/a-byzantine-view-of-russia-and-europe

Laurent Guyénot March 10, 2022

The coming Russian millennium

> "Russianism" is the promise of a future culture as the evening shadows grows longer and longer over the Western world. The distinctions between Russian and Western spirit cannot be drawn too sharply. As deep a cleavage as there is between the spirit, religion, politics, and economics of England, Germany, America, and France, when compared with Russia these nations suddenly appear as a unified world[1].

So wrote Oswald Spengler in *Prussian Socialism*, published in 1919, between the two volumes of *The Decline of the West.* In the latter, Spengler also predicted that after the collapse of the "Faustian West", a new civilizational force would arise in Russia.
The Faustian West opposes this with all its might. But whatever happens, the sun will rise in the East for European peoples. The revival of faith and moral values in Russia are there to stay, thanks to a strong alliance between State and Church for the defense of traditional family values. To measure the distance with the West, let me simply recall the federal law ratified in 2013 prohibiting and punishing "propaganda of non-traditional sexual relations in front of minors" We can only dream of it here. On December 4, 2015, Vladimir Putin, addressing the Federal Assembly of Russia as every year, put at the top

of Russia's priorities "healthy families and a healthy nation, [and] the traditional values which we inherited from our forefathers." For this alone Russia has now become the axis of civilization toward which Europe should gravitate.

"Our salvation will come from Russia," stated French opposition leader Alain Soral four years ago (watch it here, and more videos with English subs here). Given the moral degeneracy of the French population, Soral wished that NATO's warlike provocations against Russia would ultimately force Putin to wage a preventive blitzkrieg on Western Europe. This, he said, could "create the conditions for a national revolution to restore France." Soral's predictions have often proven right, for example when, in *Understand the Empire*, published ten years ago and now translated in English, he saw the West moving toward "global governance in the name of public health under the diktat of the World Health Organization," using pandemics as "another phony construct that will allow the global oligarchy to terrorize entire populations and subjugate them to authoritarian policies: mandatory vaccination under the supervision of armed forces, assembly bans, and so on." Spot on!

The view that a spiritual and moral revival may come to Europe from Russia appears more convincing every day. Russia fulfills all the conditions for a fruitful equilibrium between nationalism and Christianity. Russian Orthodoxy is the union between a nation and her Church. This makes a whole difference with Catholicism. Imagine that Putin had to seek the blessing of an Argentinian pope in Rome! No patriotic momentum could come out of it. More than 70 percent of Russians identify as Orthodox Christians because Orthodoxy means Russianness.[2]

The Russian Church also has karma on her side: a heavy toll of martyrs under Lenin and Stalin. Although it has not absolutely lived up to this role, the Russian Church symbolizes the resistance of faith against the Communist dictatorship and its ideological materialism, and it can claim to have been resurrected on the blood of the martyrs.

Very cleverly, some would say, the Church canonized the Romanov family, who are now honored at the Church of All Saints, built on the site of their execution by Jewish Bolsheviks. While America unbolts the statues of its heroes, Russia discovers new ones and makes demigods out of them. Just imagine a Catholic church being consecrated in honor of JFK on the site of his execution by the Jewish mafia.

Building and rebuilding churches is a key part of rebuilding the Church. The first and most symbolic of the tens of thousands of beautiful churches opened since 1991 is the Cathedral of Christ the Savior, not far from the Kremlin. It had been blown up in 1931, and rebuilt 60 years later thanks to massive investments by both the government and private businesses.

Admittedly, the fusion of religion and patriotism, encouraged by Church and State, reaches alarming forms, unseen in czarist times, such as the Cathedral of the Russian Armed Forces, celebrating the "Victory in the Great Patriotic War." It was inaugurated on June 22, 2020, the anniversary of Operation Barbarossa, which is the "Day of Remembrance and Sorrow." It features no statue of Stalin, but Red Army orders on its stained glass windows, a clear reminder that the State-sponsored history of World War II is sacred, *pour les siècles des siècles*. Revisionism *à la Suvorov* is blasphemy. That is regrettable, especially since Putin’s reason for invading Ukraine preemptively is very similar to Hitler’s reason for invading Russia in 1941, if Suvorov and Sean McMeekin are right, as I believe they are.

The architecture of most Russian churches, old or new, bears a decidedly national character. The domed basilicas are in fact an elaboration of the Byzantine style. And this is quite natural, because Muscovite Russia is the spiritual heir of Byzantium. The double-headed eagle on the coat of arms of Russia was given to Ivan the Great (1462-1505) as a dowry when he married the niece of the last Byzantine emperor. The dying Constantinople thus entrusted her soul to Moscow. From then on, Russia was the only Orthodox kingdom. Assuming Moscow was now the Third Rome, Russian rulers took the title “tsar”, the Slavicization of “Caesar”.

The conversion to Byzantine Orthodoxy dates back to Kievan Russia, when King Vladimir (980-1015) was baptized and wedded to a sister of the Byzantine Emperor Basil II. It is told that Vladimir embraced Christianity rather than Islam or Judaism after his emissaries told him of the beauty of Byzantine worship in Constantinople:

> “we knew not whether we were in heaven on earth. For on earth there is no such splendor or such beauty, and were are at a loss how to describe it. We only jnow that God dwells among men, and their service is fairer than the ceremonies of other nations.”[3]

Vladimir and his son Yaroslav had Byzantine architects build in Kiev a Saint-Sophia basilica inspired by that of Constantinople. From that time on, explains John Meyendorff in *Byzantium and the Rise of Russia*: “the influence of Byzantine civilization upon Russia became the determining factor of Russian civilization.”[4] During the schism of 1054, and during all the vicissitudes of Constantinople, Russia remained faithful to the Byzantine rite. Even after 1261, when Constantinople was only a shadow of its glorious past, it retained its prestige and influence over Slavic lands, and in particular over the great principality of Moscow.

As Nicolai Berdyaev wrote in *The Russian Idea* (1946), Russia “unites two worlds, and within the Russian soul two principles are always engaged in strife — the Eastern and the Western.” In this inner tension also, Russia is heir to Byzantium, the former bridge between Asia and Europe.

Russia never forgot Constantinople. Catherine II, Empress of all the Russias from 1762 to her death in 1796, hoped to rebuild the Byzantine Empire by including Greece, Thrace and Bulgaria, and pass it on to her grandson Constantine. If the Ottoman Empire survived, it was mainly thanks to the British. In the Crimean War (1853-1856), the Sultan received help from the United Kingdom and France, who imposed the Treaty of Paris on Russia. Twenty years later, Tsar Alexander II once again went to war against the Ottomans who had just drowned the uprising of the Serbs and the Bulgarians in a bloodbath. The Ottomans capitulated with the Russians at the gates of Istanbul. But the British Empire and Austria-Hungary came to the Ottomans’ rescue and, at the Congress of Berlin, returned to them the Christian nations emancipated by the Tsar, including Armenia, for her greatest misfortune.

In this article, I wish to show that the geostrategy of the Great Game, by which the British and now the Americans are trying to dig a trench between Russia and Europe, is the continuation of a war waged by Western Europe against the Byzantine Empire from the eleventh to the fifteenth century. This thesis seems paradoxical if one thinks that Constantinople is now called Istanbul, but not if one understands the spiritual filiation between Constantinople and Moscow. And if we understand this filiation, then a thousand-year-old background suddenly appears behind the geopolitical conflict that is currently taking place. It is this background that I would like to draw here in broad strokes. Or rather redraw, because it is known in the West in an inverted version which is, obviously, the version of the victor. This kind of revisionism is, in my opinion, a necessary condition for Europe to come to terms with her Eurasian destiny.

Russia is somehow haunted by imperial Byzantium. It is so despite herself, for Russians themselves do not feel an imperial calling, and might actually suffer in their national identity for going imperial. It is Europe that needs Russia as a new beacon of civilization, like it needed Constantinople throughout the Middle Ages. For Europe cannot exist without some form of imperial or federal unity; and since there can be no unity without leadership, the choice is now between the US (ruling through NATO and the UE) and Russia.

In *The Origins of Nationalism* (a book I learned about in James Lawrence's interesting article), Caspar Hirschi puts forward the thesis that political thought in Europe throughout the Middle Ages was dominated by the imperial vision: "medieval culture, at least on the upper strata, can be described as a secondary Roman civilisation." The great European nations emerged while trying to inherit the Empire, through "an intense and endless competition for supremacy; all major kingdoms aimed for universal dominion, yet prevented each other from achieving it."[5] I find this perspective quite enlightening. However, when Hirschi describes the order that emerged in the twelfth century as "the product of an enduring and forceful anachronism," he is misled by the prejudice common to Western historians: the Roman Empire was not then — or not only — a distant memory, but a living reality. Rome was then Constantinople. This is why, until the Great Schism, all the pretenders to the Roman heritage competed for matrimonial alliances with the Byzantine dynasty, starting with Charlemagne (who wanted to marry his daughter Rotrude to the son of Empress Irene), Otto Ist (who married his son, the future Otto II, to the Byzantine princess Theophanu, mother of Otto III), then Hugh Capet (who solicited a Byzantine princess for himself, without success).[6] Until Frederick II Hohenstaufen (1215-1250), the last hope for reuniting East and West, Western imperial ceremonial rituals were borrowed from Byzantium.[7] It is only to the extent that, by mimetic rivalry, Western kings assumed an imperial posture (Philipp II by calling himself August, for example), that they saw their kingdoms as more than just territorial possessions. Civilization always belonged to the empire.

Whether we like it or not, Europe has never really been a Europe of nations without imperial unity, at least as a vision and goal. She never will. Ever since the Second World War, after Germany's failure to gain leadership and the ruin of the British empire engineered by Roosevelt, Europe has *de facto* been part of the American *imperium*. To break free from it, Europeans have only one way to go: being pulled into the civilizational field of Russia, which, like Byzantium, is less an empire than an *Oikoumene*, a community. And this requires an overture to Russian Orthodoxy, for it is the root of Russian civilization.

Unknown Byzantium

We, Westerners, don't know what Russia is, because we don't know what Byzantium was. The Byzantine civilization was at the center of the known world during the thousand years of the Middle Ages, yet you can spend years studying "the Middle Ages" at university without ever hearing about it. Nothing has really changed since Paul Stephenson complained in 1972: "The excision of Byzantine history from medieval European studies does indeed seem to me an unforgivable offense against the very spirit of history."[8]

When Western historiography mentions the Byzantine Empire, it is almost as a ghost of the Western Roman Empire. According to the paradigm of the *translatio imperii* fabricated by Catholic historiography, the Eastern Roman Empire is only the transfer of the Roman Empire from Italy to the Bosphorus, soon to be transferred again to Aachen. But this representation is misleading. When Constantine established his capital at Byzantium, Rome had ceased to be the capital of the Empire for half a century, having been replaced by Milan after the "Crisis of the Third Century". It is admitted that Constantine himself set foot in Rome only once, to conquer it from Maxentius. Like his father Constantius Chlorus, Constantine was from the Balkans (born in Naissus, today Niš in Serbia), in the region then called Moesia. So did his predecessor Diocletian, who is given as " Duke of Moesia" in Byzantine chronicles, and whose palace can still be seen in Split, today in Croatia.

The common idea that Constantinople is a pale copy of Rome is therefore singularly lacking in historical perspective. Constantinople was the daughter of Athens, not Rome. Its philosophical, scientific, poetic, mythological and artistic traditions came directly from classical Greece, without any Roman contribution. It was Constantinople that transmitted the cultural wealth of Greece to Rome. Without the conservation work of the Imperial Library of Constantinople, we would not know Plato, Aristotle, Thucydides, Herodotus, Aeschylus, Sophocles, Euripides, or Euclid. In Constantinople, the light of classical Greece has never suffered an eclipse. While Constantinople knows the conflict between Christianity and humanism, the dual culture has never been questioned, and it was Photios, Patriarch of Constantinople from 858 to 867, who became the best advocate of the Macedonian Renaissance by his work of conservation of ancient Greek books.

Greek culture radiated from Constantinople to the confines of the known world, from Persia to Egypt and from Ireland to Spain. The eleventh and twelfth centuries saw a vast movement of translation from Greek into Latin of philosophical and scientific works (medicine, mathematics, geography, astronomy, etc.). In *Aristote au mont Saint-Michel. Les racines grecques de l'Europe chrétienne* (translated in German and Greek, but not in English), historian Sylvain Gouguenheim debunks the common opinion that the spread of Greek philosophy and science in the Middle Ages is to be credited mostly to Muslims. The Greek heritage was transmitted to Italian cities directly from Constantinople.[10]

Between the fifth and thirteenth centuries, Europe gravitated towards Constantinople.

If this reality escapes us today, it is because of our incurable eurocentrism, that Oswald Spengler denounced, but in vain:

> The ground of West Europe is treated as a steady pole, a unique patch chosen on the surface of the sphere for no better reason, it seems, than because we live on it — and great histories of millennial duration and mighty far-away Cultures are made to revolve around this pole in all modesty. It is a quaintly conceived system of sun and planets. We select a single bit of ground as the natural centre of the historical system, and make it the central sun. From it all the events of history receive their real light, from it their importance is judged in *perspective.* But it is in our own West-European conceit alone that this phantom "world-history," which a breath of scepticism would dissipate, is acted out.[11]

To understand what separated Constantinople from Rome, let's first keep in mind that Constantinople was born Christian, while in Rome, Christianity was an imported Oriental cult. It was Constantinople that gave Christianity to Rome, not the other way around. The doctrinal unity of the Church was elaborated and agreed near Constantinople, through the so-called "ecumenical councils" (connecting the *Oikoumene*, that is, the world placed under the authority of the emperor), whose participants were almost exclusively Easterners. Christopher Dawson reminds us of this evidence in *Religion and the Rise of Western Culture* (1950), and insists:

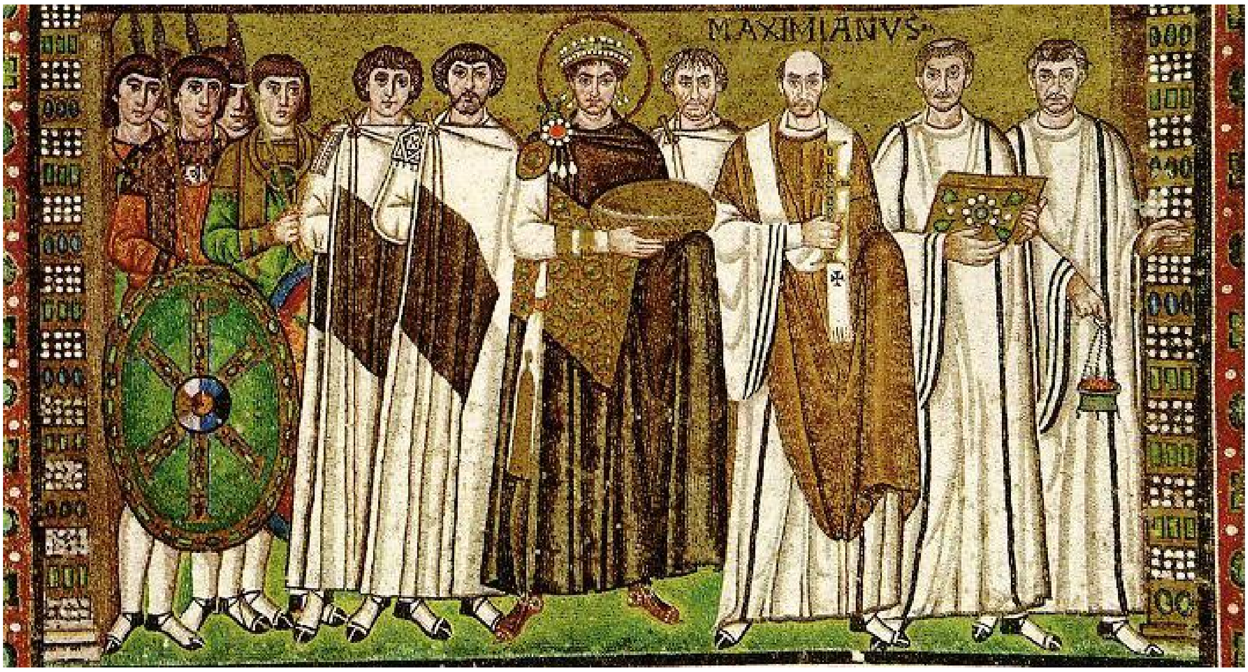
> Thus, unlike Christian Byzantium, Christian Rome represents only a brief interlude between paganism and barbarism. There were only eighteen years between Theodosius' closing of the temples and the first sack of the Eternal City by the barbarians. The great age of the Western Fathers from Ambrose to Augustin was crammed into a single generation, and St. Augustine died with the Vandals at the gate."[12]

The political structure of Constantinople is also very different from that of Rome. The Latin military terms of *imperium* and *imperator* are inadequate to describe the Byzantine world. What we now call the Byzantine Empire called itself a *basiliea*, a kingdom, headed by a *basileus*, a king — a Persian-style "king of kings" of sorts. Byzantium scholars describe the Byzantine world as a "Commonwealth", that is, in the words of Dimitry Obolensky, "the supra-national idea of an association of Christian peoples, to which the emperor and the 'ecumenical patriarch' of Constantinople provided a symbolic leadership — even if each of these peoples was fully independent politically and economically."[13] Contrary to Romans, says Anthony Kaldellis, "The Byzantines were not a warlike people. […] Money, silk, and titles were the empire's preferred instruments of governance and foreign policy, over swords and armies."[14]

Byzantine power has a two-headed structure, which Western historians pejoratively call "Caesaropapism", but which Byzantines defined as a *symphonia,* a harmonious collaboration; supreme authority is held by the *basileus,* but on the condition of the blessing of the patriarch of Constantinople. The patriarch is the protector of orthodoxy, but the *basileus* is the keeper of all Christians. This balance of political and spiritual power means that, while the patriarch may occasionally play a diplomatic role, he does not exercise direct political power, and has never called for a “holy war”, nor for the burning of heretics. Thus coexist, on the margins of the Orthodox Church, a variety of independent Churches, such as the Armenian or the Maronite Churches. Even fully “Orthodox” churches still maintain a strong national identity, like the Serbians, with for example their family feast of Slava, a survival of ancestor worship.

The Great Schism

During the period called the “Byzantine Papacy” (537-752). Rome was a declining town, while Ravenna, taken back from the Ostrogoths by Justinian (527-565), was the western capital of the Byzantine Empire, ruled by the representative of the emperor called the “exarch”. The bishop of Rome (who shared with all bishops the affectionate Greek title of *pappas*) was directly appointed by the Byzantine emperor or his exarch, usually from among the “apocrisiaries” (ambassadors in Constantinople) of his predecessor.
Ravenna is a Byzantine city, as evidenced by its Basilica of San Vitale, with its mosaics. The reason icons of the emperor Justinian and his wife Theodora are displayed there is because a *basilica* means a “royal” (*basilikos*) building intended to house public meetings under the authority of the *basileus*. Etymology betrays what textbook history is hiding.



Justinian and dignitaries, mosaic in the Basilica of San Vitale in Ravenna

The first serious crisis in the conciliar unity of the Church was initiated by Pope Gregory I (590-604), notoriously Hellenophobic like his mentor Augustine. He challenged the Patriarch of Constantinople on the use of the title “ecumenical”, then, in 602, when the Emperor Maurice was slaughtered with all his family by a factious general named Phocas, he congratulated the usurper. The latter, shunned by the patriarch, seized the hand extended by Rome and issued an imperial proclamation officially placing the Church of Rome at “the head of all the Churches”.

In 751, the Lombards captured Ravenna and, twenty years later, marched on Rome. Charlemagne subdued the Lombards and exploited the supremacist claims of the bishop of Rome for his own imperial ambition. On the ground that the Franks were absent from the Second Council of Nicaea (787), he ignored it and sparked a liturgical dispute by defending a version of the Creed different from the Nicene Creed; according to the latter, the Holy Spirit "proceeds from the Father" (*ex Patre procedit*), but a different formula originating from the Visigoths affirmed that the Holy Spirit "proceeds from the Father and of the Son" (*ex Patre Filioque procedit*). The variant, although unquestionably heterodox, did not arouse serious controversy until Charlemagne decided that it would be the only authorized and compulsory one. The *Filioque* became the pretext for the Frankish emperors and popes to undermine the authority of Constantinople, and for the schism of 1054.

In 1048, the Germanic Emperor Henry III (1017-1056) appointed as pope his cousin Bruno of Eguisheim-Dagsbourg. But after the death of Henry III, popes and emperors (all Franks) entered into a power struggle. This started the Gregorian Reform, named after Gregory VII, whose project was to make the papacy the seat of a new imperial power. He proclaimed himself the sole head of the universal Church and postulated, in his *Dictatus Papae* in 27 proposition:

> 2. That only the Bishop of Rome is by law called universal. 3. That he alone can depose or reinstate bishops. […] 8. That he alone may use the imperial insignia. 9. That the Pope is the only man whose feet shall be kissed by all princes. […] 12. That he may depose Emperors. […] 19. That he must not be judged by anyone. […] 22. That the Roman church has never erred, nor, as witness Scripture, will ever do so.

The new psychological weapon of excommunication, by which the pope could stir popular unrest and release the subjects of the emperor from their oath of loyalty, forced Henry IV to kneel before the pope at Canossa (1077).

As they gained ascendancy over emperors and kings, popes conspired against Constantinople, with not only theological weapons, but also military might, by mobilizing the formidable Frankish warrior class in holy wars. Byzantines were justifiably worried when, in 1095, they saw the coming of the army raised by Pope Urban II for the "liberation" of Jerusalem, under the command of a papal legate. "[Emperor] Alexios and his advisers saw the approaching crusade not as the arrival of long-awaited allies but rather as a potential threat to the *Oikoumene*," writes Jonathan Harris.[16]

The First Crusade resulted in the establishment of four Latin states in Syria and Palestine, which formed the basis of a Frankish presence which lasted until 1291. In 1198, Jerusalem having been recaptured by Saladin, the young Pope Innocent III proclaimed a new crusade, the fourth according to modern numbering. This time, the Byzantines' fear of a hidden agenda proved fully justified. In 1204, instead of going to Jerusalem via Alexandria as officially announced, the Frankish knights moved toward Constantinople, took it by force and sacked it during three days. Palaces, churches, monasteries, libraries were systematically pillaged, and the city became a shambles. British historian Steven Runciman wrote:

> There was never a greater crime against humanity than the Fourth Crusade. Not only did it cause the destruction or dispersal of all the treasures of the past that Byzantium had devotedly stored, and the mortal wounding of a civilization that was still active and great ; but it was also an act of gigantic political folly. It brought no help to the Christians in Palestine. Instead it robbed them of potential helpers. And it upset the whole defense of Christendom … In the wide sweep of world history the effects were wholly disastrous. Since the inception of its Empire Byzantium had been the guardian of Europe against the infidel East and the barbarian North. She had opposed them with her armies and tamed them with her civilization. She had passed through many anxious periods when it had seemed that her doom had come, but hitherto she had survived them.

As a whole, the Crusades not only dealt a mortal blow to the Eastern Christian empire they claimed to save. They have also dug an unbridgeable divide between the Muslim world and the Christian world. The crusaders's massacre in Jerusalem in 1099, in particular, left an incurable wound, as Runciman noted:

> It was this bloodthirsty proof of Christian fanaticism that recreated the fanaticism of Islam. When, later, wiser Latins in the East sought to find some basis on which Christian and Moslem could work together, the memory of the massacre stood always in their way.

The Franco-Latin Empire of the East, built on the smoking ruins of Constantinople after the Fourth Crusade, lasted only half a century. The Byzantines, entrenched in Nicaea (Iznik), slowly regained part of their former territory and, in 1261, under the command of Michael VIII Palaiologos, drove the Franks and Latins from Constantinople. But the city was only the ghost of her former self. Pope Urban IV immediately preached a new crusade, this time directed explicitly against the Byzantines. His call aroused few vocations. But in 1281, Pope Martin IV supported the project of Charles of Anjou to retake Constantinople to found a new Catholic empire. Ultimately, Constantinople would fall to the Ottoman Turks in 1453.

The falsification of history

Although the Fourth Crusade caused the destruction of priceless treasures (two thirds of the books mentioned by Photios in his *Bibliotheca* are lost forever), it was the starting point of a cultural transfer that culminated in the Council of Florence in 1438. "Culturally," writes Jerry Brotton in *The Renaissance Bazaar,* "the transmission of classical texts, ideas, and art objects from east to west that took place at the Council was to have a decisive effect on the art and scholarship of late 15th-century Italy."[19] And when, after 1453, the last byzantine scholars and artists fled the Ottoman domination, many came to contribute to the Italian Renaissance.

But at the same time as they appropriated the Greek heritage, the Italian humanists and clerics affected to ignore their debt to Constantinople, even using philhellenism to denigrate the Byzantines.[20] As Runciman writes:

> Western Europe, with ancestral memories of jealousy of Byzantine civilization, with its spiritual advisers denouncing the Orthodox as sinful schismatics, and with a haunting sense of guilt that it had failed the city at the end, chose to forget about Byzantium. It could not forget the debt that it owed to the Greeks; but it saw the debt as being owed only to the Classical age.[21]

There was not only a denial of the debt to Constantinople, but a systematic falsification of history. Even today, the sack of Constantinople in 1204 is commonly blamed on an unfortunate series of unforeseen events which drew the crusaders to Constantinople against their will; or else the Venetian bankers, creditors of the crusaders, are designated as the sole instigators of this diversion. Applied to contemporary history, the first theory would amount to asserting that the United States destroyed Iraq, Libya and Syria inadvertently, while trying to bring them Democracy. The second theory, on the other hand, forgets that it was mainly Franks who destroyed Constantinople, and that even Western chronicles admit that the papal legates embarked with the Crusaders did nothing to discourage them. All of Latin Christendom was in fact invited to rejoice in Rome's victory, and hymns were sung to celebrate the fall of the impious city, likened to the Biblical Babylon.

Concerning the First Crusade, we are still taught that it was the generous response of the Roman Church to a desperate appeal from the Byzantine emperor Alexios Komnenos struggling against the Seljuk Turks. This is indeed how Latin chroniclers presented it, quoting a letter from Alexios to the Count of Flanders in which the first humbly implored the help of the second. This letter is now considered a forgery.[23] The thesis that "the first crusade did not have as its initial goal the constitution of organized states in the Holy Land [but] delivering the Holy Places," to quote a recent book on the subject,[24] is utterly naive and does not stand up to even superficial scrutiny. The truth is that, just like today, the holy war against Islam hid a project of destabilization and conquest of the Middle East. To take just one example: one of the main crusading leaders, Bohemond of Taranto, was the son of the Norman Robert Guiscard who, with the blessing of the pope, had already tried to seize Constantinople in 1081. During a diplomatic tour of Europe in 1105-1107, Bohemond raised funds and troops for a new expedition directed expressly against Constantinople, by distributing copies of the *Gesta Francorum*, an account of the crusade written for his own glorification and presenting "the Abominable Emperor" Alexios as a traitor whose every action was motivated solely by the destruction of the Crusader army.[25] This seminal text of the historiography of the Crusades, which contributed more than any other to the negative image of the Byzantines, effeminate and deceitful, and to the heroic image of the Franks, is a good example of medieval propaganda.

Crusades were not only directed to the East. In the wake of the Fourth Crusade, Innocent III decreed a new holy war against all heretics (meaning Christians who rejected his absolute authority) in the South of France. With unheard of cruelty, Simon de Montfort, a petty lord of Île-de-France, grabbed huge parts of the vast County of Toulouse, and forced the population to attend Catholic mass "in its entirety" every Sunday (Statuts de Pamiers, 1212).[26] Several crusades were also directed against the Baltic region, and one against Orthodox Russia itself, led by the Teutonic Knights, repelled by Alexander Nevsky (1221-1263), today a national saint.[27]

The falsification of medieval history goes far beyond the Crusades. The Catholic version of the doctrinal controversies that preceded them is singularly biased. It is founded on a forgery of industrial scale. The first biographies of Roman popes included in the *Liber Pontificalis*, presenting them as occupying the "throne of Saint Peter" in an unbroken chain going back to the first apostle of Christ, are now considered fictitious, and so is the *Acta Petri,* which transposed in Rome the contest between Peter and Simon Magus located in Samaria in Acts 8:9-23. The legend of Peter in Rome tells us nothing about real events, but rather informs us about the propaganda deployed by the papacy to claim precedence over the Eastern Church. (Constantinople responded by claiming, as founding bishop, Peter's brother Andrew, whom the Gospels designate as the first to have responded to the call of Christ.)[28]

The most famous medieval forgery of the Frankish popes is the Donation of Constantine the Great, by which the Emperor supposedly ceded to the "Pope of the Universe" all "the western provinces", and entrusted him with the government of "all the churches of God throughout the world". This forgery was the centerpiece of a hundred other forged decrees or synodal acts, attributed to early popes or other dignitaries of the Church, and known today as the Pseudo-Isidorian Decretals . The main purpose of these forged documents was to invent precedents for the exercise of the sovereign authority of the Bishop of Rome over all bishops, on the one hand, and over all sovereigns, on the other. We must also mention the Symmachians Forgeries, fictitious legal precedents used to immunize the pope against any accusation. Charlemagne's father was also put to use with the false Donation of Pepin.

It was not until 1440, when Byzantium was besieged by the Ottomans and had just surrendered at the Council of Florence, that the fraudulent nature of the Donation of Constantine was recognized. But nothing changed fundamentally in the Western narrative, marked by an almost total amnesia concerning Byzantium, by an incurable Eurocentrism, and by a willful blindness to the enormity of Roman fraud.

To repeat: Constantinople's near-complete obliteration from the European history books is arguably the greatest deception in all of European history. The reasons for this concealment have changed, but have not disappeared. For, as I said, our ignorance and prejudice about Constantinople feeds our ignorance, prejudice, and hostility toward her spiritual heir: Orthodox Russia. History repeats itself.

The story that the bishop of Rome created for himself as the head of Christendom needs some serious work of revisionism. This is a work that Greek historians have naturally taken up. Jean Meyendorff and Aristeides Papadakis remind us that before the twelfth century, "the pope's fragile hold upon Western Christendom was largely imaginary. The parochial world of Roman politics was actually the papacy's only domain."[30]

Roman Catholicism has now come full circle. Who listens to the pope, nowadays? It turns out that the Catholic church, by deliberately sabotaging the conciliar organism of the Church, has ultimately failed in her hegemonic plan and now finds herself cut off from the Orthodox revival.

Roman Catholicism, as a belief system and as a worship practice, is almost dead. The same is true of its Protestant offshoots. Oswald Spengler wrote in *Prussian Socialism* (1919):

> For us citizens of the Western world, religion is finished. In our urban souls what was once true religiosity has long since been intellectualized to “problematics.” The Church reached its fulfillment at the Council of Trent. Puritanism has turned into capitalism, and Pietism is now socialism. The Anglo-American sects represent merely the nervous businessman’s need for theological pastimes.

On the other hand, Russian Orthodoxy is full of life, and breathes a vigorous soul into Russian society. So it seems to me that Europe can only be pulled out of its current spiritual and moral crisis by entering into Russia’s orbit. Therefore, Catholics should work with humility toward the reconciliation of Catholicism and Orthodoxy. For that, they need a history lesson, which I just gave them. French Catholics, in particular, must understand that their *roman national* (France as the eldest daughter of the Church) is, just like the papal narrative on which it is dependent, a construction that borders on falsification and, in the eyes of the Orthodox, the sign of a diabolical arrogance. It is a sterile and dangerous delusion.

I am not qualified to judge the respective merits of Catholic and Orthodox theology (the very possibility of a “science of God” escapes me). But the hell with the *Filioque*! Personally, I wish for a beautiful Russian church, or even a Greek one, in my town. I like icons, Orthodox chants, and the contemplative style of Orthodox masses. Otherwise, I will continue to walk in the footsteps of Simone Weil, a passionate Hellenist scholar who converted to Christ because she saw in him the most sublime Greek hero, but refused baptism because Rome embodied for her the spirit of Yahweh — which she knew well, being raised a Jewess. “The curse of Israel weighs on Christianity [she meant Catholicism]. The atrocities, the Inquisition, the extermination of heretics and infidels, that was Israel,” she wrote in *Gravity and Grace.*

Laurent Guyénot, PhD in Medieval Studies, is the author of *From Yahweh to Zion: Jealous God, Chosen People, Promised Land … Clash of Civilizations*, 2018, and *JFK-9/11: 50 years of Deep State*, 2014. He has collected some of his earlier Unz Review articles in *“Our God is Your God Too, But He Has Chosen Us”: Essays on Jewish Power*.

Subscribe to New Columns

Notes

[2] Scott M. Kenworthy and Alexander S. Agadjanian, *Understanding World Christianity: Russia,* Fortress Press, 2021, p. 8.

[3] Kenworthy and Agadjanian, *Understanding World Christianity, op. cit.,* p. 64.

[4] John Meyendorff, *Byzantium and the Rise of Russia,* Cambridge UP, 1981, p. 10.

[5] Caspar Hirschi, *The Origins of Nationalism: An Alternative History from Ancient Rome to Early Modern Germany,* Cambridge UP, 2012, p. 14.

[6] George Duby, *Le Chevalier, la femme et le prêtre. Le mariage dans la France féodale,* Hachette, 1981, p. 87.

[7] Sylvain Gouguenheim, *Frédéric II,* Perrin, 2021, p. 250.

[8] Paul Stephenson, *The Byzantine World,* Routledge, 2012, p. xxi.

[9] Jonathan Harris, *Byzantium and the Crusades*, 2nd ed, Bloomsbury, 2014, édition kindle, k. 465-94.

[10] Sylvain Gouguenheim, *Aristote au Mont Saint-Michel. Les racines grecques de l'Europe chrétienne,* Seuil, 2008.

[11] Oswald Spengler, *The Decline of the West,* vol. 1, George Allen & Unwin Ltd, 1926, p. 17.

[12] Christopher Dawson, *Religion and the Rise of Western Culture,* Doubleday, 1950, sur archive.org, pp. 29-30.

[13] Quoted in John Meyendorff, *Byzantium and the Rise of Russia,* Cambridge UP, 1981, p. 2.

[14] Anthony Kaldellis, *Streams of Gold, Rivers of Blood: The Rise and Fall of Byzantium, 955 A.D. to the First Crusade,* Oxford UP, 2019, p. xxvii.

[15] Andrew Ekonomou, *Byzantine Rome and the Greek Popes: Eastern Influences on Rome and the Papacy from Gregory the Great to Zacharias, A.D. 590-752,* Lexington Books, 2007 *,* kindle, e. 1322-31.

[16] Jonathan Harris, *Byzantium and the Crusades*, Hambledon Continuum, 2003, p. 56.

[17] Steven Runciman, *A History of the Crusades,* vol. 3: *The Kingdom of Acre and the Later Crusades* (1954), Penguin Classics, 2016, p. 130.

[18] Steven Runciman, *A History of the Crusades,* vol. 1: *The First Crusade and the Foundation of the Kingdom of Jerusalem* (1951), Penguin Classics, 2016, p. 229.

[19] Jerry Brotton, *The Renaissance Bazaar: From the Silk Road to Michelangelo,* Oxford UP, 2010, p. 103.

[20] Sylvain Gouguenheim, *La Gloire des Grecs,* Éditions du Cerf, 2017, p. 62.

[21] Steven Runciman, *The Fall of Constantinople 1453,* Cambridge UP, 1965, p. 190.

[22] Steven Runciman, *The Eastern Schism: a Study of the Papacy and the Eastern Churches During the Xith and XIIth Centuries* (1955), Hassell Street Press, 2021, p. 141
Steven Runciman, *A History of the Crusades,* vol. 2: *The Kingdom of Jerusalem and the Frankish East (1100-1187)* (1952), Penguin Classics, 2016, p. 115.

[23] Einar Joranson, "The Problem of the Spurious Letter of Emperor Alexis to the count of Flanders," *The American Historical Review*, vol. 55 n°4 (July 1950), pp. 811-832, on www.jstor.org.

[24] Thierry Delcourt, *Les Croisades. La plus grande aventure du Moyen Âge,* Nouveau Monde Éditions, 2007, p. 60.

[25] Jonathan Harris, *Byzantium and the Crusades*, Hambledon Continuum, 2003, kindle ed., 2091-2113.

[26] Michel Roquebert, *Simon de Montfort, bourreau et martyr,* Perrin, 2005, p. 120.

[27] Eric Christiansen, *The Northern Crusades: The Baltic and the Catholic Frontier* (1980), 2nd edition, Penguin, 1997.

[28] Heinrich Fichtenau, *Living in the Tenth Century: Mentalities and Social Orders,* trans. Patrick Geary, University of Chicago Press, 1991 (German edition 1984), p. 13.

[29] Sylvain Gouguenheim, *La Réforme grégorienne: De la lutte pour le sacré à la sécularisation du monde,* Temps Présent, 2010 *,* kindle, e. 457-66.

[30] John Meyendorff and Aristeides Papadakis, *The Christian East and the Rise of the Papacy,* St. Vladimir's Seminary Press, 1994, p. 27.

Angleton, Mossad, and the Kennedy Assassinations, by Laurent Guyénot

UR unz.com/article/angleton-mossad-and-the-kennedy-assassinations

Laurent Guyénot June 5, 2022

Edward Curtin wrote four years ago on *Counter-Currents*:

> perhaps no one epitomized the twisted mind games played by intelligence agencies more than James Jesus Angleton, the notorious CIA Counterintelligence Chief for so many years, in whose safe were found gruesome photos of Robert Kennedy's autopsy. Why, one may ask, were those photos there, since Angleton allegedly had no connection to the RFK killing and since Sirhan was said to be the assassin? Was Angleton's work as CIA liaison with Israel in any way connected?

If you ask me, I strongly suspect it was. Angleton had been the Mossad's indispensable ally in John Kennedy's assassination. So he had personal reasons to cooperate with them again in stopping Robert Kennedy from reaching the White House, a position from which, according to multiple testimonies, Robert intended to track his brother's assassins.[1]
I summarized the case against Ben-Gurion's Israel in the assassinations of both Kennedy brothers in this article, which still turns up regularly among The Unz Review's "Past classics". Here I'll try to show that an inquiry into Angleton's "wilderness of mirrors" makes the case even stronger.

The "World War III" Virus

Angleton's name often comes up in books incriminating the CIA in the 1963 Dallas coup, because he is believed to have engineered the staged visits and telephone calls by an Oswald impersonator to both the Soviet and Cuban embassies in Mexico City in late

September and early October 1963. Over the phone, this bogus “Oswald” referred to an arrangement with Vladimir Kostikov, who was known to the FBI as the officer in charge of assassinations in the United States. These visits and calls were, of course, monitored by the local CIA cell, and would constitute, after November 22, evidence of a Cuban-Soviet conspiracy.

According to the most natural and common interpretation, the purpose of staging Oswald as a communist conspirator was to blame the Dallas shooting on Cuba and/or the Soviet Union — a classic false flag scenario. Besides getting rid of Kennedy, the theory goes, the motive was to create a pretext for invading Cuba, something that Kennedy had forbidden after the Bay of Pigs debacle and the firing of Allen Dulles. That has become the dominant JFK conspiracy theory, best articulated recently by James Douglass. But it has one major flaw: there was no invasion of Cuba following Kennedy’s assassination. How can that be explained?

And why did Johnson, Hoover and the Warren Commission quickly suppress the “rumors” of Oswald’s communist profile (already hitting the news on November 23, e.g. the morning front-page of the *Washington Post* titled, “Pro-Castro Fort Worth Marxist Charged in Kennedy’s Assassination”[2]), to replace it with his “lone nut” profile? James Douglass’s explanation is that Johnson thwarted the plot hatched by the CIA and Pentagon hawks, thus saving us from World War III. “To Johnson’s credit, he refused to let the Soviets take the blame for Kennedy’s murder; to his discredit, he decided not to confront the CIA over what it had done in Mexico City. Thus, while the secondary purpose of the assassination plot was stymied, its primary purpose was achieved.”[3] The problem with this theory is its internal contradiction, since it also affirms that the reason Kennedy was assassinated was that he refused to start World War III: therefore, starting the war was supposedly the primary — not the secondary — purpose of the whole plot.

The alternative explanation is that Oswald’s profile as a Communist assassin was crafted by the conspirators, not for the purpose of starting a war against Cuba and Russia, but for allowing Johnson to bully Federal and State administrations, and even the news community, into closing the investigation quickly, lest the discovery of Cuba and Russia’s responsibility force the U.S. into a global nuclear war “that would kill 40 million Americans in an hour,” as Johnson kept repeating to everyone from Dallas to Washington. To convince Senator Richard Russell to sit in the Warren Commission, for example, Johnson told him in a taped phone conversation: “we’ve go to take this out of the arena where they’re testifying that Khrushchev and Castro did this and did that and kicking us into a war that can kill forty million Americans in an hour…”[4]

Besides allowing Johnson to shut down Police investigations and secretly task the Warren Commission with the goal of “rebutting thought that this was a Communist conspiracy” (as recommended by Deputy Attorney General Nicholas Katzenbach’s November 25 memo[5]), the threat of nuclear war kept the American people satisfied that, if they were being lied to — as many felt they were — it was for their own good. And so the lie about Kennedy’s assassination was two-sided: on one side was the Cuban-Soviet conspiracy, and on the other was the lone assassin. Both sides of the lie had to be maintained over the years, the Soviet conspiracy remaining in the background in order to keep the Warren Commission’s conclusion, if not credible, at least justifiable. That is why, in a September 1969 filmed interview (broadcast on CBS on April 24, 1975), Johnson could calmly declare that "there might have been international connections," but that the Warren Commission did a fine job anyway.[6]

Like most JFK researchers, John Newman, a retired U.S. Army major and Political Science professor and the author of *Oswald and the CIA*, believes that long before Kennedy's trip to Dallas, Oswald was maneuvered and his activities "carefully monitored, controlled, and, if necessary, embellished and choreographed," so that, "on 22 November, Oswald's CIA files would establish his connection to Castro and the Kremlin." However, in an epilogue added in 2008 to his book (which Ron Unz has already referred to here and here), Newman reasons that the real purpose of setting up Oswald as a Communist was not to start World War III, but to create a "World War III virus", used by Johnson as a "national security" pretext to shut all investigations and intimidate the corporate media. "It is now apparent that the World War III pretext for a national security cover-up was built into the fabric of the plot to assassinate President Kennedy."[7]

After reviewing the steps taken to design this plot, Newman concludes: "In my view, there is only one person whose hands fit into these gloves: James Jesus Angleton, Chief of CIA's Counterintelligence Staff."

> No one else in the Agency had the access, the authority, and the diabolically ingenious mind to manage this sophisticated plot. No one else had the means necessary to plant the WWIII virus in Oswald's files and keep it dormant for six weeks until the president's assassination. Whoever those who were ultimately responsible for the decision to kill Kennedy were, their reach extended into the national intelligence apparatus to such a degree that they could call upon a person who knew its inner secrets and workings so well that he could design a failsafe mechanism into the fabric of the plot. The only person who could ensure a national security cover-up of an apparent counterintelligence nightmare was the head of counterintelligence [Angleton].[8]

As a matter of fact, no one pushed more for incriminating the KGB than Angleton. Michael Collins Piper, who wrote much about Angleton in his groundbreaking *Final Judgment,* showed that Angleton went to great length to discredit, imprison and torture Russian Soviet defector Yuri Nosenko. who in 1964 claimed insistently that the KGB had decided against trying to use Oswald in any way during his sojourn in Russia, and that the KGB had nothing to do with Kennedy's assassination. Angleton was also the main source for Edward Jay Epstein's book, *Legend: The Secret World of Lee Harvey Oswald* (published in 1978), which laid the blame on the KGB.[9]

Angleton and Counterintelligence

Angleton was appointed head of the Counterintelligence Staff by CIA Director Allen Dulles in 1954, a position he kept for twenty years. According to Tom Mangold, author of *Cold Warrior: James Jesus Angleton: the CIA's Master Spy Hunter* (Simon & Schuster, 1991): "Angleton's longstanding friendships with Dulles and Helms were to become the most important factor in giving him freedom of movement within the CIA. He was extended such trust by his superiors that there was often a significant failure of executive control over his activities.”[10]

After Kennedy fired Dulles and his two Deputy Directors Richard Bissel and Charles Cabell in autumn 1961, Angleton was shielded by new Deputy Director Richard Helms, who had survived the purge and would end up as head of the CIA. In 1962, as the CIA moved into its new headquarters in Langley, Angleton’s Counterintelligence Staff had nearly two hundred people.[11]

As one colleague and friend said, “Jim’s central dominating obsession was communism, something that for him was the essence of absolute and profound *evil.* For him nothing else really mattered, but he would use anyone and anything to combat it.”[12] The most secret component of Angleton’s empire was the Special Investigation Group (SIG), tasked with exploring the possibility that the CIA was infiltrated by the KGB. “The SIG was so secret that many members of the Counterintelligence Staff didn’t even know it existed,” writes Mangold, “and nearly everyone was denied access to it. . . . Secret units within a secret unit were a hallmark of Angleton, the SIG, and the Counterintelligence Staff.”[13]

The tragicomic story of Angleton’s “mole hunt” is told in detail by Tom Mangold. It involves a megalomaniac KGB defector named Anatoly Golitsyn, who, responding to Angleton’s paranoia, convinced him that the KGB had infiltrated the CIA through a high-level source code-named “Sacha”, and that all other defectors after him would be phony. Angleton’s quest for Sacha would last seven years. About 40 senior Agency officers were put on the suspect list and many had their careers ruined, while at least 22 genuine defectors were turned away. No real KGB spy was ever caught by Angleton. Meanwhile, the British Soviet agent Kim Philby remained Angleton’s most trusted friend until being unmasked in 1963, and one Counterintelligence agent, Clare Edward Petty, ended up believing “Sacha” must be Angleton himself.[14] This fiasco is the subject of David C. Martin’s book *Wilderness of Mirrors* (2018).[15] As *Los Angeles Times* journalist David Wise writes: “In the end, Angleton never found a mole. But he did more harm to the CIA than even the most talented mole could ever have accomplished.”[16]

When William Colby, from the Soviet Division, became Director of the CIA, he looked for a pretext to sack Angleton, and fired him in December 1974 after the disclosure by Seymour Hersh in the *New York Times* of two dubious domestic operations that his Counterintelligence Staff had been conducting in violation of the CIA’s charter: intercepting mail sent between the United States and the Soviet Union(Program HT/LINGUAL)and spying on American antiwar protestors (Operation CHAOS).

When George Kalaris, who replaced Angleton, directed an investigation into Angleton’s files, his team located over 40 vaults that had to be drilled open. It took three years to sort, destroy or classify the discovered materials, which had never been archived into the CIA’s central filing system. And it took CIA officer Cleveland Cram six years to write a report in 12 legal-sized volumes on the activities of the Counterintelligence Staff from 1954 to 1974.[17]

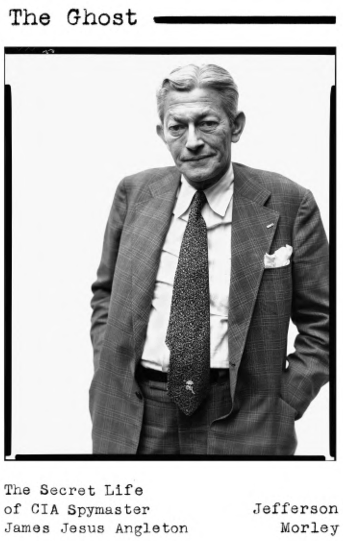
The most important conclusion is that Angleton’s Counterintelligence, which was involved in the preparation for JFK’s assassination, was not the CIA, but rather a “second CIA within the CIA” (as Peter Dale Scott put it), sealed from scrutiny and accountable to no one, yet supported by almost unlimited budget. During Kennedy's presidency, John McCone, an outsider, of course had no idea what Angleton was doing or not doing, and Richard Helms, his Deputy, let him do as he pleased.

But this Counterintelligence disaster is only half of Angleton's story. There is another half, rarely told. Tom Mangold only refers to it in an endnote:

> I would like to place on the record, however, that Angleton's professional friends overseas, then and subsequently, came from the Mossad (the Israeli intelligence-gathering service) and that he was held in immense esteem by his Israeli colleagues and by the state of Israel, which was to award him profound honors after his death.[19]

To be fair, Mangold also writes: "Angleton's ties with the Israelis gave him considerable prestige within the CIA and later added significantly to his expanding counterintelligence empire," while stirring "the utter fury of the division's separate Arab desks."[20] But that's all we'll learn from Mangold about the Mossad-side of Angleton. To know more about it, we must turn to Jefferson Morley's more recent and thorough investigation, *The Ghost: The Secret Life of CIA Spymaster James Jesus Angleton* (St. Martin's Press, 2017). We will learn that Angleton was less "out of control" than we think — only the people who controlled him were not those who were supposed to.

Angleton and Mossad



When Angleton became chief of Counterintelligence in 1954, he had already been occupying, since early 1951, the CIA's Israeli Desk, or Israeli Account, as it was called. And he had exclusive authority on the CIA station in Tel Aviv. The Israeli Desk was created for Angleton after the visit of Prime Minister David Ben-Gurion to the United States in May 1951. Besides launching a drive to raise $1 billion from the sale of Israel Bonds,[21] the purpose of Ben-Gurion's visit was to establish collaboration between U.S. and Israeli intelligence agencies. Israel's population of immigrants from the U.S.S.R. and Eastern Europe made the country a privileged source of information about what was going on behind the Iron Curtain. In exchange for this service, Israel wanted strategic, economic and military support against their enemy Nasser, whom they did their utmost to push into the Soviet camp. Here is Morley's account of the background for that turning point in U.S.-Israel relationship:

> In 1950, Reuven Shiloah, the founder of Israel’s first intelligence organization, visited Washington and came away impressed by the CIA. In April 1951, he reorganized the fractious Israeli security forces to create a new foreign intelligence agency, called the Institute for Intelligence and Special Tasks, inevitably known as the Mossad, the Hebrew word for “institute.” In 1951, Prime Minister David Ben-Gurion came to the United States and brought Shiloah with him. Ben-Gurion met privately with President Truman and Walter Bedell Smith [director of CIA]. Angleton arranged for Ben-Gurion to lunch with Allen Dulles [Deputy Director for Plans] . . . Shiloah stayed on in Washington to work out the arrangements with Angleton. The resulting agreement laid the foundation for the exchange of secret information between the two services and committed them to report to each other on subjects of mutual interest. Shiloah, according to his biographer [Haggai Eshed], soon developed “a special relationship” with Angleton, who became the CIA’s exclusive liaison with the Mossad. Angleton returned the favor by visiting Israel. Shiloah introduced him to Amos Manor, chief of counterespionage for Israel’s domestic intelligence agency [1953-1963], known as Shabak or Shin Bet.[22]

For almost 25 years, Angleton was the CIA’s exclusive liaison with Israeli intelligence. In this capacity, recalled one of his friends interviewed by Andrew and Leslie Cockburn for their book *Dangerous Liaison: The Inside Story of the U.S.-Israeli Covert Relationship*, “he was getting the benefit of Israeli networks and connections all over the place, not just in the Communist bloc.”[23]

Angleton’s special channel to the Mossad brought little profit to the U.S. in terms of intelligence. In October 1956, no warning came from Angleton about the Israelis’ plan to invade Egypt. As rumors of war were reaching the State Department, Robert Amory, head of the CIA Directorate of Intelligence, called an emergency meeting on October 26. After he presented Allen Dulles with evidence that the Israelis “were mobilizing to attack someone — Egypt,” Angleton contradicted him saying, “I can discount what Amory is saying. I spent last night with our friends and they have assured me that they are just carrying out protective measures against the Jordanians.” Amory got mad and said to Dulles: “The taxpayer lays out $16,000 a year to me as your deputy director for me to give you the best intelligence available. Either you believe me or you believe this co-opted Israeli agent here [pointing to Angleton].” Within days, Israel had invaded Egypt’s Sinai.

James Jesus Angleton made his first visit to Israel in October 1951. “By the mid-1950s,” Morley writes, “Angleton liked nothing better than to leave the cramped office politics of Washington for the austere frontier of the Holy Land. On his visits, Angleton stayed in Ramat Gan, on the suburban coastal plain north of Tel Aviv, the home to many Israeli intelligence officers and diplomats.”

> “He used to come from time to time, to meet the head of Mossad, to get briefings,” recalls Efraim Halevy, who served as the Mossad’s liaison officer to the CIA station in Tel Aviv in the early 1960s. Halevy escorted Angleton on his rounds and recorded his meetings with Israeli officials. “He used to meet with David Ben-Gurion, whom he knew for many years,” Halevy recalled. “Ben-Gurion ultimately left office [in 1963] and Angleton went down to Sde Boker [Ben-Gurion’s home in the Negev] to meet him. I didn’t attend those meetings. Those were just the two of them. He had business to transact.”[25]

Angleton knew at least six of the men closest to Ben-Gurion and privy to his secrets. Besides Efraim Halevy (on the right in the top picture), he befriended Isser Harel, founder of the Shin Bet and chief of the Mossad from 1951 (“Jim had enormous admiration for Isser,” said Halevy). Angleton also enjoyed the lifetime friendship of Amos Manor, director of Shin Bet from 1953 to 1963, of Teddy Kollek, who later became mayor of Jerusalem, and of Meir Amit, head of Mossad from 1963 to 1968. When Halevy accompanied Yitzhak Rabin for his ambassadorship to Washington (1968-1973), Angleton met him as often as five times a week, and had monthly lunches with Rabin, Halevy recalled. Angleton’s friends were among the builders of the Zionist state, and Angleton was the only American authorized to talk to them.[26]

This, coupled with his infatuation with Zionism, gave Angleton a great influence on Washington’s Israeli policy. According to Morley, “he was a leading architect of America’s strategic relationship with Israel that endures and dominates the region to this day.”[27] “Angleton’s influence on U.S.-Israeli relations between 1951 and 1974 exceeded that of any secretary of state, with the possible exception of Henry Kissinger. His influence was largely unseen by Congress, the press, other democratic institutions, and much of the CIA itself.”[28]

Speaking of Kissinger, Michael Piper mentions, quoting Deborah Davis’s biography of Katharine Graham, that Kissinger actually moved Angleton’s Israeli desk into the White House, and that both men worked very closely. In one of the most interesting appendixes added to his 1998 edition of *Final Judgment,* Piper argues that Angleton was the mastermind of the Watergate dirty trick that caused Nixon’s fall, using his longtime ally Ben Bradlee, then *Washington Post* editor. According to Piper, Watergate was “a joint CIA-Mossad operation—orchestrated by James Angleton—for the purpose of removing Nixon from the presidency.” Nixon had to be removed because, like Kennedy before him, he had become a threat to Israel’s survival.[29]

Dimona and the Stolen Uranium

Naturally, Angleton’s influence on U.S.-Israeli relationship touched upon the sensitive question of Israel’s military nuclear ambition. Morley again:

> In Washington, he and Cicely [Angleton's wife] had spent many evenings with Memi de Shalit, a Lithuanian-born military intelligence officer stationed in the Israeli embassy. Angleton "adored" de Shalit and his wife, Ada, said Efraim Halevy. The de Shalits moved back to Israel in the 1950s, but the friendship continued, and it brought Angleton into the circle of other knowledgeable Israelis. Amos de Shalit, Memi's brother, was a professor of nuclear physics at the Weizmann Institute of Science in Tel Aviv. He would be a major contributor to the Israeli nuclear program.[30]

According to Seymour Hersh, "Angleton's close personal ties with the DeShalit family and others in Israel made it inevitable that he would learn about the [Dimona] construction in the Negev." Yet he never reported on the Israelis' efforts to build a nuclear reactor for military purposes.[31] In 1960, Angleton ignored a request from the U.S. Intelligent Board, which reviewed CIA operations on behalf of the White House, that all information regarding Dimona be transmitted "expeditiously".[32]

Angleton also failed to notice or to report about the stealing of weapons-grade enriched uranium from a plant of the Nuclear Materials and Equipment Corporation (NUMEC) in Apollo, Pennsylvania. The NUMEC had been created under U.S. government license by David Lowenthal, a Zionist financier, and was run by Zalman Shapiro, the son of an Orthodox rabbi from Lithuania, who was also head of the local chapter of the Zionist Organization of America. Over the 9 years from 1959 to 1968, the Atomic Energy Commission estimated that 267 kilograms of uranium went missing at the Apollo NUMEC plant. One Israeli masquerading as a nuclear engineer who visited the plant was a Mossad agent named Rafael Eitan, who was known to Angleton. "With the fissile material diverted from NUMEC, Israel was able to construct its first nuclear weapon by 1967 and become a full-blown nuclear power by 1970 — the first, and still the only, nuclear power in the Middle East. Angleton, it is fair to say, thought collaboration with Israel was more important than U.S. non-proliferation policy."[33]

"Angleton's loyalty to Israel betrayed U.S. policy on an epic scale," Morley concludes. "Instead of supporting U.S. nuclear security policy, he ignored it." John Hadden, then CIA station chief in Tel Aviv, who felt betrayed by his superior Angleton, wrote in 1978: "A crime was committed 10 or 20 years ago, a crime considered so serious that for its commission the death penalty is mandatory and no statute of limitations applies."

> Angleton had regular professional and personal contact with at least six men aware of Israel's secret plan to build a bomb. From Asher Ben-Natan to Amos de Shalit to Isser Harel to Meir Amit to Moshe Dayan to Yval Ne'eman, his friends were involved in the building of Israel's nuclear arsenal. If he learned anything of the secret program at Dimona, he reported very little of it. . . . The failure of the U.S. nonproliferation policy to prevent the introduction of nuclear weapons to the Middle East in the 1960s is part of Angleton's legacy, and its effects will be felt for decades, if not centuries.[34]

Angleton himself implicitly acknowledged his role to *New York Times* foreign correspondent Tad Szulc, who declared before the Church Committee in 1975:

> I was told by one of my news sources that a situation had occurred in the 1960s in which the CIA delivered to the Israeli government classified information, technical knowledge, know-how, the services of distinguished physicists and fissionable material in the form of plutonium to assist in the development of an Israeli nuclear weapon at the Dimona Israeli Nuclear Testing grounds. . . I have raised the subject in a private conversation with Mr. James Angleton in the spring of this year [April 1975]. Mr. Angleton told me that essentially this information was correct.[35]

The Six Day War and the USS Liberty

According to Andrew and Leslie Cockburn, "There is a body of opinion within the American intelligence community that Angleton played a leading part in orchestrating the events leading up to the June 1967 war. One long-serving official at CIA's ancient rival, the code-breaking National Security Agency, states flatly that 'Jim Angleton and the Israelis spent a year cooking up the '67 war. It was a CIA operation designed to get Nasser.'"[36]

In that period, according to Joan Mellen, author of *Blood in the Water: How the US and Israel Conspire to Ambush the USS Liberty* (2018), "Meir Amit was Angleton's chief ally in Israel, but in the United States, he relied on another Mossad operative, Ephraim 'Eppy' Evron, who in 1967, as a Mossad operative as well as deputy Israeli ambassador to Washington, enjoyed greater importance at the Israeli embassy than the ambassador, Avraham Harman. It was Evron who had arranged meetings between Angleton and Moshe Dayan . . . to discuss the feasibility of an attack on Egypt with the objective of toppling Nasser. Lyndon Johnson had authorized Angleton to inform Evron that the United States would not intervene to stop an attack on Egypt."[37]

In May 1967, Eppy Evron met Johnson at the White House. Evron later said that Johnson told him, "You and I are going to pass another Tonkin resolution," in reference to the mock incident in the Gulf of Tonkin that Johnson used to justify the aggression against North Vietnam.[38] On May 30, Meir Amit, then head of global operations for Mossad, flew to Washington and met first with Angleton the next day. There is no documentary record of their conversation, but on June 1, Amit reported to Israel: "there is a growing chance for American political backing if we act on our own."[39] "It would be Angleton," says Joan Mellen, "who would prevail in formulating, with Meir Amit, the configuration of the operation that would culminate in the attack on the USS *Liberty*."[40]

Here a summary of Tom Segev's account of this meeting in *1967: Israel, the War, and the Year That Transformed the Middle East* (2007): "Amit's trip to Washington had ben instigated by Aharon Yariv, and its main purpose was to find out, through intelligence channels, what the Americans would really do if Israel attacked Egypt." The first person Amit met there was James Jesus Angleton, who introduced him to Helms, head of CIA. Helms "arranged for Amit to meet with Secretary of Defense McNamara." Presenting Israel's plan to attack Egypt, Amit "heard no objections from McNamara." McNamara was called out of the meeting twice to talk with Johnson on the phone, and reported to Amit the President's message: "I read you loud and clear." Amit reported back to Israel his impression that the Americans would give their blessing to an Israeli strike "crushing Nasser." In response to Eshkol's question, Amit said they might even assist Israel in such

a strike. “Jim Angleton was enthusiastic,” writes Segev; he saw in Israel’s strike “the possibility of solving the region’s problems.” He “stressed the issue’s delicacy and asked to preserve complete secrecy.” When corresponding with Eshkol on the phone, Amit acknowledged the decisive importance of Angleton’s support. Angleton, he said, intimated that the Americans “would undoubtedly look positively on a knockout” on Egypt; “Angleton was an extraordinary asset for us. We could not have found ourselves a better advocate.” He was “the biggest Zionist of the lot,” insisted Amit.[41]
In December 1967, having more than doubled their territory, the Israelis threw a big party for Angleton when he visited them on his 50th birthday.

Conclusion

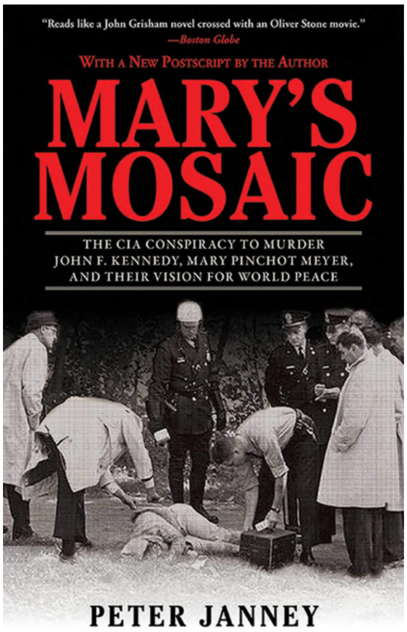
The Mossad side of Angleton is part of the “unspoken Kennedy truth” that, in Michael Collins Piper’s footsteps, I documented in my book and in this article. It is no small part. As Morley writes, “Angleton’s formative and sometimes decisive influence on U.S. policy toward Israel can be seen in many areas — from the impotence of U.S. nuclear non-proliferation policy in the region, to Israel’s triumph in the 1967 Six-Day War, to the feeble U.S. response to the attack on the *Liberty*, to the intelligence failure represented by the Yom Kippur War of 1973.”[42]
Angleton is remembered in the U.S. as a mentally unstable man who caused irreparable damage to the CIA’s efficiency and reputation. In contrast, he is remembered in Israel as a great benefactor of the Zionist state. Here is an extract from the *Washington Post* report about a ceremony held in his honor in Jerusalem after his death. Although it was supposedly secret, a couple of Israeli reporters, including Andy Court of the *Jerusalem Post,* had been tipped off and attended:

> The head of the pathologically secretive spy agency, the Mossad, was there, as was his counterpart with Shin Bet, the Israeli internal security service. Five former heads of those agencies and three former military intelligence chiefs were also present. Their mission: to pay final tribute to a beloved member of their covert fraternity — the late CIA chief of counterintelligence, James Jesus Angleton. . . . Following the planting [of trees], the group gathered again in Jerusalem behind the King David Hotel at a scenic spot not far from the walls of the Old City that Angleton often visited on his trips here. There they dedicated a memorial stone that read, in English, Hebrew and Arabic: “In memory of a dear friend, James (Jim) Angleton.” . . . The ceremonies symbolized the respect and affection that the Israeli intelligence community holds for Angleton . . . Although his name appears in few history books about Israel, Angleton played a crucial role in the early years of the young Jewish state. In the 1950s and early 1960s, when most of official Washington was wary of — even hostile to — Israel, he helped forge links between the Mossad and the CIA that established the basis for cooperation in intelligence gathering that still exists today. . . . Angleton “was a friend you could trust on a personal basis,” said Defense Minister Yitzhak Rabin, who spoke at the tree-planting ceremony. Rabin knew Angleton from his days as Israeli Army chief of staff in the mid-1960s and later as ambassador to the United States. Jerusalem Mayor Teddy Kollek, who rose from his sickbed to attend the ceremonies, told the small crowd, “We commemorate a great friend, who saw Israel-U.S. relations through their most difficult period in the 40 years of Israel’s existence.” . . . Those who attended, according to Court, included the current heads of the Mossad and Shin Bet, neither of whom can be named under government security laws; former Mossad chiefs Meir Amit, Zvi Zamir and Yitzhak Hofi; former Shin Bet chiefs Avraham Ahituv and Amos Manor, and former military intelligence heads Aharon Yariv, Shlomo Gazit and Binyamin Gibli.

There is still a mystery about Angleton’s relationship with Israel, a mystery that perhaps Angleton himself could not have cleared up. It is a reasonable guess that most of Angleton’s Israeli friends were well aware of his personality issues and of his delusional worldview, and that they exploited them to the fullest; they convinced Angleton that they were his indispensable allies against Communism. One former Mossad chief said to the Cockburns: “Of course, Jim had some pretty weird ideas, like that one about the Sino-Soviet split [Angleton believed it was a cunning deception]. But I think that he found himself a little more appreciated here in Israel than in Washington. We would listen respectfully to him [here the smirk] and his opinions.” The Israelis, gather the Cockburns, “took great care to flatter him and bend a respectful ear to his interpretation of events in the shadowy world of intelligence and deception.” Taking a closer look at the Angleton memorial in the Jerusalem forest, the Cockburns point out that, “Unlike the other memorial groves, the inscription here is not carved in stone, but is written on a sheet of plastic screwed to the stone itself. Within a year of the commemoration of the site most of the trees, tiny saplings, were dead or dying. The ground all around was covered in garbage: cans, rags, and, here and there, bones.”[44] What kind of memorial is this? A memorial for a useful idiot that can be soon forgotten.

What was Angleton's position in the organizational chart of the plotters against Kennedy? If, as John Newman believes, Angleton was the "general manager" of Oswald's handlers, and the engineer of his mock appearance in Mexico, what did he really know of Oswald's ultimate function in the plot? There is no indication that Angleton ever felt that he had been used by his Israeli friends, and it is therefore more than likely that he was a deliberate participant in the conspiracy to kill Kennedy. What has been shown beyond a reasonable doubt is that Angleton, the central CIA player in the plot to kill JFK, was in reality more controlled by the Mossad than by the CIA itself.

I am happy to see that this conclusion is now becoming more accepted among Kennedy researchers. Peter Janney, author of the acclaimed *Mary's Mosaic: The CIA Conspiracy to Murder John F. Kennedy, Mary Pinchot Meyer, and Their Vision for World Peace* (2012), in which Angleton figures prominently, honored me with a comment on the Amazon page of my book:

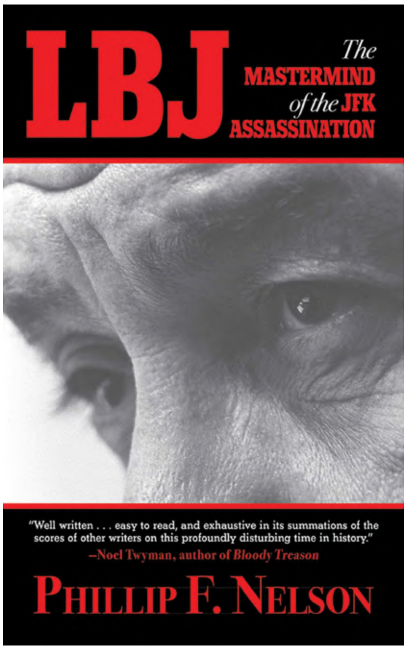

"Reads like a John Grisham novel crossed with an Oliver Stone movie."
—Boston Globe
With a New Postscript by the Author
MARY'S MOSAIC
THE CIA CONSPIRACY TO MURDER JOHN F. KENNEDY, MARY PINCHOT MEYER, AND THEIR VISION FOR WORLD PEACE
PETER JANNEY

> In addition to his book *JFK – 9/11: 50 Years of Deep State*, which was published in 2017, Laurent Guyénot has given us yet another gem with *The Unspoken Kennedy Truth*.

> As the author of "Mary's Mosaic" and someone who has spent many, many years studying the JFK assassination, Laurent Guyénot takes us where few have dared to tread — the role of Mossad and Israel in the murders of both Kennedy brothers and very likely in the event of 9/11 itself. I have been persuaded by both these books and have come to the conclusion that JFK assassination researchers have missed a vital element in understanding the larger role of Israel…

> Is it a coincidence that there are not just one — but two — monuments in Israel to the legendary CIA Counterintelligence Chief James Jesus Angleton? Are we anti-Semites for making an indictment against Israel, given Guyénot's persuasive argument that is supported by evidence? The answer is no! The truth takes no prisoners…

Phillip Nelson, author of *LBJ, The Mastermind of JFK's Assassination* (2010), the ultimate 720-page indictment of Johnson (followed by *LBJ: From Mastermind to "the Colossus"* and *Remember the Liberty*), also wrote a comment that I am proud to quote: "Guyénot's short book covers much territory, some of it never so thoroughly explored before. … He has made a very compelling and persuasive argument for his position and I recognize the truths he has revealed." Nelson has reservations, however, on the thesis that Ben-Gurion was the "driving force" behind the assassination of JFK.


LBJ
The MASTERMIND of the JFK ASSASSINATION
"Well written . . . easy to read, and exhaustive in its summations of the scores of other writers on this profoundly disturbing time in history."
—Noel Twyman, author of Bloody Treason
PHILLIP F. NELSON

> The major problem with his thesis is that the problems with Dimona didn't arise and become the hot topic between JFK and Ben-Gurion until 1963. LBJ's plot to take the White House by the "back door" began in 1958, when he pushed the Texas legislature to allow him to run on both the state ballot and the national ballot at the same time, something it had then prohibited. That was only the first box he had to check-off, five years before the assassination.

> In my opinion, it's more likely that, during that five years, Johnson and Ben-Gurion, with their submissive acolytes, discussed many of their goals and priorities, and that the "Big Event" became a mutually-agreed high priority, with plenty of time to set all the knights, bishops, kings, queens, and pawns, in their place.

I think Johnson made it on Kennedy's ticket in 1960 only because the Zionists (Abe Feinberg) wanted him there, as Kennedy's potential assassin and future "best U.S. president for Israel ever." For as I wrote in "The Umbrella Man, the Sins of the Father, and the Kennedy Curse", long before 1960, the Israelis saw the Kennedys as a serious potential threat to their expansionist ambitions, and rightly so. In the organization chart of the plot, I place Ben-Gurion higher than LBJ. But that is open to debate.
https://odysee.com/@KontreKulture:c/Israel-and-the-Assassinations-of-The-Kennedy-brothers:9

Notes

[1] This has been shown conclusively by David Talbot in *Brothers: The Hidden History of the Kennedy Years*, Simon & Schuster, 2007.

[2] Jefferson Morley, *Our Man in Mexico: Winston Scott and the Hidden History of the CIA,* University Press of Kansas, 2008, p. 207.

[3] *James Douglass, JFK and the Unspeakable: Why He Died and Why It Matters, Touchstone, 2008,* p. 232.

[4] Douglass, *JFK and the Unspeakable,* p. 82.

Subscribe to New Columns

[5] Douglass, *JFK and the Unspeakable,* pp. 82-83.

[6] "LBJ speaks on a conspiracy in JFK murder," on YouTube.

[7] John M. Newman, *Oswald and the CIA: The Documented Truth About the Unknown Relationship Between the U.S. Government and the Alleged Killer of JFK,* Skyhorse, 2008, pp. 613-637. Excerpts on spartacus-educational.com

[8] Newman, *Oswald and the CIA,* pp. 636-637 (on spartacus-educational.com)

[10] Tom Mangold, *Cold Warrior: James Jesus Angleton: the CIA's Master Spy Hunter,* Simon & Schuster, 1991, p. 52.
[11] Mangold, *Cold Warrior,* p. 55.
[12] Andrew and Leslie Cockburn, *Dangerous Liaison: The Inside Story of the U.S.-Israeli Covert Relationship,* HarperCollins, 1991, p. 43.
[13] Mangold, *Cold Warrior,* p. 57.
[14] Jefferson Morley, *The Ghost: The Secret Life of CIA Spymaster James Jesus Angleton,* St. Martin's Press, 2017, p. 229.
[15] David C. Martin, *Wilderness of Mirrors: Intrigue, Deception, and the Secrets that Destroyed Two of the Cold War's Most Important Agents*, Skyhorse, 2018.
[16] David Wise, "The Spookiest of the CIA's Spooks," *Los Angeles Times,* December 24, 2006, on www.latimes.com.
[17] Jefferson Morley, "Wilderness of Mirrors: Documents Reveal the Complex "Legacy of James Angleton, CIA Counterintelligence Chief and Godfather of Mass Surveillance", January 1, 2018, *The Intercept,* on theintercept.com/
[19] Mangold, *Cold Warrior,* p. 362.
[20] Mangold, *Cold Warrior,* p. 49.
[21] Cockburn and Cockburn, *Dangerous Liaison,* p. 41.
[22] Morley, *The Ghost,* 55
[23] Cockburn, *Dangerous Liaison,* p. 43.
[24] Cockburn, *Dangerous Liaison,* p. 65; Morley, *The Ghost,* p. 78.
[25] Morley, *The Ghost,* p. 171.
[26] Morley, *The Ghost,* pp. 174, 73; Jefferson Morley, "Wilderness of Mirrors."
[27] Morley, *The Ghost,* p. 262.
[28] Jefferson Morley, "CIA and Mossad: Tradeoffs in the Formation of the U.S.-Israel Strategic Relationship," conf for the Washington Report on Middle East Affairs, 2018 May, on www.wrmea.org/
[30] Morley, *The Ghost,* p. 174.
[31] Seymour Hersh, *The Samson Option: Israel's Nuclear Arsenal and American Foreign Policy*, Random House, 1991, p. 147.
[32] Morley, *The Ghost,* p. 92
[33] Morley, "CIA and Mossad."
[34] Morley, *The Ghost,* pp. 261-262.
[35] Michael Holzman, *James Jesus Angleton: The CIA, and the Craft of Counterintelligence,* University of Massachusetts Press, 2008, pp. 167-168.
[36] Cockburn, *Dangerous Liaison,* pp. 146-147.
[37] Joan Mellen, *Blood in the Water: How the US and Israel Conspired to Ambush the USS Liberty,* Prometheus Books, 2018, on www.worldtruth.online/, p. 50.
[38] Peter Hounam, *Operation Cyanide: Why the Bombing of the USS Liberty nearly caused World War III,* Vision, 2003, pp. 266-267.
[39] Mellen, *Blood in the Water*, pp. 37-40.
[40] Mellen, *Blood in the Water,* p. 49.
[41] Tom Segev, *1967: Israel, the War, and the Year That Transformed the Middle East,* Henry Hold, 2007, pp. 329-332.
[42] Morley, "CIA and Mossad"

[43] Glenn Frankel, “The Secret Ceremony,” *Washington Post,* December 5, 1987, on www.washingtonpost.com. Andy Court’s article, “Spy Chiefs Honour a CIA Friend,” *Jerusalem Post,* December 5, 1987, is not online.

[44] Cockburn, *Dangerous Liaison,* p. 44.

The 9/11 "Double-Cross" Conspiracy Theory, by Laurent Guyénot

UR unz.com/article/the-9-11-double-cross-conspiracy-theory

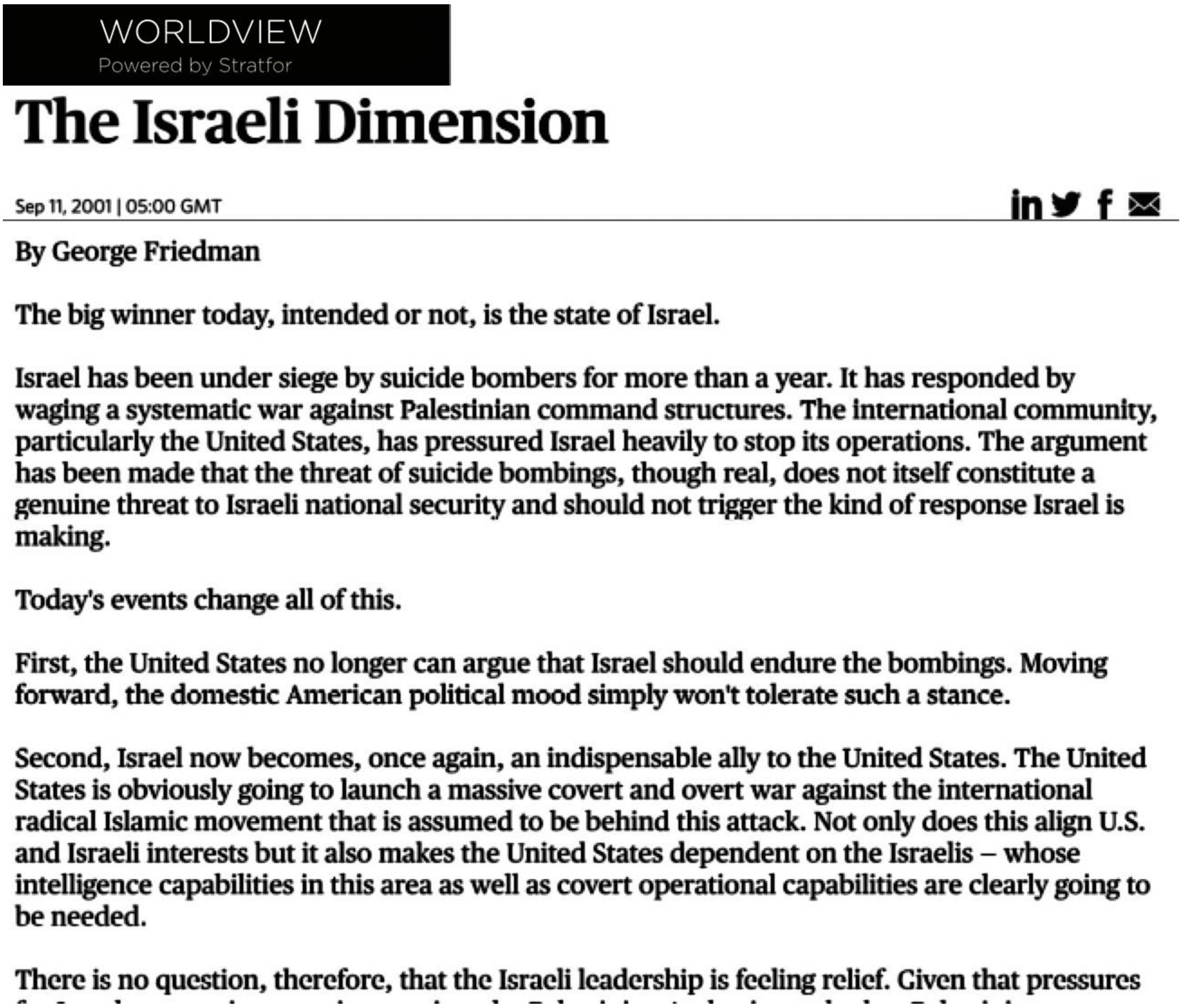
Laurent Guyénot

September 6, 2022

9/11 for Dummies

Is it true that "9/11 was an inside job"? Yes, insofar as Israel is "inside" the U.S. But for the 9/11 truthers who have identified Israel as the main perpetrators, "9/11 was an inside job" is at best a half-truth, and at worst an integral part of the Zionist operation, like a secondary flag sewn as a lining under the false flag of Islamism. Victor Thorn (1963-2017) wrote in his book *9/11 made in Israel: The Plot Against America* (2011): "In essence, the '9-11 truth movement' was created prior to Sept. 11, 2001 as a means of suppressing news relating to Israeli complicity. . . . The slogan '9-11 was an inside job' was quite possibly the greatest example of Israeli propaganda ever devised." In milder terms, it is "controlled opposition".

A genuine truth movement would have pointed to Israel as the prime suspect from the start. From day one, it was obvious who would benefit. At 1 pm New York time on the day of the attacks, George Friedman ("born in Budapest, Hungary, to Jewish parents who survived the Holocaust," Wikipedia informs us) wrote gleefully on his geopolitical website STRATFOR:



WORLDVIEW
Powered by Stratfor

The Israeli Dimension

Sep 11, 2001 | 05:00 GMT

By George Friedman

The big winner today, intended or not, is the state of Israel.

Israel has been under siege by suicide bombers for more than a year. It has responded by waging a systematic war against Palestinian command structures. The international community, particularly the United States, has pressured Israel heavily to stop its operations. The argument has been made that the threat of suicide bombings, though real, does not itself constitute a genuine threat to Israeli national security and should not trigger the kind of response Israel is making.

Today's events change all of this.

First, the United States no longer can argue that Israel should endure the bombings. Moving forward, the domestic American political mood simply won't tolerate such a stance.

Second, Israel now becomes, once again, an indispensable ally to the United States. The United States is obviously going to launch a massive covert and overt war against the international radical Islamic movement that is assumed to be behind this attack. Not only does this align U.S. and Israeli interests but it also makes the United States dependent on the Israelis – whose intelligence capabilities in this area as well as covert operational capabilities are clearly going to be needed.

There is no question, therefore, that the Israeli leadership is feeling relief. Given that pressures

It's pretty simple: 9/11 is best understood as a case of "triangulation", by which two parties are drawn into conflict with each other by the invisible hand of a third party. In this case, the desired "clash of civilization" between the West and the Muslim world was triggered by Israel, 9/11 being only one operation in this ongoing strategy. Triangulation is the favored tactic of the Mossad, described by the U.S. Army School for Advanced Military Studies, on the eve of 9/11, as having "capability to target U.S. forces and make it look like a Palestinian/Arab act."[1] Triangulation is also used to create civil strife within a nation (intra-national clashes of civilization, so to speak) for various purposes. In most cases, Israel's hand is invisible only to the extent of the authorities' and the people's voluntary blindness (the proverbial elephant in the room).

If, instead of comparing 9/11 to Operation Northwoods that never happened, the most widely watched early 9/11 conspiracy film (*Loose Change*) had reminded Americans of the attack on the USS Liberty, the 9/11 Truth movement would have moved in a totally different direction than the one it took under the leadership of Alex Jones. No one would think of calling the USS Liberty attack an "inside job" or "a self-inflicted wound."

Filling the background with other documented Israeli false flag operations (the bombing of the King David Hotel in 1946, the Lavon Affair in 1954, Israel bombing its own embassies in Argentina in 1992 and in London in 1994, etc.) could have turned such a movement into a tsunami. The "inside job" theory, on the other hand, can never reach a critical mass, for a simple reason: the idea that the U.S. government would, by itself, deceive and terrorize its own citizens by killing thousands of them to justify wars in the Middle East that are not even in the nation's interest is just too hard to believe for the vast majority of Americans — harder to believe than the official narrative with its material impossibilities. By comparison, Israel attacking America under the false flag of Islamic terrorists to win American support against their Arab enemies makes plain common sense. It is only with the hypnotic power of Zion-controlled corporate medias, and with the complicity of a well-organized "controlled opposition" that such a natural idea was suppressed from the minds of average Americans.

Nevertheless, the belief that "9/11 was an Israeli job" is gaining ground all over the world. Sooner or later, the tsunami will come. And the sooner the better. I am hoping that my film, "9/11 and Israel's Great Game," now in English, will help bring it about. Pass it around if you judge it useful:

This film, unfortunately, was shunned from all 9/11 Truth festivals this month. The organizers, I have been told, "decided not to muddy the waters with a film about Israel's involvement in 9/11." This must be ironic, for evidence of Israel's involvement brings clarity, while muddy waters are what Israel needs. However, the film will be streamed on noliesradio.org on October 9th, followed by a debate between Alan Sabrosky, Kevin Barrett, and myself.

In the film, I introduce the hypothetical scenario of the "nested conspiracies" — perhaps better named the "hijacked" or "double-crossed conspiracy" — which is an attempt to distinguish the part played by the U.S. military and the part played by Israel. In this article, I will expound on that theory by arguing that the attack on the Pentagon and the attacks of the Twin Towers were prepared by two distinct groups, with two distinct aims: regime change in Afghanistan on the one hand, total war against Israel's enemies on the other. The Pentagon attack was a Northwoods-type inside job, but the Twin Towers' demolition — the big event, that defines 9/11 it in world consciousness — was an Israeli job in the spirit of the Liberty attack, only a thousand times bigger (Israel had learned from the Liberty fiasco that there would be no penalty for failure, so why not think big). What happened, I suggest, is that a group of high-positioned *sayanim* in Washington and New York double-crossed the U.S. strategists and turned their rather modest false-flag operation into a "cataclysmic" one, leaving them with no other choice but to cover up the whole thing, since exposing Israel's operation would inevitably expose their own.

There are reasons to believe that the Zionist mafia had some experience in such a *modus operandi.* Michael Collins Piper suggested in his *Final Judgment,* that on November 22, 1963, the Mossad and the Jewish mafia overtook an operation planned by elements of the CIA and their anti-Castro militia to fake a failed assassination attempt on Kennedy, meant to force him to retaliate against Castro. Piper borrowed this theory from LAPD detective Gary Wean (*There's a Fish in the Courthouse,* 1987), whose information come from Senator John Tower — although Wean doesn't name Israel as "the other group" who double-crossed the CIA. As Piper mentions in *False Flag: Template for Terror,* the same theory had been alluded to in the book *Farewell America*, originally published in French in 1968: Oswald, the author suggested, had been probably told he was participating in an anti-Communist operation that "consisted of influencing public opinion by simulating an attack against President Kennedy, whose policy of coexistence with the Communists deserved a reprimand."[2] The hypothesis that the CIA had planned a "dummy assassination attempt" is speculative — unlike Israel's involvement in the real assassination — and cannot be used as a precedent for 9/11.

But there are other examples. Piper plausibly argues that the 1995 Oklahoma city bombing followed a similar pattern: "what might have been designed as only a 'bomb plot' that federal agents were expecting to foil to great public acclaim, actually resulted in a very real bombing that killed hundreds." The operation was hijacked by the Mossad and turned into a tragedy, with the purpose of blaming Saddam Hussein. The scheme failed, however, because "the Clinton administration rejected those schemes and engaged in damage control, so to speak, and strictly limited the Oklahoma conspiracy to Timothy McVeigh."[3] There is also more than a strong suspicion that the 1993 bombing of the WTC two years earlier followed the same pattern. In the words of Wikipedia, "In the course of the trial, it was revealed that the FBI had an informant, a former Egyptian army officer named Emad Salem. Salem claimed FBI involvement in building of the bomb. He secretly recorded hundreds of hours of telephone conversations with his FBI handlers." Whether Mossad agents turned an FBI fake bomb into a real one remains uncertain, but, as they would repeat in 1995, the Zionists tried to incriminate Iraq but failed. Many more examples of such double-cross can be deduced from Kollerstrom's detailed analysis of *false flags over Europe.* There is a very fine line between a counter-terrorist agency luring potential terrorists into *planning* a terrorist act (a practice documented by the *New York Times*),[4] and failing to arrest them before they act on the suggestion, and the fine line is easily crossed by double-agents under Mossad supervision.

Another way of doing things is to capitalize on a real crime and, before it is solved, transform it into a crime against Israel or the Jews. I myself came to think of 9/11 as a double-cross after researching the Mohamed Merah affair (Toulouse, France, March 2012), which French president Sarkozy himself likened to 9/11 in terms of traumatic effect.[5] On March 15, a corpulent man on a scooter shot three soldiers of North African origin. Neo-nazis were suspected. But four days later, as the investigation was leading nowhere, it was reported that a man opened fire in front of the Jewish religious school Ozar-Hatorah, killing one adult and three children and injuring five others. The culprit was identified as Mohamed Merah, who was then shot dead in his home by a special police force (RAID), and blamed for the earlier killing of the soldiers too (although he didn't fit the description). Case closed. But in the following months, doubts circulated about the reality of the Jewish school shooting, with the suspicion that *sayanim* used the March 15 killing as an opportunity to stage an umpteenth false anti-Semitic act of unprecedented scale (you can read the details in my contribution to Kevin Barrett's book, *We Are Not Charlie Hebdo,* 2015, or in French here).

All these scenarios differ from the one I propose for 9/11, but there is a recognizable pattern. The main difference is that no other Mossad double-cross was capable until 9/11 to pull the U.S. into destroying Iraq. Transforming a fake bomb plot into a real one, as in the WTC attack in 1993, obviously wasn't enough. Hence the Zionists' need to increase their leverage on the U.S. National Security State by overbidding on a real false flag "act of war" like the one on the Pentagon on September 11, 2001.

In the scenario I propose, the claim that some U.S. governmental entity did 9/11 has some truth, but it is still a lie by omission if not put into the larger perspective of Israel's overriding command. Moreover, it has not only distracted truth seekers from the evidence incriminating Israel. It has also served to put the heat on the US military and intelligence community, forcing them to keep protesting that "Bin Laden did it," lest the veil be lifted on their own involvement. 9/11 therefore illustrates how Israel has been riding on the lies of the Empire. It is also the dramatic culmination of Israel's hijacking the Empire's foreign policy, a strategy as old as Ezra.

Two events

The attack on the Pentagon and the attacks on the Twin Towers were different in many ways. One crucial difference has been stressed by Barbara Honegger in her 3-hour conference on "the 9/11 Pentagon Attack": the Twin Towers are a civilian target, while the Pentagon is a military target. The crashes of commercial jets into skyscrapers were acts of terrorism, no different in essence from the 1993 bombing of the same Twin Towers, which led to 8 individuals being charged with "conspiracy, explosive destruction of property, and interstate transportation of explosives," despite attempts to link the attack to Iraq. Only the attack on the Pentagon, Honegger insists, could be considered an "act of war" in the legal sense, comparable to Pearl Harbor, and could justify to congressmen, military commanders, and public opinion, the invasion of a sovereign country. The U.S. military command center had been hit: that was a good enough *casus belli* for a limited and, it seemed, unlosable war, even against a State that denied any responsibility, and even offered to deliver Bin Laden to an international court.

There is also a distinct difference in scale between the two events. The Pentagon event was an attack on a single target, by allegedly one hijacked plane. The damage was quite small, relatively to the size of the Pentagon, and was easily repaired; exactly what a self-inflicted wound is expected to be. The official number of dead was 125. By contrast, the WTC event allegedly involved two planes and caused the complete destruction of three skyscrapers and the partial destruction of many more, with the number of reported dead in the thousands.

The difference in scale between those events is amplified by the difference in the amount of images and the degrees to which Americans were exposed to them. Images of the crash on the Pentagon are practically non-existent, whereas films of the crash on the Twin Towers, their collapse and their transformation into huge clouds of pyroclastic dust are numerous and have been viewed many times by every American. "Cataclysmic", "traumatic", "catalyzing", are appropriate adjectives for the WTC attacks, not for the Pentagon attack. Only the former qualify as "Catastrophic Terrorism," the area of expertise of crypto-Zionist Philip Zelikow.

Within the working hypothesis that the two events were false flag attacks staged by two different groups, their difference in nature and in scope becomes significant. The Pentagon scenario was somehow reasonable: one commercial plane was hijacked and crashed into the Pentagon. The damage shown was proportional to its alleged cause. Moreover, the simulation was minimal, as no plane had been filmed or faked, and only ridiculously small pieces of fuselage were photographed on the scene. But it had probably been judged good enough to convince Americans that the Taliban regime had to be overthrown. In fact, hardly anyone needed convincing, as everyone hated the Taliban.

The Twin Towers attacks are of a different scale. They were written by more imaginative scriptwriters, and produced with much greater means: not the work of a small team, but of an extensive network. The visual and emotional impact was incomparably stronger and more lasting. More importantly, it was designed not so much to *convince* people as to put them into a traumatic trance that would short-circuit their capacity to reason. That Islamic terrorists could hijack a plane and crash it on the Pentagon is a rational thing to believe, if you don't look too closely at the fact. But, as Nick Kollerstrom writes in *Who Did 9/11?*: "The idea that someone in the remote mountains of Afghanistan could *cause* the highly prestigious World Trade Centre buildings in New York to disintegrate is obviously rather unhinged."[6] To hypnotize millions of people into believing it required tremendous power and expertise in the art of collective mental control, and an absolute confidence in these power and expertise. It was a psy-op of unprecedented scale, far beyond anything the CIA had ever dreamt of doing.

We now turn to the most important difference: while the Pentagon attack can only have been staged from within the Pentagon itself, the WTC attacks bear the unmistakable signature of Israel.

Two signatures

Those who had the means to bring down the Twin Towers and Tower 7 were those who owned these towers and controlled access to them. They were almost exclusively dual citizens with a strong loyalty to Israel and intimate connections to Israeli heads of State.

To begin with, the three towers belonged to Larry Silverstein, whose complicity is so well established that I need not repeat the arguments. Does Silverstein's complicity point to "inside job"? Is Silverstein a friend of George W. Bush and calls him every Sunday? No. *Haaretz* reported on November 21, 2001 that Silverstein, who six weeks before 9/11 made "the largest real-estate transaction in the history of New York" — "the climax of his life" — had "close ties with Netanyahu" and that: "The two have been on friendly terms since Netanyahu's stint as Israel's ambassador to the United Nations. For years they kept in close touch. Every Sunday afternoon, New York time, Netanyahu would call Silverstein. … Their ties continued after Netanyahu became prime minister." Other friends of Silverstein include Yitzhak Rabin, Ariel Sharon, and "Ehud Barak, whom Silverstein in the past offered a job as his representative in Israel."[7]

Silverstein is "Israeli job", not "inside job". He figures at the highest rank among the 15,000 *sayanim* in the U.S. — in the estimation of Gordon Thomas in *Gideon's Spies* (2007). So does his partner Frank Lowy, friend of Ehud Olmert, Ariel Sharon, Benjamin Netanyahu and Ehud Barak, and founder of the *Israeli Institute for National Strategy and Policy*. So does Ronald Lauder, who, as chairman of the *New York State Privatization Commission* — or was it as president of the *World Jewish Congress* — granted the lease to Silverstein and Lowy.

In the same New York gang of super-*sayanim* must be counted Zionist billionaire Maurice “Hank” Greenberg, who insured the Twin Towers but took the precaution of reinsuring the contract with competitors. In 1993, Greenberg took control of Kroll Incorporated, which provided security throughout the World Trade Center complex. And in 1999, his son Jeffrey Greenberg became CEO of Marsh & McLennan, which happened to occupy floors 93 to 100 of the North Tower, precisely the floors where an American Airlines Boeing crashed — as captured exclusively and miraculously by the camera of the twice Emmy-Awarded Naudet brothers.

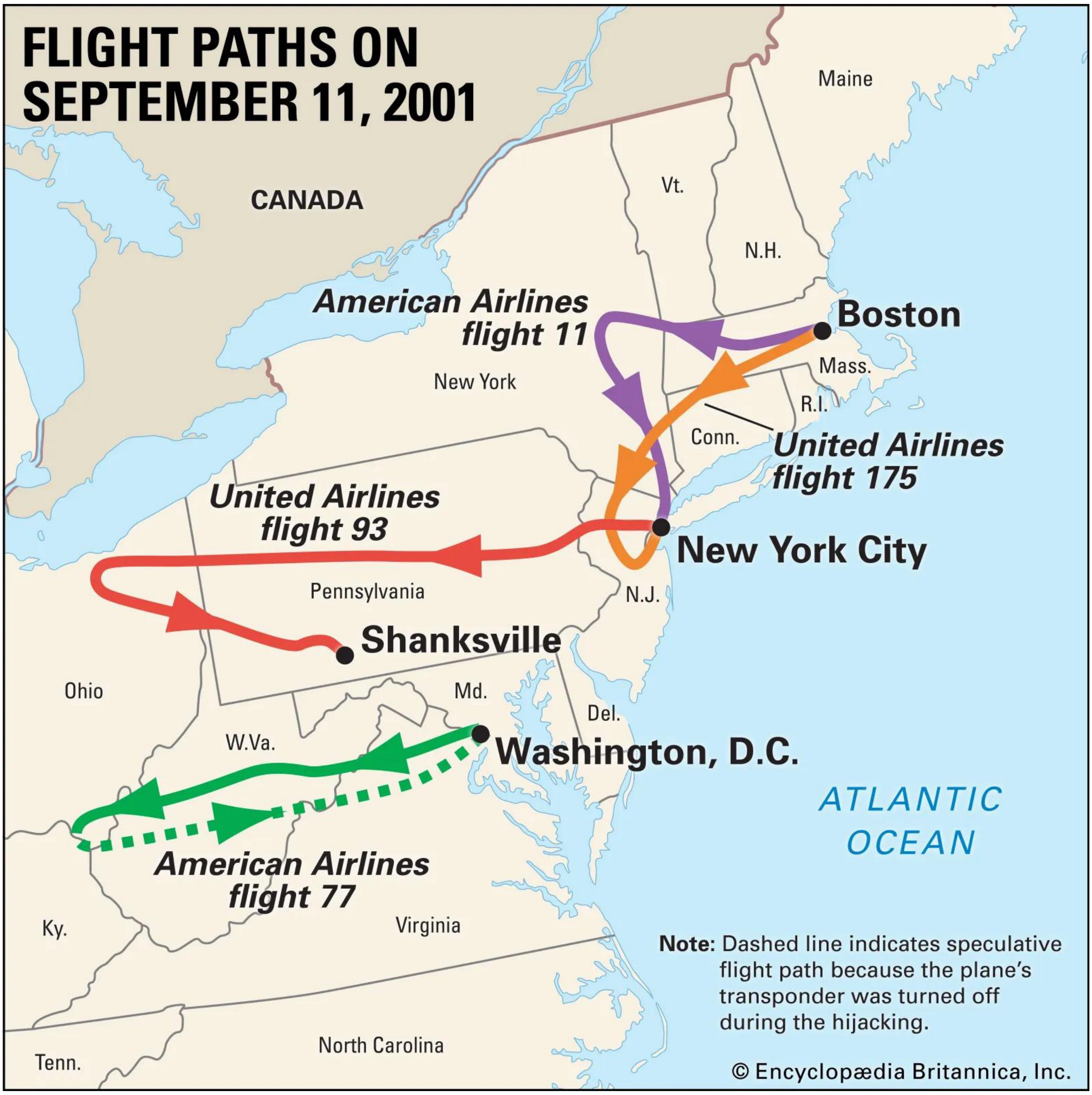
No wonder Netanyahu could foresee, as early as 1995, that “if the West doesn’t wake up to the suicidal nature of militant islam, the next thing you’ll see is militant islam is bringing down the World Trade Center,” as he bragged about on CNN on November 23, 2006.[8]

The “dancing Israelis” also had foreknowledge of the attacks on the Twin Towers. So did those who sent Odigo messages from Israel two hours before the crash, or the executives of Zim Israel Navigational who moved their 200 employees away from the WTC one week before the attacks — “like an act of God,” commented CEO Shaul Cohen-Mintz[9], confusing “Yahweh, the god of Israel,” with the Heavenly Father.

There were no dancing Israelis at the Pentagon, and no Israeli prophecy of an attack on the Pentagon. To say that Israel’s hand was nowhere to be seen there would be exaggerated and insulting to Paul Wolfowitz, Douglas Feith, Dov Zakheim and many more. But you get the point: the Pentagon attack is a false flag attack most certainly organized from within the military establishment (or the National Security State), and meant to justify the invasion of Afghanistan. In contrast, the attacks on the Twin Towers were an Israeli job, almost with ostentation. It was not meant to justify the invasion of Afghanistan — the Pentagon attack sufficed for this. It was meant to amplify the Pentagon operation into a devastating, cataclysmic, catalyzing event that could kick-start a war against the proverbial “seven nations” enemies of Israel (Deuteronomy 7, Josiah 24, Wesley Clark).

Here is an additional clue from the planes allegedly hijacked on 9/11. None of these commercial jets really flew that day (Kollerstrom makes a good case for this in *Who Did 9/11?*), but records of the flights’ takeoff and passenger lists had to be fabricated. Flight AA77 allegedly took off from Washington (Dulles Airport) before crashing in the nearby Pentagon. It could easily be injected virtually into the war games conducted that very day by the North-East Air Defense Sector (NEADS) of the North American Aerospace Defense Command (NORAD). For some reason, the script included a special appearance of the Solicitor General’s wife with her futuristic cell-phone, introducing the box-cutters. My guess is that most passengers were fictional, although the list may have been used to cover the murder of a few undesirables such as Bryan Jack, who, we are told, **died at the precise location of his Pentagon office … because he was on a business trip on Flight AA77.**

Flights AA11 and UA175 that crashed into the Twin Towers were also, in all probability, inserted in the war games, but in those two cases, additional help appears to have been needed from the Mossad. Both flights allegedly took off from Boston Logan airport, which subcontracted its security and passenger management to Huntleigh USA Corporation, bought in 1999 by International Consultants on Targeted Security (ICTS), an Israeli firm headed by former Israeli military officers and veterans of Israeli intelligence agencies, including Menachem Atzmon, a treasurer of the Likud party and close friend of future Prime minister Ehud Olmert (2006-2009). (Huntleigh also controlled Newark Airport in New Jersey, from which UA93 allegedly took off before allegedly crashing in Shanksville, Pennsylvania, but I will not include UA93 into the equation in order to keep it simple.)[10] So Israel's fingerprints are found not only all over the Twin Towers, but also around the flights reported to have crashed into them.


FLIGHT PATHS ON SEPTEMBER 11, 2001
CANADA
Maine
Vt.
N.H.
American Airlines flight 11
Boston
Mass.
New York
R.I.
Conn.
United Airlines flight 175
United Airlines flight 93
New York City
Pennsylvania
N.J.
Shanksville
Ohio
Md.
Del.
W.Va.
Washington, D.C.
ATLANTIC OCEAN
American Airlines flight 77
Ky.
Virginia
Tenn.
North Carolina

Note: Dashed line indicates speculative flight path because the plane's transponder was turned off during the hijacking.

© Encyclopædia Britannica, Inc.

To recap: the Pentagon event was circumscribed to the Washington area, airport included. It was an inside job, requiring only a very small number of people in the know. The purpose was to create a pretext for the invasion of Afghanistan, which had been planned in advance by Pentagon strategists and Deep State operatives. Those who faked the Pentagon attack didn't bother to provide credible video images of a crash; they were confident that Americans would trust what the authorities would tell them happened, because they knew that the overthrow of the hated Taliban would raise no protest.

In contrast, the WTC event was entirely staged, from the takeoff airport to the crash site, under the control of ultra-Zionists financiers and entrepreneurs. It required the cooperation of a vast network of dedicated *sayanim* in very high position, both within and outside the administration. It was aimed at plunging the American people into a rage sufficient to make them support — even demand — total war against any country that neocons would designate as harboring terrorists. The goal was, as simply stated by Eliot Cohen and Norman Podhoretz, World War IV, that is, step four toward the making of Greater Israel as imperial power (the biblical project, no less). In the art of manufacturing consent for war, they were in a different league from those who staged the Pentagon attack. With all major corporate medias owned by *sayanim*, they had confidence in their power to create, select and control the images that Americans see, and their ability to put Americans in hypnotic trance by a "psy-opera" of unprecedented scale.

If our hypothesis is correct, then we should see, right after the 9/11 attacks, a conflict between two groups within the Bush administration: one group of classic Imperial strategists advocating the punitive invasion of Afghanistan and nothing else, and another group dominated by Zionists calling for preemptive wars on Iraq, Iran, Syria, and all regimes unfriendly to Israel. This is precisely what we witnessed. But before looking back at the way the crypto-Zionists managed to get their war on Iraq, a brief presentation of the two competing groups is in order.

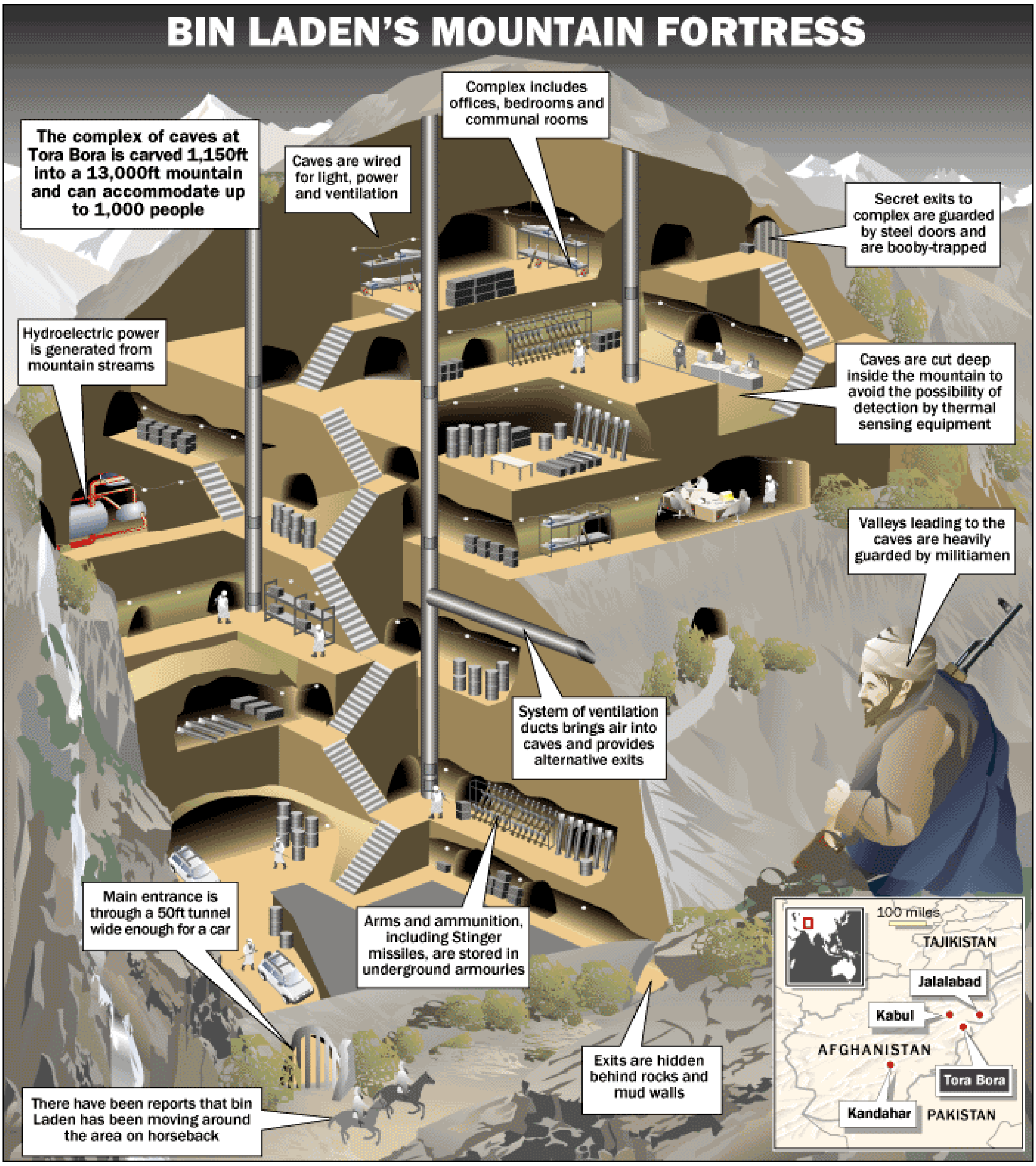
Anatomy of the Deep State

What we commonly call the Deep State may have always existed within the United States, but it became a more dominant reality since the National Security Act signed by Truman in 1947, with the creation of the National Security Council, the CIA, and other institutions. Historically, we can say on first approximation that the Deep State is the unelected and semi-secret government of the Empire, under the control of globalist interests. It has its own ideology, which we may call American imperialism, rooted in an old sense of America's Manifest Destiny.

One of the oldest, most emblematic and most influential institution of this backstage imperialism is the Council on Foreign Relation. CFR members are internationalists who work through financial and political institutions. They represent the interests of international bankers and investors, who founded the CFR. Although there is no strict uniformity of view among CFR members, it can be said that the CFR is not, historically, pro-Israel. Still today, Israel's violation of international laws is a subject of criticism in many articles published in the CFR's magazine, *Foreign Affairs*. Continued friendship with the Saudi dynasty is also, to this day, the preferred policy of the CFR, as illustrated by this very report, *The Case for a New U.S.-Saudi Strategic Compact*.

One prominent member of the CFR in the last decades had been Zbigniew Brzezinski. As the title of his best-selling book *The Grand Chessboard* indicates, Brzezinski was a strategist in the old British tradition of the Great Game, which aims at preventing the unification of Eurasia under Russian leadership. As Carter's National Security Advisor, Brzezinski instigated the destabilization of the secular and pro-Soviet Afghan regime by financing and arming the Mujahideen. In 2001, he had an interest in cleaning up the mess that he had created there. Let us here point out that Brzezinski had, as early as 1997, in reference to the need for public support in imperialistic wars, pointed to the importance of the “shock effect of the Japanese attack on Pearl Harbor” in the past.[11] That was three years before PNAC expressed the need for “some catastrophic and catalyzing event — like a new Pearl Harbor” in their report *Rebuilding America’s Defenses.* That is a significant detail in support of the hypothesis that PNACers essentially seized and hijacked the Brezinskians’ rhetoric and scheme.

At stake in Afghanistan was the project of an oil pipeline funded by UNOCAL (Union Oil of California). As documented by French experts Jean-Charles Brisard and Guillaume Dasquié in *Forbidden Truth: U.S.-Taliban Secret Oil Diplomacy and the Failed Hunt for Bin Laden* (2002), in the early months of 2001, the Bush administration was still negotiating with Kabul, but in July, negotiators lost confidence in the ability of the Taliban to stabilize the country. Their overthrow was planned, together with the pretext for it, including elaborate drawings of Bin Laden’s cave in Tora Bora.[12] The fact that the operation is set in motion less than a month after the 9/11 attacks proves that it was planned in advance (see Nafeez Ahmed, *The War on Freedom,* 2001). There were, of course, other criminal elements pushing for the restoration of the Opium trade in Afghanistan, which they got.



BIN LADEN'S MOUNTAIN FORTRESS

The complex of caves at Tora Bora is carved 1,150ft into a 13,000ft mountain and can accommodate up to 1,000 people

Caves are wired for light, power and ventilation

Complex includes offices, bedrooms and communal rooms

Secret exits to complex are guarded by steel doors and are booby-trapped

Hydroelectric power is generated from mountain streams

Caves are cut deep inside the mountain to avoid the possibility of detection by thermal sensing equipment

Valleys leading to the caves are heavily guarded by militiamen

System of ventilation ducts brings air into caves and provides alternative exits

Main entrance is through a 50ft tunnel wide enough for a car

Arms and ammunition, including Stinger missiles, are stored in underground armouries

Exits are hidden behind rocks and mud walls

There have been reports that bin Laden has been moving around the area on horseback

Besides overthrowing the Taliban, American imperialists shared with their Saudi friends an interest in getting rid of Osama bin Laden, whose declared goal was to free Saudi Arabia from American bases and tutelage, and to bring an end to the corrupt Saudi monarchy (as stated in his 1996 *Declaration of War Against the Americans Occupying the Land of the Two Holy Places*). George H.W. Bush, a much honored CFR director, was a notorious business friend of the Saudis. As head of the CIA under Ford, he had favored ties with the Saudi dynasty rather than the Mossad, and as president, together with his Secretary of State James Baker, he arm-twisted Israel to the Madrid Conference in November 1991.

Israel is, of course, the great rival of Saudi Arabia for the position of best friend of the U.S. American Zionists have been working hard to undermine U.S.-Saudi ties. Moreover, unlike imperialist Great Gamers like Brzezinski, they were not interested in the conquest of Afghanistan — although they know how to take advantage of any war. What they want is to draw the U.S. into proxy wars against their enemies. Their first priority is the overthrow of Saddam Hussein and the destruction of the Iraqi State.

In order to progressively take control of U.S. foreign and military policy, the neocons pursued two strategies: they sought to gain the high ground and the dominant voice over all American Jewish institutions, with think-tanks like the Jewish Institute for National Security Affairs (JINSA); and they sought to dictate U.S. imperial military strategy, with think-tanks like the Project for a New American Century (PNAC), posturing as believers in America’s world-saving mission.

Although CFR imperialists traditionally favor working through international institutions such as the United Nations, PNAC crypto-Zionists promoted a unilateralist approach, targeting specially Israel’s enemies. Although they failed to force president Bush Senior into taking over Iraq in 1991, they kept pushing for it (David Wurmser, *Tyranny’s Ally: America’s Failure to Defeat Saddam Hussein,* 1999).

Progressively, they succeeded in becoming a major force within the Deep State itself, to the point that today, it could almost be said that Israel is America’s Deep State. But it was not quite so in the immediate aftermath of 9/11.

Two options after 9/11

After 9/11, Colin Powell, a member of the Council on Foreign Relations for thirty-five years (and board member from 2006 to 2016), announced a limited operation in Afghanistan. Brzezinski was in the same line of thinking. So was the Bush clan. But Bush Jr. doesn’t count; he was under the spell of those that his father used to call “the crazies”. While he was reading *My Pet Goat,* his vice-president was running operations from the White House bunker (the PEOC), under the guidance of his crypto-Zionist assistant Lewis “Scooter” Libby.

This is the appropriate place to answer a legitimate objection to the theory of the double-crossed conspiracy: Since the attacks on the Twin Towers preceded the attack on the Pentagon, why didn't the Pentagon abort its own operation in the meantime? Answer: Because those who had the authority to abort the Pentagon false-flag attack were Cheney and Rumsfeld. Rumsfeld's whereabouts at the time is unclear — he seems to have made himself unavailable —, but the testimony of the Secretary of Transportation Norman Mineta, who was with Cheney at the PEOC, tends to indicate that Cheney had the authority to abort the operation but refused to do it. Mineta declared before the 9/11 Commission, on the 23rd of May, 2003:

> "During the time that the airplane was coming in to the Pentagon, there was a young man who would come in and say to the Vice-President, 'The plane is 50 miles out.' 'The plane is 30 miles out.' And when it got down to 'the plane is 10 miles out,' the young man also said to the Vice-President, 'Do the orders still stand?' And the Vice-President turned and whipped his neck around and said, 'Of course the orders still stand. Have you heard anything to the contrary?'"[13]

Despite what 9/11 Commission vice chairman Lee Hamilton implies in his questions, Mineta's answers suggest that Cheney's order was a stand-down order not to shoot the "plane" coming towards the Pentagon.

Rumsfeld and Cheney have been mercenaries for the Neocons ever since they entered Ford's administration and introduced Richard Perle's protégés Paul Wolfowitz and Richard Pipes through the backdoor. This also explains why, a mere five hours after the attacks, Rumsfeld asked his team in the National Military Command Center to provide "all and any information" linking the attacks to Iraq: "Best info fast. Judge whether good enough hit Saddam Hussein at same time. Not only UBL [Usama bin Laden]. Go massive. Sweep it all up. Things related and not" (according to notes obtained by David Martin, correspondent on the National Security Council for CBS News).[14]

On September 19th and 20th, Richard Perle's Defense Policy Board met with Paul Wolfowitz and Bernard Lewis,[15] but without Colin Powell and Condoleezza Rice. They prepared a letter to the President, in PNAC letterhead, to remind him of his historic mission: "even if evidence does not link Iraq directly to the attack, any strategy aiming at the eradication of terrorism and its sponsors must include a determined effort to remove Saddam Hussein from power in Iraq. Failure to undertake such an effort will constitute an early and perhaps decisive surrender in the war on international terrorism."[16] Perle would continue to claim against all evidence that Mohamed Atta, the alleged ringleader of the 9/11 terrorists, "met Saddam Hussein in Baghdad prior to September 11. We have proofs of that."[17]

The rumors of a link between Saddam and Al-Qaeda were finally abandoned in favor of the no less fictional threat posed by Saddam's "weapons of mass destruction," with an emphasis on biological weapons. Just a week after September 11, Richard Perle told *CNN* that the next terror attack is likely to involve "chemical or biological weapons." And it did: on September 18th and October 9th, four letters contaminated with anthrax were mailed to journalists and senators (curiously, two senators opposed to the USA PATRIOT Act, Tom Daschle and Patrick Leahy), causing 22 deaths. The letters were written in such a way as to clearly identify the author as fanatic Muslim: "You can not stop us. We have this anthrax. You die now. Are you afraid? Death to America. Death to Israel. Allah is great."

Prior to the sending of the letters, the FBI received an anonymous letter accusing Professor Ayaad Assaad, an American of Egyptian origin, of being a bio-terrorist. It was determined that the strains of anthrax came from the military laboratory in Utah where Assaad worked. The FBI found Assad innocent. It was later revealed in the *Hartford Courant* that in 1992 surveillance cameras had captured Lieutenant Colonel Philip Zack entering the laboratory's storage location illegally, and that, in the same period, pathogens had disappeared from the center. Zack had been discharged from the laboratory after a complaint by Assad for receiving a racist letter co-signed by Zack.[18] The FBI paid no attention to this revelation, having probably been warned by their boss Michael Chertoff to leave the *sayanim* alone.

The anthrax attacks came handy to give credibility to the threat of Saddam's WMD. Cheney and Rumsfeld circumvented CIA director George Tenet, who knew that Saddam was no longer in possession of such weapons, and renewed their winning "Team B" strategy from the 70s, essentially overtaking the CIA with a parallel structure set up to produce the alarmist report they needed: the Office of Special Plans (OSP). Nicknamed "the Cabal," the OSP was controlled by neocons William Luti, Abram Shulsky, Douglas Feith and Paul Wolfowitz.

In September 2002, dummy Bush Jr. signed the *National Security Strategy report* (*NSS* 2002), which defined what would be called the "Bush doctrine" — despite being an update to the 1992 "Wolfowitz doctrine" of preemptive wars. On October 7, he read on his teleprompter that, “Saddam Hussein is a homicidal dictator who is addicted to weapons of mass destruction,” who could at any time “provide a biological or chemical weapon to a terrorist group or individual terrorists.”

Colin Powell found himself pressured by those he called the “separate little government” composed of “Wolfowitz, Libby, Feith, and Feith’s ‘Gestapo Office’.”[20] On February 5, 2003, he declared to the General Assembly of the United Nations, “there can be no doubt that Saddam Hussein has biological weapons and the capability to rapidly produce more, many more. And he has the ability to dispense these lethal poisons and diseases in ways that can cause massive death and destruction.”[21] After leaving his post in 2004, he called this speech “a blot on my record,” adding, “and there is nothing I can do to change that blot.”[22] I find these words revealing. We would expect him to think first of the unspeakable suffering inflicted on the Iraqi people because of him, but what is on his mind is “a blot on his record,” and the possibility of editing it out. Such a man is easy to buy or blackmail. His “record” (in Vietnam) is in the hands of Jewish medias anyway, who, from one day to the next, can turn his public image from war hero to war criminal.

It is no longer a matter of debate that the Iraq war was primarily an Israeli job (John Mearsheimer and Stephen Walt, *The Israel Lobby and U.S. Foreign Policy,* 2007). The CFR (which I mention here as representative of the American imperialist school) remained overwhelmingly critical of the Iraq war, wishing that the Neocons’ ideas “lie buried in the sand of Iraq” forever. But they had lost control of American foreign policy, and have not regained it since. As for Brzezinski, he denounced before the Senate “a historical, strategic and moral calamity … driven by Manichean impulses and imperial hubris” (February 2007).

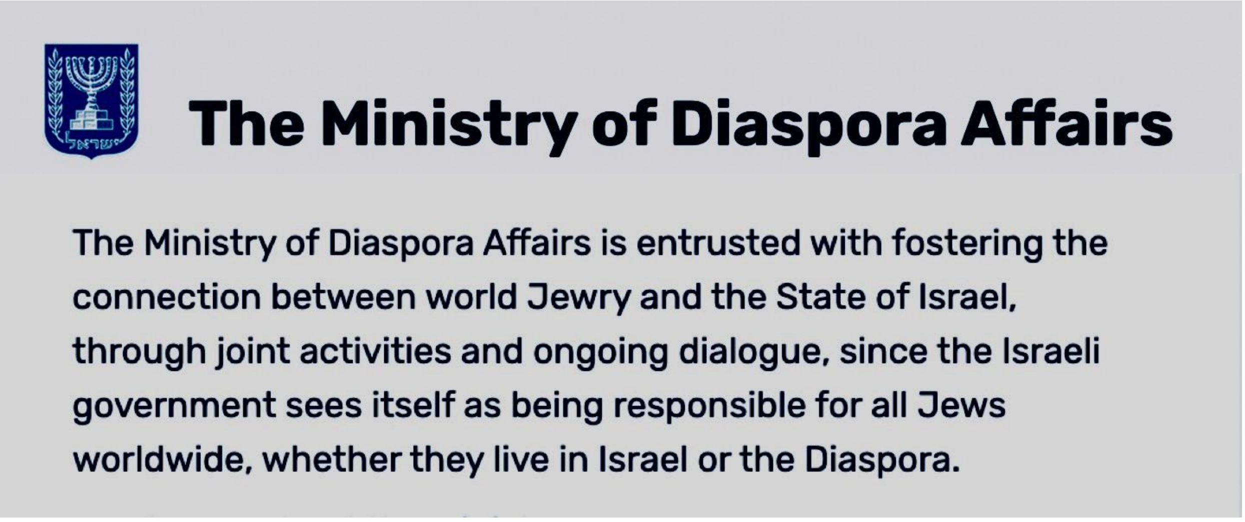
Subscribe to New Columns

Nowhere is the divergence of goals between the CFR Imperialists and the PNAC crypto-Zionists more evident than in their approach to Saudi Arabia, America’s strategic ally in the Middle East since Roosevelt’s Quincy Pact. Weeks after the attacks of September 11th, David Wurmser both a PNAC member and a co-author of the 1996 *Clean Break* report to Netanyahu, opened the hostilities in the *Weekly Standard* with an article titled “The Saudi Connection,” claiming that the royal family was behind the attack.[23] Then in December 2002 news outlet started mentioning the 28 redacted pages of the “Joint Inquiry into Intelligence Community Activities before and after the Terrorist Attacks of September 11, 2001” conducted by the Senate and House Select Committees on Intelligence. These pages, finally disclosed in 2016, pretended to show that some of the hijackers, 15 of them Saudi citizens, received financial and logistical support from individuals linked to the Saudi government. Needless to say, since no Saudi hijacked any plane on 9/11, this report is as bogus as the whole 9/11 Commission report. But on that fabricated basis, Richard Perle and David Frum argued in their book *An End to Evil: How to Win the War on Terror* (2003), that “the Saudis qualify for their own membership in the axis of evil,” and implore President Bush to “tell the truth about Saudi Arabia,” namely that the Saudi princes finance Al-Qaeda.[24] Senator Bob Graham was the most active on mainstream channels accusing Bush to have covered the Saudi involvement in 9/11 because of “the special personal friendship between the [Saudi] royal family and the highest levels of our national government [meaning the President].”[25] Along this line of argument, you now have books like *The Stealth Saudi Arabian Takeover of America*.

Intelligence Matters
The CIA, the FBI, Saudi Arabia, and the Failure of America's War on Terror
WITH A NEW PREFACE AND POSTSCRIPT
SENATOR BOB GRAHAM
WITH JEFF NUSSBAUM
MORE FOR ISRAEL
יותר לישראל

Conclusion: the collapse of the twin lies

My model is too simple, I know. In reality, the dividing line between Imperialists and Zionists is blurry. Take Henry Kissinger, for example, a pillar of the CFR since 1956, who served as a member of its Board of Directors from 1977 to 1981. It is hard to distinguish in him the Imperialist and the Zionist. But the fact is that, until the 1970s, most American Big Jews like him were not unconditionally supportive of Israel. Their conversion began in 1967, on the condition that Israeli leaders recognize their crucial role and stop catechizing them into emigrating. On this new understanding of "what is good for the Jews", Israel and the Diaspora reunited like a school of fish, giving birth to what J.J. Goldberg called "the new Jews" in America (*Jewish Power,* 1997). It is the mission of the Israeli Ministry of Diaspora Affairs to maintain this covenant — and Israel's pool of *sayanim.*



The Ministry of Diaspora Affairs

The Ministry of Diaspora Affairs is entrusted with fostering the connection between world Jewry and the State of Israel, through joint activities and ongoing dialogue, since the Israeli government sees itself as being responsible for all Jews worldwide, whether they live in Israel or the Diaspora.

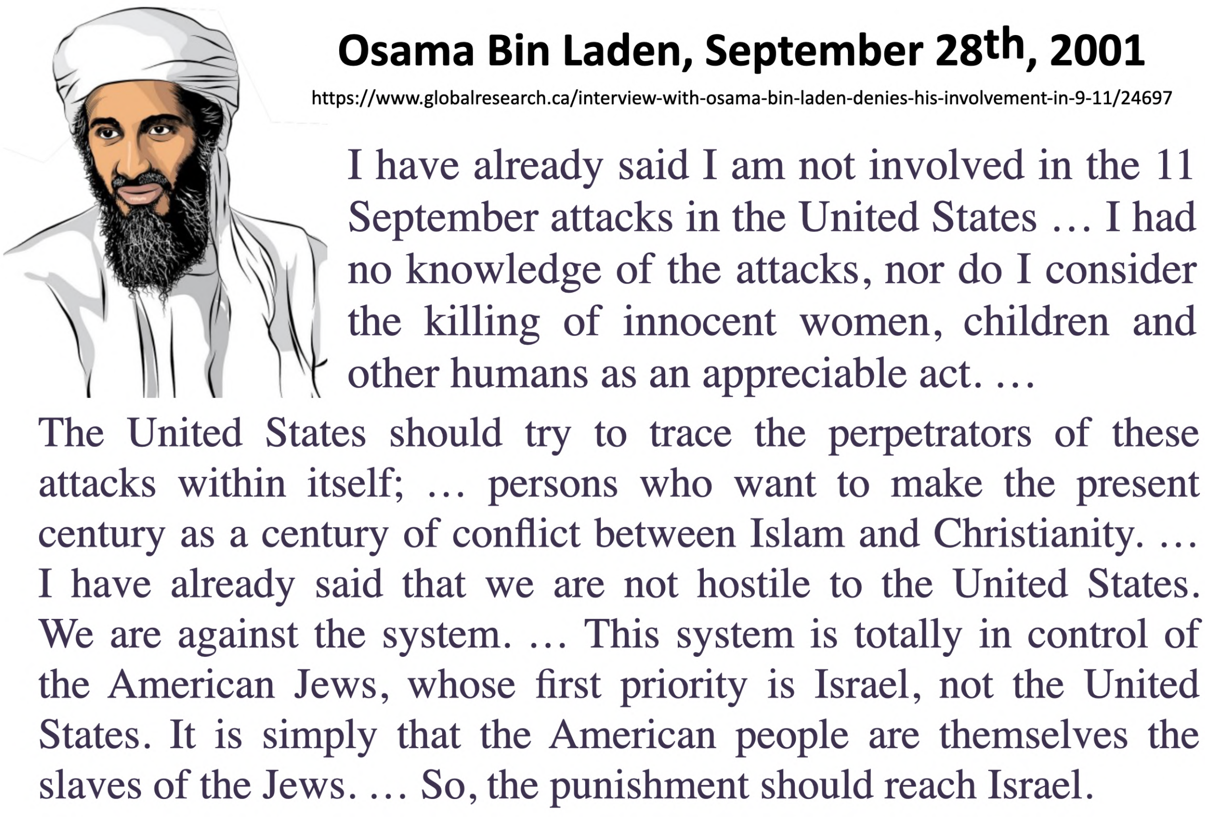
Kissinger, like so many others, followed the trend, and after 9/11 aligned himself with the neocons, as did his protégé L. Paul Bremer. On February 13, 2002, Kissinger suggested that, after the success of their mission in Afghanistan, the U.S. should keep the momentum by invading Iraq ("because Afghanistan was not enough," he later explained).

My attempt to distinguish between two operations within 9/11 may also be simplistic, especially since the Pentagon was heavily infiltrated by the most ardent secret Zionists. Yet I think it has its value as a working hypothesis, at least in bridging the gap between the "inside-jobbers" and the "Israeli-jobbers" among 9/11 truthers. The Pentagon attack appears to have been planned in Washington, while the WTC attacks were planned in Tel Aviv and New York. The Pentagon fakery was an inside job, but the Twin Towers "psy-opera" was an Israeli job. Since the attack on the Twin Towers came to define 9/11 in public consciousness, we can say that Israel did 9/11, but we must keep in mind that they could only do it with impunity by plugging into a Pentagon operation of smaller scope. The U.S. National Security State did part of 9/11, but that was the smallest part — just big enough for being blackmailed into submission to Israel's agenda.

That is why "9/11 was an inside job" is not just a half-truth; it is a lie by omission. 9/11 truthers who keep chanting this mantra and bringing up Operation Northwood instead of the USS Liberty, are fundamentally misleading Americans and providing cover for the real rogue State of the Middle East. I am not including in this critic 9/11 engineers, architects, pilots and so on who expose the technical impossibilities of the official conspiracy theory and demand a new investigation, without claiming to know who did 9/11. I am talking of those who point the finger exclusively to the Bush administration, without even hinting at the Neocons' foreign loyalty. I can understand the logic of feeding Americans the truth one bit at a time, but what is the point of serving them the same overchewed bit for 21 years? Why continue to focus on the "inside job" angle, when the larger picture makes so much more sense?

Now, it is good strategy for enemy countries of the American NATO Empire to start calling 9/11 an "inside job" in their information warfare, as Russia, China, Iran and others will increasingly do. A year ago, for example, Russia's state-owned news agency RIA Novosti published a 9/11 analysis by its star journalist Viktoria Nikiforova, titled "The U.S. refuses to reveal the secret of 9/11" (translation here) and including the following: "Experts at the University of Alaska at Fairbanks calculated that the fire could not have led to the collapse of the third skyscraper, which is surprisingly rarely mentioned by the mainstream media." We can expect more of the same this month. But Americans are in a totally different position: if they care for their future, they have to start naming their real enemy. Naming the Neocons for what they really are is a good start. When speaking to Jewish audiences, their mentor Leo Strauss expressed no concern for the U.S. other than what it can do to further the Jews' global destiny, for, he said, "since a very, very early time the main theme of my reflections has been what is called the 'Jewish question'" (see my article "9/11 was a Straussian Coup"). Strauss did not intend this lecture to be published, but it is. Why then do most 9/11 truthers continue to rely on books with titles such as *Leo Strauss and the Politics of American Empire*, or *Leo Strauss and the American Right,* or *Leo Strauss and Anglo-American Democracy*? Let us say it again and again: the Straussian Neocons are crypto-Zionist traitors who did 9/11 to drag America into proxy wars for Israel.

Let’s be honest: those who refuse to discuss, or even think about Israel’s involvement in 9/11, do it for the same reason that most people refrain from blaming Israel, no matter how many crimes Israel commits. Some things haven’t changed for two thousand years: “no one spoke about him openly, for fear of the Jews” (Gospel of John 7:13). Fear of the Jews is legitimate, but should not be confused with love of the truth. Fear of the Jews, remember, is the happy ending of the Book of Esther, after the Jews of Persia preemptively slaughtered their enemies (under the “rise and kill first” principle): “there was joy and gladness among the Jews, with feasting and holiday-making. Of the country’s population many became Jews, since now the Jews were feared” (8:17). Every year Jews celebrate this joyful bloodbath by the feast of Purim. And as Kevin Barrett has noted, “Purim exalts and commemorates an ancient operation very much like 9/11. It glorifies the deceptions of Esther, who concealed her Jewish identity to seduce the King of Persia, then slyly tricked him into slaughtering 75,000 people deemed ‘enemies of the Jews.’” That is the deeper truth of 9/11: like Zionism itself, 9/11 is biblical.
I will leave the last word to the first 9/11 Truther:[26]



Osama Bin Laden, September 28th, 2001

https://www.globalresearch.ca/interview-with-osama-bin-laden-denies-his-involvement-in-9-11/24697

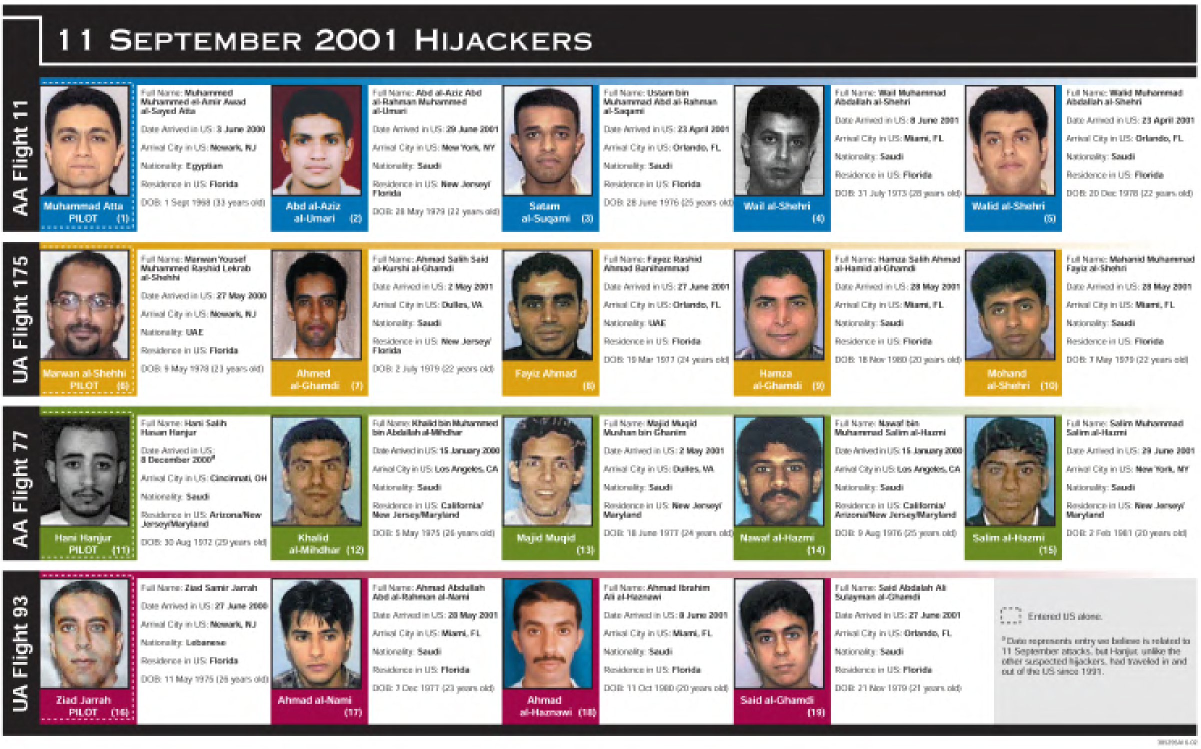
I have already said I am not involved in the 11 September attacks in the United States … I had no knowledge of the attacks, nor do I consider the killing of innocent women, children and other humans as an appreciable act. … The United States should try to trace the perpetrators of these attacks within itself; … persons who want to make the present century as a century of conflict between Islam and Christianity. … I have already said that we are not hostile to the United States. We are against the system. … This system is totally in control of the American Jews, whose first priority is Israel, not the United States. It is simply that the American people are themselves the slaves of the Jews. … So, the punishment should reach Israel.

Addendum

Here is an additional piece of evidence of the double-cross scenario. In the summer of 2001, the Drug Enforcement Agency issued a report that was revealed to the public by *Intelligence Online* magazine in March 2002. According to this report, 140 Israeli spies, aged 20 to 30, had been arrested between March 2001 and September 11th. According to the D.E.A. report, “the Hollywood, Florida area seems to be a central point for these individuals.” More than 30 of the 140 Israeli spies identified prior to 9/11 resided in or near

Hollywood, Florida. By an incredible coincidence, this geographic area is also where 14 of the 19 alleged Islamist hijackers had congregated. This was first pointed out by Justin Raimondo in *The Terror Enigma: 9/11 and the Israeli Connection* (iUniversal, 2003, p. 3). The names of the hijackers and their residence at the time can be checked on this FBI page: https://archives.fbi.gov/archives/news/pressrel/press-releases/fbi-announces-list-of-19-hijackers

Now here is an even more astonishing coincidence: it turns out that the only hijackers who were not part of those residing close to the Israeli spy ring were those of AA77, the Pentagon plane. That is as clear an indication as we can get that the complete list of hijackers had two different origins: the identities of the 14 "hijackers" of AA11, UA175, and UA93 were gathered in advance by Israelis living in the Hollywood, Florida, area. They were added to the list already prepared by the Pentagon plotters, that included only the 5 hijackers of AA77.



11 SEPTEMBER 2001 HIJACKERS

AA Flight 11

Muhammad Atta PILOT (1)
Full Name: Muhammed Muhammed al-Amir Awad al-Sayed Atta
Date Arrived in US: 3 June 2000
Arrival City in US: Newark, NJ
Nationality: Egyptian
Residence in US: Florida
DOB: 1 Sept 1968 (33 years old)

Abd al-Aziz al-Umari (2)
Full Name: Abd al-Aziz Abd al-Rahman Muhammed al-Umari
Date Arrived in US: 29 June 2001
Arrival City in US: New York, NY
Nationality: Saudi
Residence in US: New Jersey/ Florida
DOB: 28 May 1979 (22 years old)

Satam al-Suqami (3)
Full Name: Ustam bin Muhammad Abd al-Rahman al-Saqami
Date Arrived in US: 23 April 2001
Arrival City in US: Orlando, FL
Nationality: Saudi
Residence in US: Florida
DOB: 28 June 1976 (25 years old)

Wail al-Shehri (4)
Full Name: Wail Muhammad Abdallah al-Shehri
Date Arrived in US: 8 June 2001
Arrival City in US: Miami, FL
Nationality: Saudi
Residence in US: Florida
DOB: 31 July 1973 (28 years old)

Walid al-Shehri (5)
Full Name: Walid Muhammad Abdallah al-Shehri
Date Arrived in US: 23 April 2001
Arrival City in US: Orlando, FL
Nationality: Saudi
Residence in US: Florida
DOB: 20 Dec 1978 (22 years old)

UA Flight 175

Marwan al-Shehhi PILOT (6)
Full Name: Marwan Yousef Muhammed Rashid Lekrab al-Shehhi
Date Arrived in US: 27 May 2000
Arrival City in US: Newark, NJ
Nationality: UAE
Residence in US: Florida
DOB: 9 May 1978 (23 years old)

Ahmed al-Ghamdi (7)
Full Name: Ahmad Salih Said al-Kurshi al-Ghamdi
Date Arrived in US: 2 May 2001
Arrival City in US: Dulles, VA
Nationality: Saudi
Residence in US: New Jersey/ Florida
DOB: 2 July 1979 (22 years old)

Fayiz Ahmad (8)
Full Name: Fayez Rashid Ahmad Banihammad
Date Arrived in US: 27 June 2001
Arrival City in US: Orlando, FL
Nationality: UAE
Residence in US: Florida
DOB: 19 Mar 1977 (24 years old)

Hamza al-Ghamdi (9)
Full Name: Hamza Salih Ahmad al-Hamid al-Ghamdi
Date Arrived in US: 28 May 2001
Arrival City in US: Miami, FL
Nationality: Saudi
Residence in US: Florida
DOB: 18 Nov 1980 (20 years old)

Mohand al-Shehri (10)
Full Name: Mohanid Muhammad Fayiz al-Shehri
Date Arrived in US: 28 May 2001
Arrival City in US: Miami, FL
Nationality: Saudi
Residence in US: Florida
DOB: 7 May 1979 (22 years old)

AA Flight 77

Hani Hanjur PILOT (11)
Full Name: Hani Salih Hasan Hanjur
Date Arrived in US: 8 December 2000ª
Arrival City in US: Cincinnati, OH
Nationality: Saudi
Residence in US: Arizona/New Jersey/Maryland
DOB: 30 Aug 1972 (29 years old)

Khalid al-Mihdhar (12)
Full Name: Khalid bin Muhammed bin Abdallah al-Mihdhar
Date Arrived in US: 15 January 2000
Arrival City in US: Los Angeles, CA
Nationality: Saudi
Residence in US: California/ New Jersey/Maryland
DOB: 5 May 1975 (26 years old)

Majid Muqid (13)
Full Name: Majid Muqid Mushan bin Ghanim
Date Arrived in US: 2 May 2001
Arrival City in US: Dulles, VA
Nationality: Saudi
Residence in US: New Jersey/ Maryland
DOB: 18 June 1977 (24 years old)

Nawaf al-Hazmi (14)
Full Name: Nawaf bin Muhammad Salim al-Hazmi
Date Arrived in US: 15 January 2000
Arrival City in US: Los Angeles, CA
Nationality: Saudi
Residence in US: California/ Arizona/New Jersey/Maryland
DOB: 9 Aug 1976 (25 years old)

Salim al-Hazmi (15)
Full Name: Salim Muhammad Salim al-Hazmi
Date Arrived in US: 29 June 2001
Arrival City in US: New York, NY
Nationality: Saudi
Residence in US: New Jersey/ Maryland
DOB: 2 Feb 1981 (20 years old)

UA Flight 93

Ziad Jarrah PILOT (16)
Full Name: Ziad Samir Jarrah
Date Arrived in US: 27 June 2000
Arrival City in US: Newark, NJ
Nationality: Lebanese
Residence in US: Florida
DOB: 11 May 1975 (26 years old)

Ahmad al-Nami (17)
Full Name: Ahmad Abdallah Abd al-Rahman al-Nami
Date Arrived in US: 28 May 2001
Arrival City in US: Miami, FL
Nationality: Saudi
Residence in US: Florida
DOB: 7 Dec 1977 (23 years old)

Ahmad al-Haznawi (18)
Full Name: Ahmad Ibrahim Ali al-Haznawi
Date Arrived in US: 8 June 2001
Arrival City in US: Miami, FL
Nationality: Saudi
Residence in US: Florida
DOB: 11 Oct 1980 (20 years old)

Said al-Ghamdi (19)
Full Name: Said Abdalah Ali Sulayman al-Ghamdi
Date Arrived in US: 27 June 2001
Arrival City in US: Orlando, FL
Nationality: Saudi
Residence in US: Florida
DOB: 21 Nov 1979 (21 years old)

⬚ Entered US alone.

ªData represents entry we believe is related to 11 September attacks, but Hanjur, unlike the other suspected hijackers, had traveled in and out of the US since 1991.

385295AI 6-02

Notes

[1] Rowan Scarborough, "U.S. troops would enforce peace Under Army study", *The Washington Times,* Sept 10, 2001, www.washingtontimes.com/news/2001/sep/10/20010910-025319-6906r/

[2] Michael Collins Piper, *False Flag: Template for Terror,* American Free Press, 2013, pp. 86-87.

[3] Michael Collins Piper, *False Flag, op. cit.,* p. 17.

[4] David Shipler, "Terrorist Plots, Hatched by the F.B.I.", *New York Times, Sunday Review*, April 28, 2012, www.nytimes.com/2012/04/29/opinion/sunday/terrorist-plots-helped-along-by-the-fbi.html?_r=2&. See also Abby Goodnough, "Man is Held in a Plan to

Bomb Washington”, *New York Times,* September 28, 2001, www.nytimes.com/2011/09/29/us/massachusetts-man-accused-of-plotting-to-bomb-washington.html?_r=1&pagewanted=all

[5] www.lefigaro.fr/flash-actu/2012/03/30/97001-20120330FILWWW00344-toulouse-la-france-traumatisee-sarkozy.php

[6] Nick Kollerstrom, *Who did 9/11,* New Alchemy Press, 2021, p. 2.

[7] Sara Leibovich-Dar, “Up in Smoke,” *Haaretz*, November 21, 2001, www.haaretz.com/2001-11-21/ty-article/up-in-smoke/0000017f-dc11-d856-a37f-fdd16fb20000

[8] Transcript on transcripts.cnn.com/show/gb/date/2006-11-23/segment/01

[9] Stephanie Armour, “Firms realize workplaces will never be the same”, *USA Today*, September 17, 2001, usatoday30.usatoday.com/money/general/2001-09-17-workplace-changes.htm

[10] The link between UA93 and Israel would include evidence suggesting that alleged pilot hijacker Ziad Jarrah was a Deep Cover Operative for Israel, as explained here: israeli-connections-to-911.com/2015/09/06/part-3-8/

[11] “[The American public] supported America’s engagement to World War II largely because of the shock effect of the Japanese attack on Pearl Harbor” (Zbigniew Brzezinski, *The Grand Chessboard,* Basic Books, 1997, p. 24).

[12] As drawn by the London *Times* and certified by Donald Rumsfeld, who added on *Meet the Press* (NBC), December 2, 2001, “And there is not one of those, there are many of those.” Watch on YouTube, “Ben Laden’s Cave according to Rumsfeld,” www.youtube.com/watch?v=FGhGHxw0mSo Cave according to Rumsfeld”be, “sky Institute:

[13] Griffin, *9/11 Contradictions, op. cit.,* p. 22-30, filmed on YouTube, “Cheney gave Stand Down Order”: www.youtube.com/watch?v=QIM8Sui6-X0

[14] Julian Borger, “Blogger bares Rumsfeld’s post 9/11 orders”, *The Gardian,* February 24, 2006, www.guardian.co.uk/world/2006/feb/24/freedomofinformation.september11

[15] Bernard Lewis, *What Went Wrong? The Clash between Islam and Modernity in the Middle East,* Harper Perennial, 2003.

[16] Stephen Sniegoski, *The Transparent Cabal: The Neoconservative Agenda, War in the Middle East, and the National Interest of Israel,* Enigma Edition, 2008, p. 144.

[17] Gary Leupp, “Richard Perle’s Bombshell in Milan”, *Conterpunch,* September 10, 2002, www.counterpunch.org/2002/09/10/richard-perle-s-bombshell-in-milan/

[18] Lynne Tuohy and Jack Dolan, “Turmoil in a Perilous Place”, December 19, 2001, s3.amazonaws.com/911timeline/2001/hartfordcourant121901.html, and “Anthrax Missing From Army Lab,” January 20, 2002, www.ph.ucla.edu/EPI/bioter/anthraxmissingarmylab.html

[20] According to his biographer Karen DeYoung, as quoted by Sniegoski, *Transparent Cabal*, *op. cit.,* p. 183.

[21] Sniegoski, *Transparent Cabal*, *op. cit.,* p. 183.

[22] Steven Weisman, “Powell Calls His U.N. Speech a Lasting Blot on His Record”, *New York Times,* September 9, 2005, www.nytimes.com/2005/09/09/politics/09powell.html

[23] “The Saudi Connection: Osama bin Laden’s a lot closer to the Saudi royal family than you think,”

The Weekly Standard, October 29, 2001. This article is now unavailable on the Internet but is mentioned here: https://www.washingtonexaminer.com/weekly-standard/the-saudi-connection-15045#!

[24] Sniegoski, *Transparent Cabal*, *op. cit.,* p. 204.

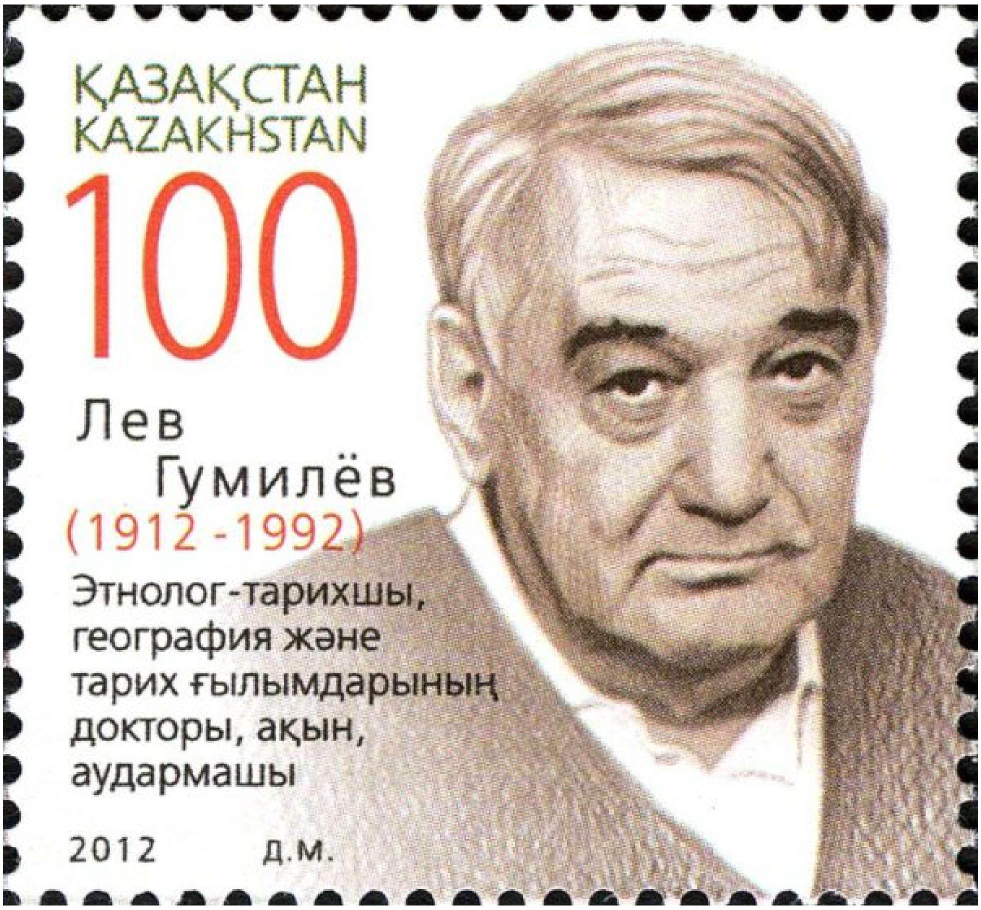
[25] Bob Graham, *Intelligence Matters: The CIA, the FBI, Saudi Arabia, and the Failure of America's War on Terror,* Random House, 2004; "Saudi Arabia: Friend or Foe?" *The Daily Beast,* July 11, 2011, www.thedailybeast.com/articles/2011/07/11/saudi-arabia-fried-or-foe-asks-senator-bob-graham.html

[26] Interview with the Pakistani newspaper *Daily Ummat*, translated by BBC World Monitoring Service, on www.globalresearch.ca/interview-with-osama-bin-laden-denies-his-involvement-in-9-11/24697 ; also in Webster Griffin Tarpley, *9/11 Synthetic Terror Made in USA,* Progressive Press, 2008, p. 136-8.

Lev Gumilev and the Khazar Chimera, by Laurent Guyénot

UR unz.com/article/lev-gumilev-and-the-khazar-chimera

Laurent Guyénot November 7, 2022

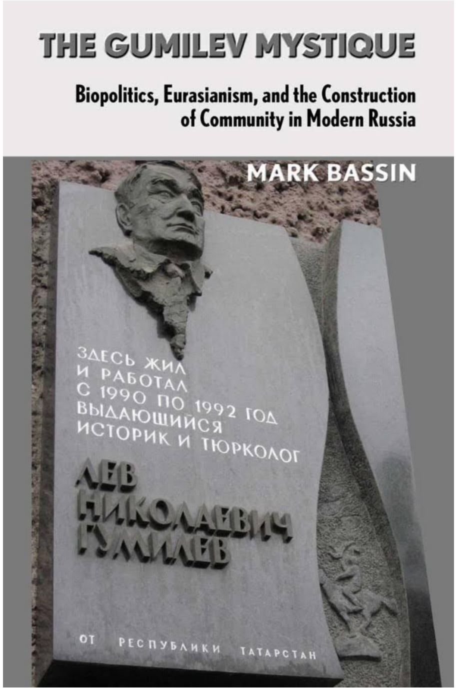

ҚАЗАҚСТАН
KAZAKHSTAN
100
Лев
Гумилёв
(1912 - 1992)
Этнолог-тарихшы, география және тарих ғылымдарының докторы, ақын, аудармашы
2012
Д.М.

Lev Gumilev

Lev Nikolaevich Gumilev (1912-1992) is a Russian historian, geographer and ethnologist who occupies an important place in the post-Soviet Russian cultural landscape. His positive reappraisal of the alliance between Russian Muscovy and the Tatar Golden Horde makes him the prime academic reference in the widening circle of Neo-Eurasianist intellectuals. Countless monuments, conferences, publications and doctoral theses are dedicated to him. Vladimir Putin mentioned him several times in public speeches, praising his "unique contribution to the development of national and world scientific thought." Gumilev's groundbreaking revisionism of the "Tatar yoke" is interesting in its own right. But what makes him all the more fascinating is that he also carries a solid reputation for anti-Semitism, as illustrated, for example, by chapter VI of the book *Russia Between East and West* (Brill, 2007), titled "Anti-Semitism In Eurasian Historiography: The Case Of Lev Gumilev," where the author claims that "the very edifice of Gumilev's theory promotes an anti-Semitic agenda." While Gumilev's depiction of some Jewish communities as "ethno-parasites" comparable to "pernicious bacterias" would earn him utter dishonor in the West —if his name were to become known—they do not seem to tarnish his fame in Russia and in Central Asia. There hardly seems to be any controversy about it.

For those two reasons—the significance of Gumilev's work in Eurasian geopolitics, and the lack of condemnation of his critic of Jewish parasitism in Russia—it seems interesting to get better acquainted with this remarkable figure. Unfortunately, I do not read Russian, and none of Gumilev's work is available in French, while only one of his books has been translated into English, *Searches for an Imaginary Kingdom: The Legend of the Kingdom of Prester John* (Cambridge University Press, 1989, available here). I am therefore relying mostly on one book by the American Jewish scholar Mark Bassin, *The Gumilev Mystique,* critical of him but nevertheless well informed, and, I assume, honest in his translations. A few articles by Bassin are also available on Internet.

Lev Gumilev is the son of two of Russia's greatest poets of the twentieth century, Nikolai Gumilev and Anna Akhmatova, both persecuted by Soviet authorities. His father was arrested and executed by the Bolsheviks as a counterrevolutionary in 1921. Lev spent himself thirteen years in Stalinist prisons and labor camps, and even after his return from banishment in 1956, remained under surveillance by the KGB until his retirement in the early 1980s.


THE GUMILEV MYSTIQUE
Biopolitics, Eurasianism, and the Construction of Community in Modern Russia
MARK BASSIN
ЗДЕСЬ ЖИЛ И РАБОТАЛ С 1990 ПО 1992 ГОД ВЫДАЮЩИЙСЯ ИСТОРИК И ТЮРКОЛОГ
ЛЕВ НИКОЛАЕВИЧ ГУМИЛЕВ
ОТ РЕСПУБЛИКИ ТАТАРСТАН

In 1962, he was appointed as a research associate on the faculty of Geography in Leningrad State University, and his ideas developed as part of a broader movement among Soviet ethnographers seeking new perspectives on the nature of ethnicity. His rise to celebrity began during Gorbachev's *perestroika* at the end of the 1980s, and since the collapse of the USSR it has continued to the present day. Russian nationalists and many members of today's ruling elite have embraced his work. With perhaps some exaggeration, Mark Bassin writes:

> His stature and reputation today are indeed immense, not only in Russia but across the former Soviet Union as well. Gumilev is freely compared to Herodotus and Karl Marx, Oswald Spengler and Albert Einstein, and his works have sold literally millions of copies. In bookstores they fill not shelves but entire bookcases. Since the 1990s, there have been at least half a dozen competing projects to publish his collected writings, and many books and dozens of graduate dissertations have been written about his life and work. One of his books has been adopted as a textbook for Russian high schools, and his ideas can be found littered throughout the curriculum. Organizations have been established dedicated exclusively to developing his legacy, the largest of which—the Lev Gumilev Center based in Moscow—has branches in St. Petersburg, Baku, and Bishkek, and continues to expand. There is a Lev Gumilev Street in the capital of the Kalmyk republic Elista, a large public monument to him in the center of Kazan, and his bust is prominently displayed in scientific institutes in Moscow, Ufa, Yakutsk, and elsewhere. In Kazakhstan, a major university in the capital Astana proudly bears his name. On the centenary of his birth in 2012 the Kazakh government reaffirmed its veneration of his memory by naming a mountain in the Altai range in the eastern part of the country "Gumilev Peak" and issuing a commemorative postage stamp in his honor. Gumilev's ideas are regularly invoked by leading politicians across the former Soviet Union, not least the Russian president Vladimir Vladimirovich Putin, who praises Gumilev's "extraordinary talents" and the "unique impact" that his ideas have had. Indeed, Putin makes very clear the Gumilevian inspiration behind a major foreign-policy initiative of his third term—the establishment of a "Eurasian Union" among the former Soviet states.

The Russian-Turkic Ethnic Fusion

Gumilev is mostly respected as an expert on the steppe tribes of inner Eurasia: the Scythians, the Xiongnu, the Huns, Turks, Khitai, Tanguts and Mongols. The most influential part of his work is about the relations that developed between the Russians and the steppe nomads, from Mongolia to Eastern Europe. This research is synthesized in his magnum opus, *Ancient Rus and the Great Steppe,* published three years before his death. Gumilev's principal interest was in the khaganate known as the Golden Horde, which in the thirteenth century invaded and conquered the lands of ancient Russia.
He interpreted the reign of national hero and Orthodox saint Alexander Nevsky as the most important example of interethnic complementarity between the Slavs and the Tatars. He underscored the presence and influence of Nestorian Christians among the latter, and the historical importance of Nevsky's friendship with the son of the great khan Batu. Their sworn "eternal brotherhood" formed an alliance "to halt the advance of the Germans, who wanted to reduce the remnants of the ancient Russian population to serfdom." For his part, Nevsky sent his own troops to help the Golden Horde fight the Alans and other nomadic groups. This alliance enabled ancient Rus′ to resist the encroachment of the forces of the West under papal mandate, and was the key to Muscovy's emergence as a great power. Ultimately, the interaction between Russo-Slavs and Tatar-Mongols must be viewed "not as the subjugation of Rus′ by the Golden Horde," as traditionally depicted by

the Westernized historiography elaborated under the Romanovs, but rather as an “ethnic symbiosis,” a union between two ethnies for their mutual benefit. Russia began its modern existence as a “Russian-Tatar country” and has remained so ever since.

Alexander Nevsky meets a Mongol ambassador in Sergei Eisenstein’s masterpiece (1938)

The value of this new interpretation of Russian identity in geopolitical diplomacy cannot be overestimated. It justifies, for one thing, Gumilev’s stardom in the Russian republic of Tatarstan. After Gumilev’s death in 1992, the government of Tatarstan sponsored a memorial at his gravesite in the Alexander Nevsky Monastery in St. Petersburg, and a memorial plaque on the apartment block where he last lived (photo on the book cover of Bassin’s *The Gumilev Mystique*). A large international conference on “The Ideas of Eurasianism in the Scientific Legacy of Lev Nikolaevich Gumilev” was held in 2004 in the capital of Tatarstan (Kazan). The following year, on the occasion of the thousand-year anniversary of the city, a statue of Gumilev was erected, bearing the inscription of his memorable declaration: “I am a Russian who has spent his entire life defending Tatars against insults.” Vladimir Putin attended the unveiling of the monument together with Tatar president Mintimer Shaimiev. Shaimiev’s successor, Rustam Minnikhanov, confirmed the “enormous respect and deep gratitude” of the Tatar people to Gumilev’s memory.

Gumilev is equally honored as a great benefactor in Kazakhstan, a former Soviet Republic that became independent in 1991. Kazakh president Nursultan Nazarbaev (1990-2019), the first post-Soviet leader to call for the creation of a “Eurasian Union,” inaugurated in 1996 the Lev-Gumilev Eurasian National University in his new capital city of Astana. In October 2000 Putin traveled to Astana to sign a convention establishing a Eurasian Economic Community, and a few years later, speaking at the Lev-Gumilev University, called attention to the importance of Gumilev for this Eurasianism project. Gumilev, he said, had made a “brilliant contribution not only to the development of historical thinking but also to the affirmation of the ideas of commonality through the ages and the interrelatedness of the peoples who settled the massive spaces of Eurasia, from the Baltic to the Carpathians and the Pacific Ocean.” In 2012 Vladimir Putin gave his public endorsement to Nazarbaev’s project, and in January 2015 the Eurasian Economic Union came into existence.

Vladimir Putin meets Nursultan Nazarbaev

Although I have not found any information regarding public interest for Gumilev in Turkey, it is obvious that his assertion of the common ethnic bond between Turks and Russians is also potentially significant for future relations between Turkey and Russia, two empires which have often been at war in the nineteenth century, for the benefit of the British empire which used the former to “contain” the second. Israel Shamir has made this point in a magnificent article titled “Ottoman Empire, Please Come Back!”, dated August 29, 2005. Quoting Gumilev’s word that “Russia is unbeatable in its union with the brave Turks,” Shamir wished that Moscow and Constantinople—now Istanbul—those two heirs to the glory of Byzantium, would join in a new great civilization capable of resisting the pernicious influence of the West. He mentions that:

> In a recent book, *The Eurasian Symphony* by St Petersburg writer van Zaichik, an alternative history of our [Eastern] part of the world is proposed. What would have happened if the Turkic Golden Horde’s enlightened ruler Sartak Khan, a friend of St Alexander Nevsky, had survived an assassination attempt and, as a consequence, the Russians and the Turks had remained in one prosperous state? Van Zaichik calls this resulting empire ‘Ordus’, an amalgam of Horde and Rus, embracing the bulk of the Eurasian landmass. Ordus is a land where modernity has incorporated tradition and religion; the family has remained intact; and even though there are wealthy men, the unbridled pursuit of wealth is frowned upon.

This vision of a new Russia reunited with Turkey owes much to Gumilev. But it has a long prior history in Russian geopolitical philosophy. Gumilev's reappraisal of the "Tatar yoke" as a positive ethnic and civilizational bond expounded on the writings of earlier Russian historians such as Nikolay Karamzin (1766-1826) who, in one chapter of his 12-volume *History of the Russian State,* underscored the positive outcomes of the Turko-Mongol rule. Constantin Leontiev (1831-1891), a major pioneer of Eurasianism, also contributed greatly to raising awareness of Russia's Asian history and destiny. Fyodor Dostoyevsky (1822-1881) himself became a prophet of Eurasianism at the height of his fame and the end of his life. I found in one of his latest entry in his *Writer's Diary* an interesting comparison between what America has meant for Europeans, and what Asia should now mean for Russians: "to us Asia is like the then undiscovered America. With our aspiration for Asia, our spirit and forces will be regenerated" (January 1881, ch. II, §4). If we consider that the spiritual degradation of the West ultimately goes back to the way Europeans dealt with the natives in the Americas, then we can hope that a win-win Russian-Asian alliance will foster a new world order of a completely different nature.

Gumilev's Theory of Ethnogenesis

Goumilev is a theorist of ethnogenesis. He is regarded as an essentialist who sees *ethnos* as a fundamental category of human social life. All ethnies, he believes, are distinguished from one another by their "special behavioral language," or "behavioral stereotype." This refers to "a strictly defined norm governing the relationships between the collective and the individual and between the individuals themselves. This norm operates imperceptibly in all aspects of life and daily routine." It is passed between generations by "signal inheritance," a process that enables children spontaneously "to assimilate a behavioral stereotype that represents adaptive skills," and in the final analysis is the key to all ethnic survival.

Gumilev stresses the intrinsic interconnection between organic life and geographical environment. "Regardless of their size, the overwhelming majority of ethnies live or lived in particular territories, where they formed a part of the biocenosis of the respective landscape, and together with it formed a sort of 'closed system.'" Only in its natural home could an *ethnos* secure its survival in a healthy manner. Its behavioral stereotype, its material culture, economy *,* and spiritual life were all inextricably tied to the specific environmental conditions of its "ecological niche". When a people migrates into a substantially different landscape, the settlers eventually develop entirely new ethnic traits, a process Gumilev calls "ethnic divergence." If an ethnic group moves into another people's territory, several outcomes can result, from the group's demise to its amalgamation with the natives.

There is, however, a specially "unhealthy" mode of ethnic interaction, by which a migrant ethnos can survive intact despite displacement, at the expense of the native ethnos. Unable to establish itself as an organic part of the new region and to draw sustenance from it in a normal fashion, the invader ethnos resorts to the exploitation of indigenous ethno-ecological systems. Gumilev famously termed this particular situation, in which two ethnies occupy a single ecological niche, a "chimera" (*khimera*). He borrowed the designation from the natural sciences.

> An example of a chimeric relationship in zoology is that which forms when tapeworms are present inside an animal's organs. Whereas the animal is able to exist without the parasite, the parasite will perish without its host. When the parasite lives in the body of the former, however, it takes part in its life cycle. By necessitating an increased inflow of nutrition and introducing its hormones into the blood and bile of its host organism, the parasite alters its host's biochemistry.

In the realm of the ethnosphere, Gumilev characterized a chimera as an "ethno-parasite" that "exploits the indigenous population of the country, along with its flora, fauna, and precious minerals." Just like "a population of bacteria or infusoria [a type of single-celled organisms]" that "spreads through the internal organs of the person or animal," a chimeric invasion can be fatal for the indigenous ethnos, as it draws on the life energies and resources of their host organisms. Gumilev also compared the relationship between a chimera and an indigenous ethnos to a cancerous tumor. "The latter can grow only with the organism and not beyond it, and it lives exclusively at the expense of the host organism." Just like a cancer, an ethnic chimera "sucks its sustenance out of the indigenous ethnos."

The invader ethnos is itself also irredeemably degraded, but in a way that strengthens rather than weakens it. Uprooted ethnies survive precisely by developing traits that, however unnatural, give them critical advantages over their cohabitants. As their rootlessness becomes structural, it is turned into internalized skills to penetrate and prosper virtually anywhere.

A Jewish coup in Khazaria

Gumilev mentions several rather obscure examples of "chimera", but he was mostly concerned with the particular case of the Jewish people. According to Mark Bassin,

> Gumilev's singular preoccupation with this particular problem runs like a red thread through the entirety of his work, indeed it can be argued that all of his theories and historical reconstructions are driven in significant measure by it. In Gumilev's understanding, the Jews … emerge as a prototypical chimera and antisystem whose ethnic life history provides the best evidence of the disruption and devastation that this sort of negative ethnic contact is certain to entail.

Because their rupture with their original environment occurred at an early stage in their ethnogenetic cycle, Jews developed the ability to penetrate into all types of natural landscapes, and even codified their strategies in the Talmud. Wherever they settled, they acted as a chimera in regard to indigenous populations, deliberately fostering "skepticism and indifference" in order to erode the spiritual and moral resistance of their hosts and extend their dominance over them.

Gumilev, unlike Aleksandr Solzhenitsyn later, did not elaborate on the effect of the Jewish chimera on modern Russia. Rather, he invested his energy into the archeological, ethnographic, historical and geographical study of the Central Asian kingdom of Khazaria in the early Middle Ages. Gumilev treated Khazaria as his most fully developed illustration of an ethnic chimera. According to him, the Khazars developed harmonious interactions with all of their neighboring ethnies, to the exception of the Talmudic Jews. They had no problem with the Karaite Jews, who ignored the Talmud and recognized only the Torah, being therefore closer in spirit to Christianity and Islam. Everything changed in the seventh century when Jewish immigrants fleeing persecution in Persia and Byzantium poured into the Eurasian steppe. The most aggressive of these newcomers were the Radhanite Jews—medieval merchants active in the trade routes that connected the Christian and Islamic worlds with the Far East at the end of the first millennium AD. Unlike the Karaites, the Radhanites were followers of the Rabbinic tradition. They were a “brutal ethnos” without moral scruples. Their monopolization of the caravan trade brought them fabulous wealth, which came in great part from the slave trade—mostly young girls and boys taken from the indigenous populations of eastern Europe. The fact that “Slav” came to mean “slave” testifies to the extent of this trade.

These Jewish merchants settled in large number in the Khazar capital Itil, and by the eighth century they had formed a foreign elite and gained ever-increasing political influence. The situation came to a head in the early ninth century when a Jewish prince seized power and made Rabbinic Judaism the official religion of state. The coup was resisted by the local population, and led to a bloody civil war which the Jewish caste won by hiring mercenaries. Although the mass of ethnic Khazars were eventually constrained to submit to the authority of the Jewish elite, they never converted to Judaism, which remained exclusively the faith of the political authorities. With this, Gumilev concludes, Khazaria was transformed into a full-fledged ethnic chimera. “In their very own country,” the Khazars became “the conquered, disenfranchised, and powerless subjects of a government that was foreign to them in terms of its ethnicity, its religion, and it goals.” Jewish Khazaria became a “merchant octopus,” building an elaborate international network of alliances with major foreign powers, including the Tan dynasty in China, the Carolingians and their successors in Northern Europe, the Bagdad caliphate, and the Varangians from Scandinavia.

Kievan Rus’ came into competition and conflict with the Khazars and, in 965, the Khazar empire collapsed under the blows of the Kievian prince Sviatoslav. The surviving Judeo-Khazar elite scattered across Eurasia and Europe. Some retreated to Crimea, others fled to the West. Many, according to Gumilev, remained active in Rus′ lands, encouraging hostilities between the Russian princes and inciting the steppe peoples to attack the Russians.

Conclusion

Obviously, Gumilev’s extremely negative interpretation of the Jewish diaspora, and of the Radhanite Jews in particular, falls clearly under the category of the worst anti-Semitic tropes according to today’s Western (Jewish) standard. His depiction of uprooted Jews as ethno-parasites is reminiscent of the words printed by Henry Ford in 1920:

> the genius of the Jew is to live off people; not off land, nor off the production of commodities from raw material, but off people. Let other people till the soil; the Jew, if he can, will live off the tiller. Let other people toil at trades and manufacture; the Jew will exploit the fruits of their work. That is his peculiar genius. If this genius be described as parasitic, the term would seem to be justified by a certain fitness. (*The International Jew*, November 13, 1920)

It is therefore highly significant that, rather than being "cancelled" and persecuted as is for example in America Kevin MacDonald, Gumilev's name is held in great esteem in Russia and among peoples aspiring to play their part in the emerging Eurasia, notably the Kazhaks, whose country overlaps the ancient land of the indigenous Khazars (although the identity of the two ethnies cannot be confirmed).

Gumilev's celebrity is more extraordinary than Solzhenitsyn's, because Gumilev's writings about Jews is an integral part of his scholarly work, whereas Solzhenitsyn published his two volumes on the relationship between Russians and Jews (*Two Centuries Together: 1795-1995*) only at the end of his life. Both men, however, are held as cultural giants in Russia, and neither suffered any official blame from their criticism of Jews.

Since Solzhenitsyn's last work has been banned by the Judeo-Anglo-American publishing community (but translated in French), it is appropriate to end this article by mentioning that his analysis is consistent with Gumilev's theory of the chimera. One of the most parasitic influences of Jews on Russians that Solzhenitsyn mentions came from their monopoly on the manufacture and sale of vodka that had been granted to them by the Polish nobility. Solzhenitsyn based his claim on official documents, such as a report from the Belarusian administration stating: "The presence of Jews in the countryside has harmful consequences for the material and moral state of the peasant population, because the Jews … promote drunkenness of the local population." The Russian poet and statesman Gavrila Derzhavin wrote, in an investigative report intended for the emperor and the high dignitaries of the empire:

> In every village there is one and sometimes several taverns built by the landlords, in which, for the profit of the Jewish tenants, vodka is sold day and night… In this way the Jews succeed to extract from them not only their daily bread, but also that which is sown in the ground, as well as their agricultural tools, their goods, their time, their health, their very life.

Solzhenitsyn was violently criticized in the West for having expressed aloud this ancient grievance of the Russians against the Jews. It is therefore heartening to know that an Israeli professor at the Hebrew University of Jerusalem, Dr Judith Kalik, is now vindicating him, implicitly. Her thesis was even relayed by the Israeli newspaper *Haaretz* under the title “The Link Between the History of Vodka and Antisemitism: Historical research reveals a gloomy chapter in the relations between Jews and Christians in Eastern Europe.” In this short video titled “Vodka and Rural Jews in Eastern Europe,” she summarizes her findings:

Watch Video At: https://youtu.be/PhGKkBdJtg0

Video Link

President Kennedy’s assassination was a Zionist coup, by Laurent Guyénot

unz.com/article/president-kennedys-assassination-was-a-zionist-coup

Laurent Guyénot

November 19, 2022

Zionist crocodile’s tears

> “Jack said it to me sometimes. He said, ‘Oh, God, can you ever imagine what would happen to the country if Lyndon was president.’” (Jacqueline Kennedy, 1964)

“President Kennedy’s unfailing support of the cause of Zion Reborn has enshrined his memory in the hearts of our people everywhere,” wrote Los Angeles rabbi Max Nussbaum, president of the Zionist Organization of America and chairman of the American Zionist Council, in a book published in 1965 by the Theodor Herzl Foundation, under the title *John F. Kennedy on Israel, Zionism and Jewish Issues* (online here). The book contains a meager collection of the rare friendly words Kennedy spoke about Israel, mostly during his tenure as senator. Nussbaum also wrote:

> His staunch friendship for Israel, his concern for its security and for its survival as a beacon of democracy in the Middle East were natural outgrowth of his deep conviction that the rebirth of the State of Israel represents the rectification of the cruel wrong done to a people which suffered oppression and humiliation for two thousand years.[2]

Still today, Zionist Jews keep telling of their reciprocated love affair with Kennedy. Here Kennedy is listed among "the five American presidents who loved the Jewish people," the evidence being a photo of Golda Meir and Kennedy walking through the same door and two Jewish names in Kennedy's government (Abraham Ribicoff and Arthur Goldberg), as well as the fact that,

> after Kennedy was assassinated on November 22, 1963, the Jewish people reciprocated his love for them by renaming the Synagogue Council of America's annual peace award "The John F. Kennedy Peace Award," making him the only U.S. President for whom a national Jewish award has been named.

More "proofs" of Kennedy's love for the Jews are given by Ron Kampeas on *Haaretz*. For instance: "In 1961, Kennedy pardoned Herman Greenspun, the *Las Vegas Sun* publisher who had been convicted in 1950 on charges related to gun running to the nascent Zionist state." In return, Jews proved their love for Kennedy when, "The night of assassination, nightclub owner Jack Ruby attended a memorial service for the president at Temple Shearith Israel in Dallas" (incidentally, Ruby and Greenspun actually belonged to the same arms-smuggling network of "gangsters for Zion" headed by Meyer Lansky). Moreover the film of Kennedy's execution "was made by a Jewish Kennedy supporter from Dallas named Abraham Zapruder." Fancy that! Zapruder, whose office was in the Dal Tex building overlooking Dealey Plaza, loved Kennedy so much that his camera didn't tremble when Kennedy's head exploded. Look how shocked he is when interviewed on Dallas TV just two hours later.

Zapruder (right) on Dallas TV two hours after shooting Kennedy's death

And imagine how he felt when, the next day, he sold his film for $150,000 (more than $1 million today) to *Life magazine.* A funny book just came out about Zapruder's "chance encounter with evil", "by sheer happenstance", that "ended up destroying the rest of his life", and caused so much suffering to his family too. Imagine: in 1999 they received $16 million after suing the U.S. government for seizing the film.

But back to Ron Kampeas. He is the Washington bureau chief of the *Jewish Telegraphic Agency*, so unless being an idiot was part of the job description, I assume he is taking the American Goy for a ride. And how are we to take the very title of the article, "John Kennedy: A Martyr Who Worried About the Spread of Nukes," after reading the concluding paragraph:

> Kennedy wanted Americans to inspect the [Dimona] plant; Israel kept dodging the requests. In May 1963, Kennedy threatened to isolate Israel unless it let in the inspectors. Neither he nor Johnson ever made good on the threat, and today, Israel's nuclear capabilities are its worst-kept secret.

Perhaps Kampeas *is* an idiot after all. Informed Israelis, I reckon, now understand that the very purpose of Kennedy's assassination was to prevent him from making good on the threat, and to replace him by Johnson, who "saw no Dimona, heard no Dimona, and spoke no Dimona," as Stephen Green once wrote.[3] My best guess, though, is that Kampeas is being ironic, for he himself wrote about Johnson, in an article titled "Israel has had no better friend":

> Historians generally regard Johnson as the president most uniformly friendly to Israel … LBJ soon abandoned pressure on Israel to come clean about the Dimona reactor. He increased arms sales to Israel and in 1968, after Israel's primary supplier, France, imposed an embargo as a means of cultivating ties in the Arab world, the United States became Israel's main supplier of weapons, notably launching the talks that would lead to the sale of Phantom fighter jets to Israel. … during the [1967 Six-Day] war, he ordered warships to within 50 miles of Syria's coast as a warning to the Soviets not to interfere. In a speech in the war's immediate aftermath, Johnson effectively nipped in the bud any speculation that the United States would pressure Israel to unilaterally give up the lands it had captured.[4]

On reflexion, I think the reason why Zionists go out of their way to present Kennedy as a friend of Israel is to conceal the most significant reversal of foreign policy that occurred after his assassination, because that reversal identifies the greatest beneficiary of the assassination. As an example of this distortion of historical truth, University of Haifa professor Abraham Ben-Zvi claimed in an article published in *Israel Affairs* titled "Stumbling into an Alliance: John F. Kennedy and Israel," that Kennedy, not Johnson, is responsible for America's special relationship with Israel, because he "upgraded security guarantees without insisting any longer on a reciprocal Israeli concessions concerning Dimona." That is demonstrably untrue, and Ben-Zvi must know it. The master of such deception is Noam Chomsky, who repeatedly declared that JFK's murder is not worth investigating, since it had no effect on U.S. policy and therefore couldn't possibly be a coup. Here he is quoted by Jim DeBrosse in *See No Evil: The JFK Assassination and the U.S. Media*:

> There is a significant question about the JFK assassination: was it a high-level plot with policy implications? That's quite important, and very much worth investigating. I've written about it extensively, reviewing all of the relevant documentation. The conclusion is clear, unusually clear for a historical event: no. / That leaves the question open as to who killed him: Oswald, Mafia, Cubans, jealous husbands, …? Personally, that question doesn't interest me anymore than the latest killing in the black ghetto in Boston.

But Chomsky is lying. For, as DeBrosse comments, "there was at least one clear policy change in the transition from the Kennedy to the Johnson administrations: U.S. willingness to supply offensive weapons to Israel and to look the other way as Israel secretly developed a nuclear arsenal in the tinder box of the Middle East."[6] Chomsky knows this. But he doesn't want Americans to know it, for if they knew it, their interest in the assassination of President Kennedy would get rekindled, and they would start wondering if Israel had anything to do with it. That is why it is important for Zionists—even for anti-Zionist Zionists, as Gilad Atzmon called people like Chomsky—to keep saying that Kennedy loved Israel and would never have done anything that undermined its security. After all, wasn't his brother murdered because he loved Israel too?[7]

Why Israel needed to subvert détente

November 22, 1963 was a coup d'état. That is the premise from which any discussion about JFK's assassination should start. The coup was invisible at the time, because Johnson created an illusion of continuity. What changed dramatically only became public knowledge in the 1990s. In the *Washington Report on Middle East Affairs* in 2009, we read that, "Lyndon Johnson Was First to Align U.S. Policy With Israel's Policies."

> Up to Johnson's presidency, no administration had been as completely pro-Israel and anti-Arab as his. … Not only was he personally a strong supporter of the Jewish state but he had a number of high officials, advisers and friends who shared his view. … These officials occupied such high offices as the ambassador to the United Nations, the head of the National Security Council and the number two post at the State Department. They were assiduous in putting forward Israel's interests in such memoranda as "What We Have Done for Israel" and "New Things We Might Do in Israel" and "How We Have Helped Israel." … So pervasive was the influence of Israel's supporters during Johnson's tenure that CIA Director Richard Helms believed there was no important U.S. secret affecting Israel that the Israeli government did not know about in this period.

Although Dimona was probably the most urgent reason for replacing JFK with LBJ, as Michael Collins Piper has shown in his groundbreaking book *Final Judgment*, it was not the only one. The problem of Dimona cannot be separated from the wider geopolitical context of the Cold War. For the Soviets were as worried as Kennedy about nuclear proliferation.[9] Against Piper's theory, it has been argued that Kennedy had no power to stop Israel from getting the Bomb, and that there was therefore no necessity for Israel to kill him.[10] That may be true: the real danger for Israel was if both the United States and the Soviet Union joined their effort to thwart Israel’s nuclear ambition. When Khrushchev’s minister of Foreign Affairs Andrei Gromyko visited the White House on October 3, 1963 to discuss ways of expanding the progress of the Limited Test Ban treaty, Kennedy tasked his Secretary of State Dean Rusk to bring up the issue of Israel’s secret nuke program with Gromyko in his evening meeting at the Soviet Embassy.[11] If Americans and Russians agreed to stop Israel from getting the Bomb, Israel would have had to comply. But worst than the risk of being deprived of their “Samson option”, the nascent cooperation between Kennedy and Khrushchev toward détente presented an even more distressing danger: their common support of Israel’s greatest foe, Egypt. This point is well made by author Salvador Astucia in *Opium Lords: Israel, the Golden Triangle, and the Kennedy Assassination* (2002, in pdf here)[12]:

> Both Kennedy and Khrushchev had stronger ties with Egyptian President Nasser than with Israel. Their befriending of Nasser, a living icon symbolizing Arab unity, was a signal to Israel that both superpowers had more interest in the Arab world than in Israel’s continued existence as a Jewish homeland, let alone its expansion into neighboring Arab territories.[13]

“In short,” writes Astucia, “détente would mark the beginning of the end for Israel as a world power because neither superpower had a strategic interest in Israel.”[14] What was urgently needed was to transform Egypt into a ground for confrontation rather than rapprochement.

Astucia published his book in 2002, and lacked hindsight on 9/11 to draw the parallel that can now be drawn between President Kennedy’s assassination and the false flag attacks of September 11th, 2001. The parallel should be clear to those who now understand that 9/11 was both a massive psychological operation and a foreign policy coup aimed at drawing the U.S. on the side of Israel against its Arab enemies (see my previous Unz Review article). As I wrote for the film *9/11 and Israel’s Great Game:* “In 2001, Israel’s reputation had fallen to its lowest level in international public opinion. Condemnations were voiced from all sides against its apartheid and colonization policies, and its systematic war against Palestinian leadership structures. The attacks of 9/11 instantly reversed this trend. Americans experienced the attacks as an act of hatred on the part of the Arab world, and thus felt immediate sympathy for Israel. … Overnight, after the 9/11 attacks, Western opinion had amalgamated the Arab world and the Palestinian resistance with Islamic terrorism.”

In 1963, the situation was comparable. Israel was getting strong condemnations from world leaders, and heavy pressure from Kennedy’s administration. In his early months at the White House, Kennedy had committed himself to President Gamal Abdel Nasser and other Arab and African heads of State to support U.N. Resolution 194 for the right of return of Palestinian refugees. In the fall of 1962, Israeli Prime Minister David Ben-Gurion had reacted to Kennedy’s insistent pressure with a letter to be circulated among Jewish-American leaders, in which he stated: “Israel will regard this plan as a more serious danger to her existence than all the threats of the Arab dictators and Kings, than all the

Arab armies, than all of Nasser's missiles and his Soviet MIGs. … Israel will fight against this implementation down to the last man."[15] On November 20, 1963, Kennedy's delegation to the United Nations was, again, urging Israel to implement Resolution 194. During Kennedy's presidency, Zionist influence over public opinion was still limited, and Kennedy had enough leeway to implement a balanced policy in the Middle East. Most Americans still had in mind Israel's unprovoked aggression against Egypt in 1956, backed by France and England.

Incidentally, that crisis had revealed a major difference between Kennedy and Johnson. When Eisenhower backed UN Secretary-General Dag Hammarskjöld's decision to impose sanctions on Israel, Johnson used all of his political muscle as Senate Majority Leader to save Israel from that embarrassment. He even wrote a letter of protest to Secretary of State John Foster Dulles, which made the front page of the *New York Times* on February 20, 1957.

John Kennedy did not challenge Johnson, a fellow Democrat, openly. But five months later, he came forward on the Senate floor as a strong supporter of Arab nationalism, denouncing French colonial occupation of Algeria. His speech also made the front page of the *New York Times.* As Astucia writes, "By supporting independence for Algeria, Kennedy had indirectly aligned himself with Israel's nemesis, Egyptian President Nasser."[16] This raised a red flag in Israeli circles. It is not farfetched to assume that, from that time, it was decided that, if Kennedy would beat Johnson to the Democratic primaries in 1960, every possible blackmail should be used to place Johnson right behind his back. Contrary to the public story, Kennedy didn't choose Johnson as his running mate for political reasons: "I was left with no choice … those bastards were trying to frame me," was Kennedy's private explanation.[17]

As president, Kennedy remained faithful to his sympathies for Nasser and Arab nationalism. In October 1962, he invited first Algerian president Ahmed Ben Bella to the White House. Historian Philip Muehlenbeck writes in *Betting on the Africans: John F. Kennedy's Courting of African Nationalist Leaders*: "While the Eisenhower administration had sought to isolate Nasser and reduce his influence through building up Saudi Arabia's King Saud as a conservative rival to the Egyptian president, the Kennedy administration pursued the exact opposite strategy."[18]Since the Soviet Union, standard bearer of anti-colonialism, was also a natural supporter of Arab independence, Israelis grew increasingly distressed at the sight of both Russia and America being friendly to their most fearful foe, and panicked at the prospect of the Middle East becoming the very place were the U.S. and the USSR would finally come to terms and end the Cold War, at Israel's expense.

Kennedy had become a major threat for Israel. In a culture that has no inhibition against targeted assassinations of troublesome goyim ("Acts that people in other countries might be ashamed to admit to are instead a source of pride for Israelis", explains Ronen Bergman in *Rise and Kill First*[19]), JFK's assassination had become a matter of national security.

The 1963 Dallas ambush was a Zionist coup to replace Egypt-friendly Kennedy by Israel-friendly Johnson. If Americans did not see it that way, it is because Johnson's pro-Israel record had by then become erased from the news media. "Ironically," notes Astucia, "the only place where I read anything about Johnson's 1957 damage control for Israel—other

than in the *New York Times* itself—was from the pen of Louis Bloomfield in his 1957 book, *Egypt, Israel and the Gulf of Aqaba,* p. 152.[20] Astucia finds it ironic because he identifies Bloomfield as a core member of the conspiracy to kill Kennedy.[21]
Among those Jewish journalists who played a decisive role in supporting the cover story of Lee Harvey Oswald as lone gunman, Astucia mentions Martin Agronsky, Elie Abel, Irving R. Levine, Peter Hackes, Kenneth Bernstein, Lief Ede, Gabe Pressman, and Walter Lippmann.[22] They not only supported the official narrative, they also lost no time in bolstering Johnson's image as the man of the situation. "*As it Happened*, a four hour film showing NBC-TV's live coverage of President Kennedy's assassination on November 22, 1963, reveals that Agronsky aggressively promoted Lyndon Johnson as an able replacement for the slain Kennedy rather than merely report the tragic events."[23]

Johnson turns Israel's enemies into America's enemies

With Johnson in power, the conditions for Israel to overthrow Nasser and annex new territory were much more favorable than in 1956. Astucia writes:

> Things had changed a great deal over the ten years leading up to the Six Day War. Israel's most influential adversaries had either died or left public office. Eisenhower had retired years earlier and was in failing health. John Foster Dulles had died of cancer in 1959. Dag Hammarskjöld had been killed in a mysterious plane crash in the Congolese province of Katanga in 1961. President Kennedy of course had been assassinated in Dallas in 1963. And Israel's old ally, Lyndon Johnson, had become Commander-in-Chief of the United States. In July of 1965, President Johnson had appointed Supreme Court Justice Arthur Goldberg as US ambassador to the UN. Goldberg—a Jew and ardent supporter of Israel—replaced Adlai Stevenson as US delegate to the UN after Stevenson died suddenly of a heart attack on July 14, 1965. The Yemen War had been eroding Arab unity since the conflict began in 1962. By 1967, Egyptian forces had suffered heavy losses and were weakened after five years of military involvement in the Yemen War.[24]

*I*n June 1967, Israel launched an attack against Egypt, under a false pretext of self-defense. The Six Day War, Israeli Prime Minister Menachem Begin would admit in 1982, had not been a "war of necessity" but a "war of choice. … Nasser did not attack us. We decided to attack him." The attack had been green-lighted by Johnson, and in a Washington meeting on May 30th, the CIA had provided Mossad chief Meir Amit with photos taken from satellites and spy planes, which enabled Israel to destroy Egypt's air forces in a day. That was the beginning of a longstanding cooperation between CIA and Mossad, under the supervision of James Jesus Angleton, Israel's man in Langley.
Johnson authorized Israel's false flag attack on the USS Liberty. In fact, he most probably planned it in advance together with his gang of *sayanim,* as Phillip Nelson argues in *LBJ: From Mastermind to "The Colossus"* and in *Remember the Liberty.* On May 23, 1967, the USS Liberty was ordered to leave its patrol on the West Coast of Africa into what would soon be a war zone off the Sinai Peninsula, while another spy ship, the USNS Private Jose F. Valdez, was ordered to leave the area. Nelson remarks:

> Perhaps the reason that the Liberty was tagged by Johnson as a “sacrificial lamb” was because of its name: As suggested by author Tourney, a survivor, “Remember the Liberty,” like the Alamo, or the Maine, would be a much better battle cry to rally the troops than the name of the ship it replaced.924 “Remember the Private Jose F. Valdez” just did not have the same panache.[26]

When the crew managed to send an SOS after the Israelis had first machine-gunned the antennas, Johnson personally recalled the air rescue, ordering to Admiral Lawrence Geis, commander of the Sixth Fleet: “I want that Goddam ship going to the bottom. No help. Recall the wings.”[27] But the Israeli torpedoes failed to sink the ship. Johnson accepted Israel’s phony excuse of “mistaken identity” and hushed the affair. Five months later, he invited Israeli Prime Minister Levi Eshkol to the White House, and paid him the rare compliment of inviting him to his ranch [top picture].

Besides Israel’s conquest of the Old City of Jerusalem, the Sinai and the Gaza Strip, the West Bank, and the Golan Heights, the Six Day War had three major consequences. First, it heated up the Cold War and marked Nasser as an enemy of the United States, while elevating Israel as a strategic asset of the United States. Nasser broke off diplomatic relations with the U.S., and ordered all Americans out of Egypt. Although up to this point he had tried to keep a neutral position, he now placed himself entirely under the protection of the Soviet Union. In 1970, the Soviets furnished him with a powerful air defense system, and sent him 1,500 Soviet technicians. The Nixon administration was then pressured to counter the Soviets by supplying Israel with 125 additional fighter planes.

Interestingly, when Nasser died on November 28, 1970, his successor, General Anwar el-Sadat tried to switch side, but to his surprise, his offer was rejected by Henry Kissinger under heavy Israeli influence. Again in February 1973, Sadat sent a private emissary to Kissinger to discuss a United States-brokered deal, with little more success.

Secondly, Israel’s swift victory in the Six Day War rallied the American Jewish community in support of Israel. Jewish scholars Michael Kazin and Maurice Isserman wrote in *America Divided: The Civil War of the 1960s*:

> For many American Jews, the 1967 conflict awakened and inspired passions that did much to transform the meaning of their identity. No longer was Israel just a reason for Jewish pride, a desert miracle of orange groves and thriving kibbutzes, whose creation was romanticized in *Exodus* — a popular novel and film of the late ’50s and early ’60s. Israel was now the homeland of fellow Jews who had fought alone for their survival and were resigned to living in perpetual danger.

Moreover, as Norman Finkelstein explained, “After the 1967 war, Israel’s military élan could be celebrated because its guns pointed in the right direction—against America’s enemies. Its martial prowess might even facilitate entry into the inner sanctums of American power.”[29]

The third major consequence of the Six Day War was a transformation of Israel’s character. George Ball, former Undersecretary of State, wrote in *The Passionate Attachment:*

> the ultimate lesson of the *Liberty* attack had far more effect on policy in Israel than in America. Israel's leaders concluded that nothing they might do would offend the Americans to the point of reprisal. If America's leaders did not have the courage to punish Israel for the blatant murder of American citizens, it seems clear that their American friends would let them get away with almost anything.[30]

This, and the new escalation of the Cold War in the Middle East allowed for the most hard-core Zionists — those that Prime Ministry Moshe Sharett (1954-55) had blamed for "raising terrorism to the level of a sacred principle"[31] — to seize the leadership of the Jewish State. Israel became a rogue state, the psychopath among nations. Ten years after 1967, Menachem Begin, former commander of the Irgun Zvai Leumi that perpetrated in 1946 the false flag bombing of the King David Hotel, became prime minister (1977-1983). He was succeeded by Yitzhak Shamir, former operational chief of the Lehi (aka the Stern Gang) that assassinated British diplomate Lord Moyne and UN peace mediator Count Folke Bernadotte, bombed the British embassy in Rome, and mailed letter bombs to every senior British cabinet member in London.[32] After Shamir, hope for peace was restored by Yitzhak Rabin, who shook hands with Yasser Arafat and signed the Oslo Accords. He was assassinated for this, and a new generation of Machiavellian extremists came to power: Benjamin Netanyahu, Ehud Barak, and Ariel Sharon, the instigators of the 9/11 coup.

Conclusion

With John Kennedy as president until 1968, possibly succeeded by his brother Robert until 1976, there would have been no Six Day War, and the Palestinian question may have found a peaceful and lasting solution. The "passionate attachment" between the U.S. and Israel, which started under Johnson and has now morphed into a psychopathic bond, would never have developed. And the road to 9/11 would not have been paved.

This month, two conferences are held in Dallas about JFK's assassination: one by the Citizens Against Political Assassination (CAPA), the other by the JFK Historical Group. In none of them will Israel's name be uttered, unless my friend Karl Golovin, who plans to be there, finds the opportunity to raise the issue. He tried to get me invited but was pushed back with the insinuation that my book is anti-Semitic. CAPA call their conference, "the Continuing Search for Truth." There is an Orwellian twist in their use of "truth", not so different from when Arlen "Magic Bullet" Specter titled his autobiography, *Passion for Truth*. As a matter of fact, Cyril Wecht, CAPA's chairman and keynote speaker at the conference, supported Arlen Specter for U.S. Senate in 2004. That is not a unique case of a half-truther working hand in hand with a full liar. You also have Mark Lane, the earliest critic of the Warren report (*Rush to Judgment,* 1966), working for Gerald Posner, the latest apologist of the same report (*Case Closed,* 1993).

The case against Israel in JFK's assassination is so clear and simple that self-proclaimed truthers who censor it deserve to be called hypocrites, cowards, or Israeli shills.

But things are moving, and hopefully, they will be different next year, for the 60th anniversary of the coup that transformed America into a client state of Israel (as Philip Giraldi just wrote). Can we start to imagine an international JFK conference exploring specifically the Israeli connection? Ron Unz would be the best keynote speaker. Phillip Nelson should be asked to give a talk on Lyndon Johnson and Peter Janney could speak on James Jesus Angleton. Salvador Astucia and Jim DeBrosse should be invited too. A tribute to Michael Collins Piper would have to be on the program. A contribution by the heroic Mordechai Vanunu would be welcome too (he has expressed the view that Kennedy was assassinated because of his opposition to Dimona),[33] although we don't want him to get in any more trouble. I will make the trip, if I can fly from France unvaxxed.

In the meantime, share the film *Israel and the Assassinations of the Kennedy Brothers*

Notes

[1] Jacqueline Kennedy, *Historic Conversations on Life with John F. Kennedy,* Hyperion , 2011.

[2] *John F. Kennedy on Israel, Zionism and Jewish Issues,* Theodor Herzl Foundation, 1965, on https://drive.google.com/file/d/19pqGMZjd4__mJ3oyIZu6zJOpRlwh0hwm/view.

[3] Stephen Green, *Taking Sides: America's Secret Relations With a Militant Israel,* William Morrow & Co., 1984, p. 166.

[4] Ron Kampeas, "Lyndon Johnson: Israel Has Had No Better Friend," *Haaretz,* May 9, 2018, on www.haaretz.com/

[5] Abraham Ben-Zvi, "Stumbling into an Alliance: John F. Kennedy and Israel," *Israel Affairs* 15, n°3 (2009), pp. 224-245, quoted in Jim DeBrossse, *See No Evil: The JFK Assassination and the U.S. Media,* TrineDay Press, 2018, p. 143.

[6] Jim DeBrossse, *See No Evil: The JFK Assassination and the U.S. Media,* TrineDay Press, 2018, p. 15.

[7] Judy Maltz, "Bobby Kennedy's Little-known Visit to the Holy Land That Made Him pro-Israel – and Got Him Killed," *The Forward,* June 8, 2018, on www.haaretz.com/

[8] Donald Neff, "Lyndon Johnson Was First to Align U.S. Policy With Israel's Policies," *Washington Report on Middle East Affairs,* **November/December 1996, page 96, reposted in 2009**:

[10] For example, Jim DeBrossse in *See No Evil, op. cit.,* p. 150: "But could JFK have prevented a nuclear-armed Israel? Perhaps not, not when Israel had a decisive start at Dimona by 1963, and an iron-willed determination to see it through. But there can be little doubt that Kennedy, up to the moment of his death, intended to try."

[11] Michael Beschloss, *The Crisis Years: Kennedy and Khrushchev, 1960-1963*, HarperCollins, 1991, pp. 646-649.

[12] I thank David Martin for recommending this book to me. Despite its lack of clear focus, it contains some valuable insights.

[13] Salvador Astucia, *Opium Lords: Israel, the Golden Triangle, and the Kennedy Assassination,* Dsharpwriter, 2002, p. 11.

Subscribe to New Columns

[14] Astucia, *Opium Lords, op. cit.,* p. 5.

[15] Quoted in George and Douglas Ball, *The Passionate Attachment: America's Involvement With Israel, 1947 to the Present*, W.W. Norton & Co., 1992, p. 51.

[16] Astucia, *Opium Lords, op. cit.,* p. 10.

[17] Phillip Nelson, *LBJ: The Mastermind of JFK's Assassination,* XLibris, 2010, p. 320.

[18] Philip Muehlenbeck, *Betting on the Africans: John F. Kennedy's Courting of African Nationalist Leaders,* Oxford UP, 2012, p. 122.
[19] Ronan Bergman, *Rise and Kill First: The Secret History of Israel's Targeted Assassinations,* John Murray, 2019, p. xv.
[20] Astucia, *Opium Lords, op. cit.,* p. 272.
[21] Astucia, *Opium Lords, op. cit.,* p. 13.
[22] Astucia, *Opium Lords, op. cit.,* pp. 23-24:
[23] Astucia, *Opium Lords, op. Cit.,* p. 30.
[24] Astucia, *Opium Lords, op. cit.,* p. 13.
[25] Ball, *The Passionate Attachment, op. cit.,* p. 22.
[26] Nelson, *LBJ: From Mastermind to "The Colossus", op. cit.,* p. 508.
[27] Phillip F. Nelson, *Remember the Liberty,* Trine Day, 2017, Kindle l. 1307.
[28] Kazin and Isserman, *America Divided*, p. 253, quoted in Astucia, *Opium Lords, op. cit.,* p. 192
[29] Norman Finkelstein, *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering,* Verso, 2014, p. 6.
[30] Ball, *The Passionate Attachment, op. cit.,* p. 58.
[31] Livia Rokach, *Israel's Sacred Terrorism: A Study Based on Moshe Sharett's Personal Diary and Other Documents,* Association of Arab-American University Graduates, 1986, pp. 42-49.
[32] Ronan Bergman, *Rise and Kill First: The Secret History of Israel's Targeted Assassinations*, John Murray, 2019, pp. 18-20.
[33] Ariah O'Sullivan, "Vanunu – Israel Was Behind JFK Assassination," July 25, 2004, on rense.com

Russia's Neo-Byzantinism, by Laurent Guyénot

UR unz.com/article/russias-neo-byzantinism

Laurent Guyénot December 30, 2022

There is something irresistibly attractive in Russia's defense of traditional and religious values (what might be called Russian neo-conservatism if that label had not been usurped by American Jewish warmongers). But where does it really come from? We tend to assume that it is a reaction to Western post-modern decadence. But there is more depth to it.

What is Russia? How does Russia define herself, and how does she conceive of her relationship to Europe? Specifically, from what tradition do Russia's current ruling elites draw their vision of Russian civilization? I wanted to learn about the Russian thinkers of the nineteenth and twentieth centuries that the Russians themselves have rediscovered since the fall of Communism, and who are said to have a strong influence on Vladimir Putin and his entourage. Here is what I found.

Let's start, quite logically, with three authors whose books were offered by Vladimir Putin to governors and members of his United Russia party for the New Year 2014 (see here and here):

- Vladimir Solovyov's *The Justification of the Good*
- Nikolai Berdyaev 's *The Philosophy of Inequality*
- Ivan Ilyin's *Our Tasks*

All three authors are deeply religious and patriotic, and as such committed to Russian Orthodoxy. All three are passionate about Russia, and hold her as "an original and independent civilization," in the terms used by Vladimir Putin in his October 27, 2022 speech at the Valdai Forum.

Soloviev or Solovyov (1853-1900) was a poet, philosopher, theologian and mystic, specially known for his "Sophiology", a theory of Wisdom as the Feminine World Principle, which Soloviev encountered mystically (I have mentioned it in an earlier article). His book *The Justification of the Good: An Essay on Moral Philosophy*, written in 1897, is an attempt to found moral values on a scientific basis, by showing that they are anchored in three impulses of the mind common to all peoples: shame, pity and reverence. Shame causes us not to identify with our base instincts, and manifests itself in modesty; pity is compassion for our equals; reverence, which is the foundation of social hierarchy and religion, is love for superior beings. I will not dwell on this book, which, unlike the other two, does not have a strong political dimension.

Nicolas Berdyaev (1874-1948) is one of the most accessible Russian philosophers, especially to French readers, because he lived in France and died there, and most of his writings have been translated. He contributed to introduce other like-minded Russian thinkers like Konstantin Leontiev or Alexis Khomiakov, whom I will talk about later. His book *The Philosophy of Inequality: Letters to my Contempters Concerning Social Philosophy*, written in 1918, is a harsh critique of the paradigms of Western political thought. Berdyaev has a mystical and supernatural conception of power: "The principle of power, he writes, is entirely irrational. … no one in the world has ever submitted to any power for rational reasons." Power is always personal. That is why democracy — the Rousseauist utopia of the sovereignty of the people — is a lie. "Since the creation of the world, it is always the minority which has governed, which governs and which will govern. … The only question is whether it is the better or the worse minority that governs." The government of the best, that is to say aristocracy in the proper sense, is "a higher principle of social life, the only utopia worthy of man." The triumph of democratism "represents the greatest danger to human progress, to the qualitative elevation of human nature."[1] It is the worship of an empty idea, the deification of human arbitrariness.

Ivan Ilyin (1884-1954) is the political thinker most often mentioned as having an influence on Putin. Arrested six times by the Bolsheviks, he was finally exiled in 1922 by Lenin, on the famous "philosophers' ships" among 160 other intellectuals, including Berdyaev. Like Berdyaev, Ilyin saw Soviet Communism as inherently evil, because of its metaphysical materialism and destruction of religious life. In the opening pages of *On Resistance to Evil by Force* (a critic of the pacifism of Tolstoy and his disciples, and a message to the "White warriors, bearers of the Orthodox sword", written in 1925), Ilyin writes:

> As a result of a long brewing process, evil has now managed to free itself from all internal divisions and external obstacles, show its face, spread its wings, utter its goals, muster its forces, realize its ways and means; moreover, it has openly legitimated itself, formulated its dogmas and canons, praised its own no longer hidden disposition, and revealed to the world its spiritual nature. Nothing equivalent or equal to this has been seen in the history of humanity, at least as far as can be remembered.

While living in Germany, Ilyin had expressed some support for National Socialism in *1933,* with an essay titled "National Socialism: 'A New Spirit'." However, he was soon disappointed by Hitler's racial policy and moved to Switzerland, where he died. At Putin's initiative, his body was repatriated to Russia in 2005 and buried in the Donskoy monastery.

Our Tasks is a two-volume collection of articles smuggled into Soviet Russia between 1948 and 1954. Ilyin set a program for rebuilding Russia after the collapse of the Soviet regime, which he hoped was near. With prophetic accuracy, he warned the Russians about the designs of the West on the dismemberment of the Russian state. The West, he understood, dreams of carving up Russia into "a giant Balkans", a tragedy which would produce irreparable global chaos. Putin's description of the collapse of the Soviet Union as "the greatest geopolitical catastrophe of modern times" echoes Ilyin's words. The translator of Ilyin's *On Resistance to Evil by Force*, wrote:

> Another important contribution of Ilyin was his concept of the "world backstage", the cosmopolitan forces which controlled European powers from the shadows, and had as their intention the dissection and destruction of the Russian state. Thus, he deepened the Russian understanding of contemporary political developments and the rise of non-state actors, making clear that the Bolshevik Revolution had not been a native uprising, but a meticulously planned foreign plot.

Like Berdyaev, Ilyin has Russia's post-Soviet rebirth in mind, and for this he seeks to understand and explain the deeper nature of Russia and her ideal type of government. He advocates a third way between democracy and totalitarianism, which he defines as "a firm, national-patriotic dictatorship inspired by the liberal idea." A new idea is needed, he claimed, for a new Russia.

> This idea should be state-historical, state-national, state-patriotic, state-religious. This idea should stem from the very fabric of Russian soul and Russian history, from its spiritual hunger. This idea should speak of the essence of Russians — both of the past and of the future — it should light the way for the generations of Russians to come, giving meaning to their lives and giving them vigor.[4]

This idea has to be firmly ingrained in a layer of enlightened and determined patriots who would be ready take the reins of Russia and save her from dismemberment by the West.

> We do not know when or how the Communist revolution in Russia will be interrupted. But we know what is the main task of salvation and Russian national reconstruction: the ascension to the top of the best, men committed to Russia, who feel their nation, who think about their State, voluntary, creative, who offer the people not revenge and decadence, but the spirit of liberation, justice and union between all classes. If the election of these new Russian men is a success and is achieved quickly, Russia will rise and be reborn in a few years. If this is not the case, Russia will fall into revolutionary chaos in a long period of post-revolutionary demoralization, decadence and dependence on the outside.

The head of the government that could rescue Russia from chaos, writes Ilyin, “must be guided by the idea of the Whole, and not by particular, personal or partisan motives.” And he should not refrain from violence: “He strikes the enemy instead of wasting time.”[6]

Pan-Slavism and Eurasianism

Soloviev, Berdiaev and Ilyin were all writing during a century of great intellectual creativity in Russia. The defeat of Napoleon in 1815 had established Russia as one of the Great Powers at the Congress of Vienna. Yet in the following decades, Russians became frustrated by what they perceived as the West’s persisting hostility and contempt. This gave birth in 1830s and 1840s to the intellectual movement of the “Slavophiles”, who opposed the infatuation of the “Westernizers” for European culture and sought to define Russia’s unique identity and destiny.

During the Crimean War (1853-1856), Russians were shocked to find Catholic and Protestant powers allying with the Muslim Empire against Christian Russia. Twenty years later, Tsar Alexander II, acting as protector of Christian nations, once again went to war against the Ottomans who had just drowned the uprising of the Serbs and the Bulgarians in a bloodbath. By the Treaty of San Stefano (1878), the Tsar founded the autonomous principalities of Bulgaria, Serbia and Romania, and amputated the Ottoman Empire of territories populated by Georgians and Armenians. But the Europeans again opposed this redistribution and convened the Congress of Berlin (1885), which amputated the Russian conquests, and returned most of Armenia, as well as part of Bulgaria, to the Ottoman Empire. Russia had won the war but lost the peace. The independent principalities of the Balkans are fragmented into small, weak, rival and ethnically divided states — a “balkanization” that will contribute to the outbreak of the First World War.

These episodes left a bitter taste to Russian patriots. Fyodor Dostoevsky *(1821-1881)* expressed his frustration in his final year:

> was there a limit to our efforts to make Europe recognize us as hers, as Europeans, solely as Europeans, and not Tartars? Continually and incessantly we have annoyed Europe, meddling with her affairs and petty business. Now, we scared her with our strength, dispatching our armies “to save the kings,” now we bowed before Europe — which we shouldn’t have done — assuring her that we were created solely for the purpose of serving her and making her happy.

His contemporary Nicolai Danilevskii (1822-1885) reflected on this whole situation in *Russia and Europe* (1869) As his recent translator Stephen Woodburn writes:

> The blatant hypocrisy of Europe's aggressive response in the Crimean War to the expansion of Russian influence, and its benign indulgence of naked German aggression against Denmark ten years later, obviously failed the test of rationality. Something irrational was afoot, and Danilevskii introduced his book as an attempt to explain what that was.[8]

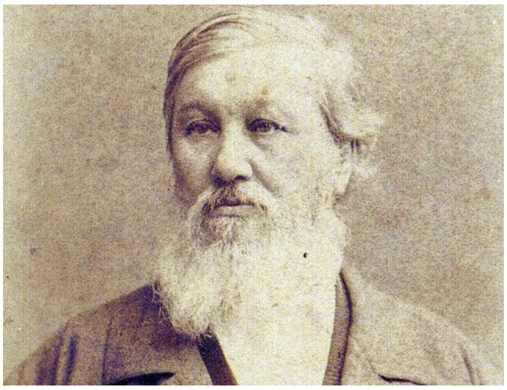
Realizing that all Russian efforts to befriend Europe were met with deception or rejection, Danilevskii called his fellow citizens to admit that Europe and Russia were fundamentally foreign to each other: "Neither true modesty nor true pride would allow Russia to claim to be Europe. It did nothing to deserve that honor, and if it wants to deserve a different one, it should not claim what it does not deserve." Russia and Western Europe do not share any common history, except marginally, and their characters were shaped by completely different circumstances. Born under the tutelage of Byzantium and growing up in the shadow of Sarai (the capital of the Golden Horde), Russia knew nothing of feudalism, Latin culture, Scholasticism or the Renaissance. Putin seemed to echo Danilevskii when he stated in his 2012 state-of-the-federation address: "In order to revive national consciousness, we need to link historical eras and get back to understanding the simple truth that Russia did not begin in 1917, or even in 1991, but, rather, that we have a common, continuous history spanning over 1,000 years and we must rely on it to find inner strength and purpose in our national development."

A biologist by training, Danilevskii developed the earliest organic theory of civilizations, which may have influenced Spengler. According to him, each civilization has its own development, based on its own ethnic nature, itself shaped by geography. Russian identity, according to Danilevskii, is "Slavdom". That is why Russia must, on the one hand, protect herself from the influence of Germano-Roman culture, which can only disturb its natural development, and on the other hand, unite in one great civilization all the Slavic countries. Danilevskii was writing when the unification of the German states under Prussian leadership was nearly complete, and he admired Bismarck's principled ambition and pragmatic opportunism. He also saw the need for a strong Slavic federation under Russian leadership to counterbalance the hegemony of Western Europe. "The struggle against the West, he wrote, is the only saving means for the healing of our Russian culture."[10]

Danilevskii's book was an important landmark in the nineteenth century, but its limited circulation at that time cannot be compared with the number of editions that has been printed *s*ince the 1990s. After a 1991 edition printed for 70,000 copies, which was made required reading at Russian military academies, a deluxe edition of 20,000 copies appeared in 1995, followed by four new editions between 2002 and 2010.

Despite the merits of Danilevskii as a pioneer of geopolitical analysis, his ethnically based pan-Slavic project raised skepticism. Konstantin Leontiev (1831-1891), nine years younger than him, objected in *Byzantinism and Slavdom* that Slavic countries do not share a common history. Catholic Poland has always been the mortal enemy of Russia. The Czechs, whether Catholic or Protestant, are deeply Germanized, while the

Bulgarians are culturally close to the Greeks. Hungary and Romania are closer to Russia, but are not Slavic. Today, only Serbia, Belarus (White Russia) and East Ukraine (Little Russia) could be regarded as belonging to the same civilization as Great Russia.



Danilevskii's assessment of Slavdom also lacks consideration for the Asian influence on Russians, which Leontiev was one of the first to emphasize. It became a subject of study two generations later, with the pioneering work of the linguist Nikolai Trubetzkoy (1890-1938), whose major articles are collected in the volume titled *The Legacy of Genghis Khan* (1925), and made him a founder of Eurasianism. He writes:

> from an ethnographic point of view, the Russian people are not purely Slavic. The Russians, the Ugro Finns, and the Volga Turks comprise a cultural zone that has connections with both the Slavs and the "Turanian East," and it is difficult to say which of these is more important. The connection between the Russians and the Turanians has not only an ethnographic but an anthropological basis: Turkic blood mingles in Russian veins with that of the Ugro-Finns and Slavs. And the Russian national character is unquestionably linked in certain ways with the "Turanian East." The brotherhood and mutual understanding that develop so quickly between us and "Asians" are rooted in these invisible racial consonances.

Like Lev Gumilev (1912-1992) after him, Trubetzkoy also argued that the unification of the territory of modern Russia under one state was first achieved not by Russian Slavs, but by the Tatars (or Turano-Mongols). Ultimately, "the political unification of Russia under the power of Moscow was a direct result of the Tatar Yoke." Although traumatic, the Tatar Yoke forged Russian nationality.

> Thus, in reaction to the despair occasioned by total defeat at the hands of the Tatars, a wave of heroism — primarily religious but also nationalistic — was growing and gaining strength in Russian hearts and minds.

> The center of the process of inner rebirth was Moscow. All the phenomena brought into existence by the Tatar Yoke resonated there with exceptional force. … Russians in this area assimilated more easily and quickly the spirit of the Mongolian state, that is, the ideational legacy of Genghis Khan. It was also Moscow and the Moscow region that exhibited particular interest in Byzantine state ideologies.

Putin clearly supports Eurasianism rather than pan-Slavism. Yet, he does not refrain from stressing that the "the [ethnic] Russian people are, without a doubt, the backbone, the fundament, the cement of the multinational Russian people."

Orthodoxy and Byzantinism

The early founders of the Slavophile movement, such as Alexis Khomiakov (1804-1860), insisted on religion, rather than ethnicity, as the main ingredient of civilization. For Khomiakov, Orthodoxy is the very soul of Russia, and what sets Russians apart from Western peoples, whether Catholics or Protestants. In the Greek Orthodox tradition, the Church is the community of believers, united in the love of Christ. This is why all Russians, from peasants to boyars, will make any sacrifice to defend the Church. From the eleventh century, the Roman papacy destroyed this spiritual communion by imposing a radical separation between the institutional Church and lay people, so that "the Christian was no longer a member of the Church, but a subject of it."

The divergences between Roman Catholicism and Greek Orthodoxy, and their effects on the collective souls of peoples, is a rich and complex subject on which I cannot dwell here. What is most important to understand is that these are not simply doctrinal or liturgical differences; there is a fundamental difference of political philosophy. The struggle for papal supremacy, which is rooted in Augustine's theories and which dominated West European history since the beginning of the Gregorian reform (eleventh century), is a radical departure from the Orthodox tradition established in Constantinople in the fourth century, which Catholics deride as "caesaropapism".[16]

This is why Konstantin Leontiev, one of the most influential Russian political philosophers, characterized the essence of Russia as "Byzantinism" rather than simply Orthodoxy. Russia is heir to Byzantine civilization in its intricate political and religious aspects. In his book *Byzantinism and Slavdom,* published in 1875, Leontiev defines Byzantinism as, essentially, autocratic despotism sanctified by the Church: "from whatever angle we examine the life and state of Great Russia, we will see that Byzantinism, that is, Church and the tsar, whether directly or indirectly, penetrate deeply into the very subsoil of our social organism."[17]

Russia's traditional attachment to Byzantinism has much to do with her sense of mission to collect and save the heritage of the Eastern Roman Empire assassinated by the international brigades of the Pope under the pretext of liberating the East from Islam, when the Frankish crusaders sacked Constantinople in 1205. This mortal wound, from which Byzantium would never recover, Westerners have carefully repressed it from their collective memory, but Russians have engraved it in theirs. It resonated with another cornerstone of their national narrative, the victory of their national saint and hero Alexander Nevski against other crusaders in 1242. As *Nikolai* Trubetzkoy points out, Russia's identification with Orthodoxy was deepened and strengthened during the humiliation of the Tatar Yoke, even benefitting from the khans' religious tolerance and support of the Church.

> let us remember that Russia had come to know Orthodox Byzantium long before the Tatar Yoke and that during the time of the Yoke the grandeur of Byzantium was in eclipse; yet for some reason it was during the period of Tatar rule that Byzantine state ideologies, which formerly had no particular appeal in Russia, came to occupy a central place in the Russian national consciousness. It follows that the grafting of these ideologies onto Russia was not motivated by the prestige of Byzantium, and that they were needed only to link an idea of the state, Mongolian in origin, to Orthodoxy, thereby making it Russian. So it was that this idea was absorbed, an idea which Russians had encountered in real life after their land was incorporated into the Mongolian empire and became one of its provinces.

For Russians, the betrayals of the West since the nineteenth century are only the repetition of a pattern that started in medieval times. This is precisely the argument of the film "The fall of an Empire: the Lesson of Byzantium", aired on the Russian government-controlled television station Rossiia (RTR) on January 31, 2008. It was produced, directed and narrated by Father Tikhon Shevkunov, head of the Sretenskii monastery in Moscow, and a friend of Putin. In the film, the collapse of the Eastern Roman Empire is attributed to corrupt domestic oligarchs and the pernicious actions of the West. The story of Byzantium is explicitly presented as a warning for Russia's contemporary rulers: they are exhorted to rein in the oligarchs, fortify the ramparts against the West, or face destruction. As I wrote in an earlier article, we Westerners don't know what Russia is, because we don't know what Byzantium is.

In the mid-nineteenth century, Russian patriots were passionate about Russia's mission, not only as heir, but as liberator of Constantinople. Already Catherine II, Empress of all the Russias from 1762 to her death in 1796, had hoped to rebuild the Byzantine Empire by including Greece, Thrace and Bulgaria, and pass it on to her grandson, predestined by his name Constantine.

In 1877, Dostoevsky told his readers again and again, "Constantinople must be ours." Since Russia "unhesitatingly accepted the banner of the East, having placed the Byzantine double eagle over and above its ancient coat-of-arms," she assumed the responsibility of liberating Constantinople, also known as Tsargrad:

> Constantinople must be ours, conquered by us, Russians, from the Turks, and remain ours forever. She must belong to us alone, and possessing her we may, of course, admit into her all Slavs and, in addition, anyone whom we please, on the broadest basis.

There is, of course, no Russian plan to conquer Istanbul today. Rather, steps are taken for a long-term constructive relationship between those two civilizations, based on a mutual recognition of their shared Byzantine heritage. As a matter of fact, Erdoğan's Turkey is slowly but surely moving toward Byzantinism, in the broad sense of a close alliance between state and church. And of course, Iran has been traveling this road since 1979. As for China under Xi Jinping, it is injecting a good dose of neo-Confusianism in its State ideology. The emerging multipolar world order might well turn out a Byzantine mosaic.

Byzantinism is, in any case, the model of Putin's Russia, We might call it Ilyinism, but it seems to be in fact a shared conviction of all major Russian philosophers of the last two centuries, including *Dostoevsky.*

John Schindler, a former professor at the U.S. Navy War College, wrote in a 2014 piece for the *National Review Online*, titled "Putinism and the anti-WEIRD Coalition" (in which WEIRD stands for "Western, Educated, Industrialized, Rich and Democratic"):

> Putinism includes a good amount of Ilyin-inspired Orthodoxy and Russian nationalism working hand-in-glove, what its advocates term *symphonia*, meaning the Byzantine-style unity of state and church, in stark contrast to American notions of separation of church and state. Although the Russian Orthodox Church (ROC) is not the state church, de jure, in practice it functions as something close to one, enjoying a privileged position at home and abroad. Putin has explained the central role of the ROC by stating that Russia's "spiritual shield" — meaning her church-grounded resistance to post-modernism — is as important to her security as her nuclear shield. Meanwhile, Kremlin security agencies have publicly embraced Orthodoxy too, with the FSB espousing a doctrine of "spiritual security," which boils down to the ROC and the "special services" working together against the West and its malign influences.

As Schindler correctly notes, Westerners who are horrified by Putin's reactionary conservatism only have to blame themselves for it.

> When Washington, DC, considers having successful gay pride parades a key benchmark for "advancement" in Eastern Europe, with the full support of U.S. diplomats, we should not be surprised when the Kremlin and its sympathizers move to counter this.

By its crusade for sexual deviancy the West is, dialectically, making Russian conservatism more and more attractive to decent peoples. "One of the big talking points from the Kremlin and the ROC is that Russia represents the actual global consensus on such matters, while the West is the decadent outlier." The West is definitely the world's WEIRDo, and has already lost the battle for the minds.

Notes

[1] My translation from the French edition, Nicolas Berdiaev, *De l'inégalité,* L'Âge d'homme, 2008, p. 132.

[2] *Ivan Aleandrovich Ilyin, On Resistance to Evil by Force, Taxiarch Press, 2018, pp. 1, 3.*

[3] *K. Benois, "About the Author,", in Ivan Aleandrovich Ilyin, On Resistance to Evil by Force, Taxiarch Press, 2018, p. vi.*

[4] Quoted from Anton Barbashin, "Ivan Ilyin: A Fashionable Fascist," April 20, 2018 on https://ridl.io/ivan-ilyin-a-fashionable-fascist/

[5] Quoted in *Michel Eltchaninoff, Dans la tête de Vladimir Poutine, Actes Sud, 2022, pp. 52-53. I have used the translation from www.thepostil.com/the-philosophical-sources-of-putins-thinking/*

[6] Quoted by Étienne de Floirac in "The Philosophical Sources of Putin's Thinking," May 1, 2022, on www.thepostil.com/the-philosophical-sources-of-putins-thinking/

[7] *Fyodor Dostoievsky, The Diary of a Writer, trans. Boris Brasol, Charles Scribner's Sons, 1919, p. 1045.*

[8] Stephen M. Woodburn, "Translator's Introduction", in Nicolai Iakovlevich Danilevskii, *Russia and Europe: The Slavic World's Political and Cultural Relations with the Germanic-Roman West,* Slavica Publishers, 2013, p. xix.

[9] *Ibid.*, p. xx.

[10] Quoted by Étienne de Floirac in "The Philosophical Sources of Putin's Thinking," May 1, 2022, on www.thepostil.com/the-philosophical-sources-of-putins-thinking/

[11] **J. L. Black,** *Russia Faces NATO Expansion: Bearing Gifts or Bearing Arms?Rowman & Littlefield Publishers, 2000, p. 5 (reviewed here: https://networks.h-net.org/node/10000/reviews/10225/granville-black-russia-faces-nato-expansion-bearing-gifts-or-bearing)*

[12] *Nikolai Sergeevich Trubetzkoy, The Legacy of Genghis Khan and Other Essays on Russia's Identity, Michigan Slavic Publications, 1991,* p. 96.

[13] *Nikolai Sergeevich Trubetzkoy, The Legacy of Genghis Khan and Other Essays on Russia's Identity, Michigan Slavic Publications, 1991,* pp. 177, 181.

[14] *Mark Galeotti, "Putin's Empire of the Mind.* How Russia's president morphed from realist to ideologue — and what he'll do next," April 21, 2014, on foreignpolicy.com/2014/04/21/putins-empire-of-the-mind/

Subscribe to New Columns

[15] Translated from Alexeï Khomiakov, *L'Église latine et le protestantisme au point de vue de l'Église d'Orient, Lausanne, 1872, p. 38.*

[16] Henri-Xavier Arquillière, *L'Augustinisme politique. Essai sur la Formation des théories politiques du Moyen-Âge,* Librairie philosophique J. Vrin, 1972.

[17] Konstantin Leontiev, *Byzantinism and Slavdom,* Taxiarch Press, 2020, p. 33.

[18] *Nikolai Sergeevich Trubetzkoy, The Legacy of Genghis Khan and Other Essays on Russia's Identity, Michigan Slavic Publications, 1991,* p. 181.

[19] *Fyodor Dostoievsky, The Diary of a Writer, trans. Boris Brasol, Charles Scribner's Sons, 1919, pp. 629, 904.*

JFK and America’s Destiny Betrayed, by Laurent Guyénot

unz.com/article/jfk-and-americas-destiny-betrayed

Laurent Guyénot January 21, 2023

← Russia's Neo-ByzantinismThe Failed Empire →
Laurent Guyénot Archive

JFK
DESTINY
BETRAYED
THE COMPLETE SERIES

I have watched Oliver Stone’s documentary on the assassination of JFK, both the short version, *JFK Revisited: Through the Looking Glass*, and the long version in four episodes, *JFK: Destiny Betrayed*. I recommend the latter, which I will discuss here. Although the technical parts (the bullets, the autopsy, Oswald’s CIA handlers) are interesting and partly new, I will focus exclusively on the theory regarding the main culprits and their motive. And I will discuss the larger work of James DiEugenio, who wrote the film—and probably interviewed the different contributors, although Stone appears to be doing it.

James DiEugenio has been investigating the Kennedy presidency and the Kennedy assassination from the time of the Assassination Records Review Board (ARRB), which was largely a consequence of Oliver Stone’s Hollywood film *JFK* (1991). His first book was *Destiny Betrayed: JFK, Cuba, and the Garrison Case* (1992, newly edited in 2012). In 1993, he founded Citizens for Truth about the Kennedy Assassination (CTKA), and co-edited *Probe Magazine*, now replaced by the website KennedysandKing.com.

In 1997, DiEugenio published a powerful two-part book-length article, “the Posthumous Assassination of JFK” (1997). It is still essential reading for anyone interested in the controversies surrounding Kennedy’s presidency and assassination, or puzzled by the unending stream of bizarre Kennedy lore. This is the text you want to send to anyone telling you about the Kennedys’ mafia dealings and unrestrained sex life, their murder of Marilyn Monroe, or Bobby’s irresponsible assassination plots against Castro that backfired on his brother. These stories are so widespread, repeated in well-published and well-reviewed books, that millions of people assume them to be documented. Writing on the occasion of the release of Seymour Hersh’s *The Dark Side of Camelot,* DiEugenio exposed their fraudulent nature and their true motivation: the obsession to “smother any legacy that might linger,” for “assassination is futile if a man’s ideas live on through others.” This flow of defamation had started in the 70s, as a counter-fire to the Church Committee and the House Select Committee on Assassinations (HSCA), and intensified in the 1990s after the ARRB. It never dried up.

Character assassination is only one part of the propaganda unleashed against the Kennedy legacy. Another part has consisted in distorting the historical record of Kennedy’s presidency, and particularly the radical but short-lived innovations of his foreign policy. DiEugenio writes in “Dodd and Dulles vs. Kennedy in Africa” (1999, modified 2016):

> a clear strategy of those who wish to smother any search for the truth about President Kennedy’s assassination is to distort and deny his achievements in office. Hersh and his ilk have toiled to distort who Kennedy really was, where he was going, what the world would have been like if he had lived, and who and what he represented.[1]

DiEugenio has provided insightful answers to these questions. A graduate in Contemporary American History, he is probably the best Kennedy historian among Warren Commission critics, and his work has opened the way for other revisionist historians like Monika Wiesak, author of the recent and excellent (read DiEugenio’s review here). According to DiEugenio, there has been, in addition to the cover-up about Kennedy’s death, a “cover-up about Kennedy’s foreign policy,”[2] so that even critics of the Warren Commission fairytale have largely failed to grasp the full extent of Kennedy’s changes from the foreign policy of his predecessors—dominated by the Dulles brothers; “by only chasing Vietnam and Cuba, to the neglect of everything else, we have missed the bigger picture.”[3] The bigger picture drawn by DiEugenio includes the Congo, Indonesia, Laos and the Middle East. DiEugenio’s most essential articles on these topics are:

The three scholars who most contributed to DiEugenio’s understanding of the uniqueness of Kennedy’s foreign policy, and who are interviewed in the film JFK: Destiny Betrayed, are:

- Richard Mahoney, for *JFK: Ordeal in Africa*, Oxford University Press, 1983,
- Philip Muehlenbeck, for *Betting on the Africans: John F. Kennedy’s Courting of African Nationalist Leaders*, Oxford University Press, 2012,

- Robert Rakove, for *Kennedy, Johnson, and the Nonaligned World*, Cambridge University Press, 2012 (read DiEugenio's review).

Kennedy's Strategy of Peace

Although he praises James Douglass's *JFK and the Unspeakable* (2008), DiEugenio rejects his mythical portrayal of JFK as a Cold Warrior converted to peacemaking during the 1962 Cuban Missile Crisis.[4] Despite the contrary impression he made during his televised debates with Nixon in 1960, Kennedy was never a Cold Warrior. The collection of statements published under the title *The Strategy of Peace* for his presidential campaign proves it.

DiEugenio traces Kennedy's general ideas on foreign policy back to 1951, when Kennedy toured the Middle East and Asia. His meeting in Saigon with Edmund Gullion, whom he later brought into his cabinet, had convinced him that sending American troops to Indochina was a grave mistake.[5] He would never change his mind on that issue.[6]

By 1957, Kennedy was formulating a radical—by U.S. standard—foreign policy for the Arab world, which he outlined in a speech on the Senate floor denouncing French colonial occupation of Algeria:

> In these days, we can help fulfill a great and promising opportunity to show the world that a new nation, with an Arab heritage, can establish itself in the Western tradition and successfully withstand both the pull toward Arab feudalism and fanaticism and the pull toward communist authoritarianism.[7]

Unlike his predecessors Truman and Eisenhower, and in defiance of the doctrine that prevailed in the CIA, the Pentagon and the State Department, Kennedy accepted and welcomed a multipolar world, the only way, in his view, to overcome the dangerous bi-polarization of the Cold War. Had he succeeded, he would have transformed the U.S. into something totally different from what it was starting to become since WWII, and has fully become since he died: an imperial bully feared but hated throughout the world. In "Deconstructing JFK: A Coup d'État over Foreign Policy?" DiEugenio makes the point that:

> [Kennedy's] speeches, correspondence and high-level meetings with emerging Third World leaders reveal his growing antipathy for colonialism, rejection of imperialism, toleration for the non-aligned movement—contrasting markedly with his predecessor—and promotion of nationalistic leaders, albeit ones that were considered to be "responsible" in their moderation.[8]

The first foreign policy reversal that Kennedy made once in office was on the Congo. Patrice Lumumba, Congo's first democratically elected leader, was killed three days before Kennedy's inauguration, victim of a coup supported by the CIA. Jacques Lowe's shot of JFK getting the news of Lumumba's death on February 13th is, to DiEugenio, the picture that best symbolizes Kennedy's personal commitment to support the national independence of Third world countries, and the ordeal of his struggle against the CIA's machinery of assassination and regime change. After U.N. Secretary-General Dag

Hammarksjold was killed (likely murdered) in a plane crash in September 1961, Kennedy carried on his campaign for a free and independent Congo. Lyndon Johnson destroyed this first attempt at a democracy in post-colonial Africa, and backed Josef Mobutu, who turned into a corrupted dictator and allowed his country to be utilized by outside imperial interests.

Kennedy rejected the “with us or against us” mentality of the foreign policy establishment, and this was also demonstrated by his support for Indonesia’s nationalist leader Sukarno, who co-founded the Non-Aligned Movement. In 1958, Eisenhower had authorized the CIA’s attempt at overthrowing Sukarno, but when Kennedy assumed office, he reversed that policy, and helped Sukarno stabilize his country. Less than a year after Kennedy’s death, the CIA was planning again covert action against Sukarno, which led to the killing of at least 500,000 people suspected of communist sympathy. Sukarno was placed under house arrest and CIA-backed Suharto ruled for three decades, turning his people into low-wage workers for foreign companies.[9]

And then, of course, there is Cuba and Vietnam. The story of Kennedy’s resistance to the Pentagon and the CIA’s push for military confrontation and escalation in these countries has been told many times—most eloquently by James Douglass—, so that I do not need to tell it again. Authors of the dominant school of JFK assassination research—and that includes those interviewed in Stone’s documentary—assume that Cuba and Vietnam are, in that order, the most important reasons why Kennedy was killed. DiEugenio agrees, but brings a larger spectrum of motives.

The Middle East

DiEugenio writes in “Nasser, Kennedy, the Middle East, and Israel”:

> For decades, the critical community overlooked areas of Kennedy's foreign policy outside of Vietnam and Cuba. KennedysandKing has attempted to correct that oversight in recent years. We have tried to educate our readers on issues like Kennedy's policies in Congo, Indonesia, Dominican Republic, and Laos. We have also tried to show how, after his murder, those policies—as well as his policy toward Vietnam and his attempts at detente with Moscow and Havana—were also altered.

> But there is still another area of the world about which Kennedy's reformist foreign policy is overlooked. That area is the Middle East. This is odd since many commentators justifiably perceive that the Middle East is one of the most important areas on the globe.[10]

He writes in his "Introduction to JFK's Foreign Policy: A Motive for Murder":

> Why is the JFK case relevant today? Well, because the mess in the Middle East now dominates both our foreign policy and the headlines, much as the Cold War did several decades ago. And the roots of the current situation lie in Kennedy's death, whereupon President Johnson began the long process which reversed his predecessor's policy there.[11]

In other words, the Middle East is the region of the world where Kennedy's foreign policy and Johnson's reversal of that foreign policy have had the most dramatic and most lasting consequences. What was at stake was America's involvement in the conflict between Israel and the Arab world, and that meant, essentially, between Ben-Gurion and Nasser. So DiEugenio acknowledges that: 1. LBJ completely reversed JFK's foreign policy, and 2. the most consequential reversal was in the Middle East, for the longtime benefit of Israel and to the detriment of Egypt. Yet he points, not to Johnson or Ben-Gurion, but to Allen Dulles as the most likely culprit for the Dallas coup. Does he document any evidence that Allen Dulles was interested in switching alliance from Egypt to Israel? None whatsoever. It is true that the Eastern Establishment generally favored Saudi Arabia over Egypt, but it is not the case that they wanted a closer relationship with Israel. So what is unique about Johnson's pro-Israel policy is that it was not a return to a pre-Kennedy policy, but something new altogether. It was a radical break from all previous administrations. Recall Eisenhower's resolute reaction to Israel's invasion of the Sinai in 1956, and contrast it with what happened ten years later, when Johnson greenlighted Israel's attack on Egypt and expansion, and covered up Israel's false-flag attack on the USS Liberty designed to draw the U.S. into the war.

Cuba and Vietnam

Allen Dulles's major interest in foreign policy in the 1960s was over Cuba. Assassinating Castro and/or invading Cuba to restore an American colonial regime was his priority. Like the majority of JFK investigators, DiEugenio considers that Kennedy had so angered the CIA, and Dulles in particular, when he didn't go along with their plan to invade Cuba—not once but twice, first with the Bay of Pigs landing in 1961, and secondly during the Cuban Missiles Crisis in 1962—that Dulles's gang decided to assassinate him. But guess what:

LBJ did not invade Cuba either. He didn’t give the CIA and Pentagon hawks the retaliatory invasion of Cuba that their plan was supposed to force upon him. He didn’t even try.

This is a major weakness of that semi-mainstream theory to which DiEugenio subscribes, and which he contributed to write. That weakness is partly compensated by the secondary focus on Vietnam. It is true that, in Vietnam, Johnson gave the National Security state what they wanted, and more. As author Peter Dale Scott wrote, Johnson “had been, since 1961, the ally of the Joint Chiefs (and in particular Air Force General Curtis LeMay) in their unrelenting efforts, against Kennedy’s repeated refusals, to introduce U.S. combat troops into Asia.”[12] Yet, that presentation ignores one aspect of the full story.

The strongest push for sending ground troops to Vietnam came from Walt Rostow (“the biggest Cold Warrior I’ve got,” Kennedy said). As deputy to the National Security Advisor McGeorge Bundy under Kennedy, Rostow had already weighted heavily on Kennedy’s decision to send military “advisors” to Vietnam. But Kennedy had grown weary of his bellicose advise (“Walt had ten ideas, nine of which would lead to disaster”).[13] Walt Rostow was promoted by Johnson as National Security Advisor, and found in the new president more enthusiasm for his war plans. Rostow was the main promoter of the lie that Johnson’s Vietnam policy was a continuation of Kennedy’s.[14]

Johnson named Walt’s brother Eugene Under-Secretary of State, “appointed precisely to support the coming Israeli war” according to Joan Mellen.[15] Walt and Eugene Rostow, sons of Jewish immigrants, had a good deal of control on U.S. Israeli policy. On June 8, 1967, the very day of the Israeli attack on the USS Liberty, Walt had recommended to Johnson that Israel be allowed to keep the captured territories.

Why did the Rostow brothers want a Vietnam War? In “Was Vietnam a Holocaust for Zion” I explained why the Vietnam War was good—even crucial—for Israel. But don’t take my word for it. Here is what French president Charles De Gaulle said during his November 27, 1967 press conference:

> Without the tragedy of Vietnam, the conflict between Israel and the Arabs would not have become what it has become. And if South-East Asia could experience a renewal of peace, the Middle-East would also find its way to peace, in the climate of détente which would follow such an event.[16]

I am not implying that the shift in policy on Vietnam between Kennedy and Johnson does not support the theory that CIA and Pentagon killed Kennedy. It does. I am merely pointing out that Johnson’s pro-Israel cabinet members were at least as influential as Dulles and LeMay in Johnson’s reversal of Kennedy’s decision to withdraw from Vietnam, a fact which is also consistent with the theory that Israel was the prime mover.

Dimona

In his *JFK and the Unspeakable*, James Douglass has documented JFK’s deep commitment to prevent nuclear proliferation and even abolish weapons of mass destruction “before they abolish us” (Kennedy’s speech at the UN General Assembly, September 25, 1961). But Douglass makes no mention of JFK's bitter confrontation with Ben-Gurion and Eshkol on that very issue. In this way, Douglass has proven that the historical school of which he has become a standard bearer is involved in a cover-up. To be generous, I ascribe it to a case of "cognitive inhibition". I imagine it works somewhat like this: "My work—that is, the truth—is too important to risk it being censored by saying something bad about Israel." Personally, I prefer to stick to Peter Janney's principle that "the truth takes no prisoners."

To his credit, DiEugenio does not eschew the Dimona story. His website links to two articles by Avner Cohen, author of *Israel and the Bomb* (1998), and William Burr of the National Security Archive, accompanied by declassified documents (here and here).[17] DiEugenio himself writes about Israel's effort to acquire nuclear weapons in "Nasser, Kennedy, the Middle East, and Israel" (2020):

> Ben Gurion and the other Israeli leaders were so devoted to this aim that they resorted to two illicit means in order to secure the goal. First—there is no other way to say this—they involved themselves in a government-wide conspiracy to deceive Kennedy about the true nature of the Dimona reactor.

Israel's second means to go nuclear was the theft of enriched Uranium from the U.S.:

> Through [Roger] Mattson [author of *Stealing the Atom Bomb*], and also author Grant Smith [author of *Big Israel*], we know today that Israel had stolen hundreds of pounds of highly enriched uranium out of what was essentially their shell plant in Apollo, Pennsylvania, called NUMEC.[18]

Stone and DiEugenio mention the first of these Israeli deceptions in their film (the long version only, episode 3, 40:50). After a brief reminder of Kennedy's decision to support the U.N. resolution for the return of Palestinian refugees, we are told:

> The other problem Kennedy faced with Israel was the construction of the atomic reactor at Dimona. JFK was strongly against any proliferation of nuclear weaponry. He had been assured by Prime Minister David Ben-Gurion that Dimona was designed for peaceful uses of atomic energy. In the spring of 1963, Kennedy demanded full inspections by the US of the Dimona reactor, and threatened to place American aid for Israel in limbo if no agreement was reached. And at the time of his assassination, negotiations were in process for biannual inspections.

That is better than nothing. But since that story is only incidental to the thesis defended by Stone and DiEugenio, it seems to have been included only to immune the authors from the blame of covering it up, that Douglass deserves.

Interestingly, it is Stone who brings up this topic in this interview with Canadian journalist Éloïse Boies. At 34:20, DiEugenio states that "nobody was more anti-nuclear proliferation than John F. Kennedy. This was really a very important issue with him." At this point, Stone interjects:

> He took on Israel. He took on Ben-Gurion in Israel, because they were building a bomb that they'd stolen from us. And he really wanted to put a stop to that, but he, unfortunately died before, and Johnson carried through, knew about it and let it go, till Israel had the bomb by 1968. And even then, in 68, Johnson shut the Pentagon up. He said: "We are not going to announce this. The American people won't know that Israel has the bomb."

Notice Éloïse's reaction: "Let's talk about [something else]." The point is that, for Stone and DiEugenio, Dimona seems to be anecdotal and hardly relevant to solving the case. At the end (from 50:27), when asked "Who did it, and why?" they stick to the conclusion that Allen Dulles was the mastermind, with perhaps Curtis LeMay. But, they add as an afterthought, Dulles is only "the executioner" and "does get the OK from someone else. … You know who they are: the people with money" … like "David Rockefeller". Éloïse gets it: "It's all about money, at the end of the day." It becomes absolutely ridiculous. When your theory implodes under its own hollowness, it's time to change. But, as Stone says "once they're locked in, it's very hard for historians to go back" (19:10).

It might seem unfair for me to point to an interview rather than to the film itself. But the value of that interview is precisely to reveal the logical fallacies and confusions that are not apparent in the film.

Watch Video At: https://youtu.be/1nosPfY08rY

Video Link

Johnson

In that same interview (from 40:30), Stone says: "I don't think Johnson was involved in the murder." DiEugenio adds: "Johnson fell for the CIA story coming out of Mexico City" (an Oswald impersonator visiting both the Soviet and the Cuban embassies in Mexico in

October 1963). But then DiEugenio mentions that Edgar Hoover had told Johnson that the Mexico story was impossible, since neither the voice nor the photo provided by the Mexico CIA station fitted the real Oswald. So now “the question becomes: did Johnson really believe this?” This gets confusing. DiEugenio can’t seem to decide whether Johnson believed Oswald’s communist legend or not.

But DiEugenio’s dilemma has no reason to be. For not only Johnson knew the communist Oswald to be bogus; it was he who used this fake communist connection to block all investigations. DiEugenio is an admirer of the work of professor John M. Newman, whose books he reviewed (here, here, here, and here), and whom he interviewed for the film. One contribution of Newman, introduced in the 2008 edition of his book *Oswald and the CIA* and repeated in the first three volumes of his series *The Assassination of President Kennedy*, is, in his own words:

> An essential element of the plot was a psychological operation to raise the specter of WWIII and the death of forty million Americans. This threat of a nuclear holocaust was then used by President Johnson to terrify Chief Justice Earl Warren and some of the other men who served on the Warren Commission to such an extent that they believed there was no alternative to writing a report stating Lee Oswald alone had assassinated the president.

According to that theory, endorsed by DiEugenio in this review,[20] Oswald’s profile as a communist pro-Castro activist was inbuilt in the plan (by none other than James Jesus Angleton), not for the purpose of starting WWIII, but as a national security pretext that Johnson could use to impose the lone-nut theory, lest the discovery of a conspiracy would “kick us into a war that can kill forty million Americans in an hour,” as Johnson kept repeating.[21] One important implication is that “many of the post-assassination lies and cover-ups were carried out by people who had nothing to do with the pre-existing plot to assassinate the president” and who “thought that what they were doing was in the best interests of the country.”[22] This applies to thousands of people from the Dallas Police to TV networks. But can it apply to Johnson himself? Given Johnson’s quick and efficient mastery of this device, it is much more likely that it was fabricated by Angleton specifically for Johnson and with his foreknowledge.

Yet DiEugenio and other authors on his site are dismissive of investigators who incriminate Johnson, and especially of Phillip Nelson, author of *LBJ: The Mastermind of JFK’s Assassination*. A big book like that (730 pages) is bound to contain some weak arguments, but the reviews in KennedysandKing.com (here and here) do not do justice to the strong evidence accumulated by Nelson that Johnson was actively involved, not just in the cover-up, but in the preparation of the Dallas ambush.[23] (Read Nelson’s response to KennedysandKing.com here). DiEugenio concurs with Douglass that Johnson was unaware of the conspiracy against his president, but “chose to cover-up everything and surrender to Cold War prerogatives.”[24] He assumes that Johnson was a man who had no clear idea of his own in foreign policy and liked to be told what to do. That is at odds with everything we learn from Johnson’s biographers—especially Robert Caro.

From my viewpoint, which differs from Nelson's, Johnson's role in the assassination cannot be understood independently from Israel's—nor can Angleton's role. Johnson allowed, and probably planned, the Israeli attack on the USS Liberty in 1967, and he excused Israel when the operation failed ("Johnson did not break relations with Israel, and there were no trials held over this atrocity," notes DiEugenio).[25] Not only that, but, as DiEugenio writes in "Nasser, Kennedy, the Middle East, and Israel":

> As Roger Mattson notes in his book on the subject, when the CIA alerted the new president that it appeared that Israel had now developed the atomic bomb, Johnson barely reacted. (Mattson, p. 97) There was no official investigation launched. In fact, Johnson told the CIA not to alert either State or Defense about the discovery.[26]

For those two acts, Johnson qualifies as a traitor to the country he had been sworn to serve. If Johnson was working for someone, it was not for the "Eastern Establishment," of which he had never been part; it was for Israel. Johnson was the initiator of a pro-Israel policy that Truman, Eisenhower, the Dulles brothers or the Joint Chiefs of Staff under Kennedy would never have imagined in their worst nightmare. It is today widely known that Johnson is the US president who "firmly pointed American policy in a pro-Israel direction."

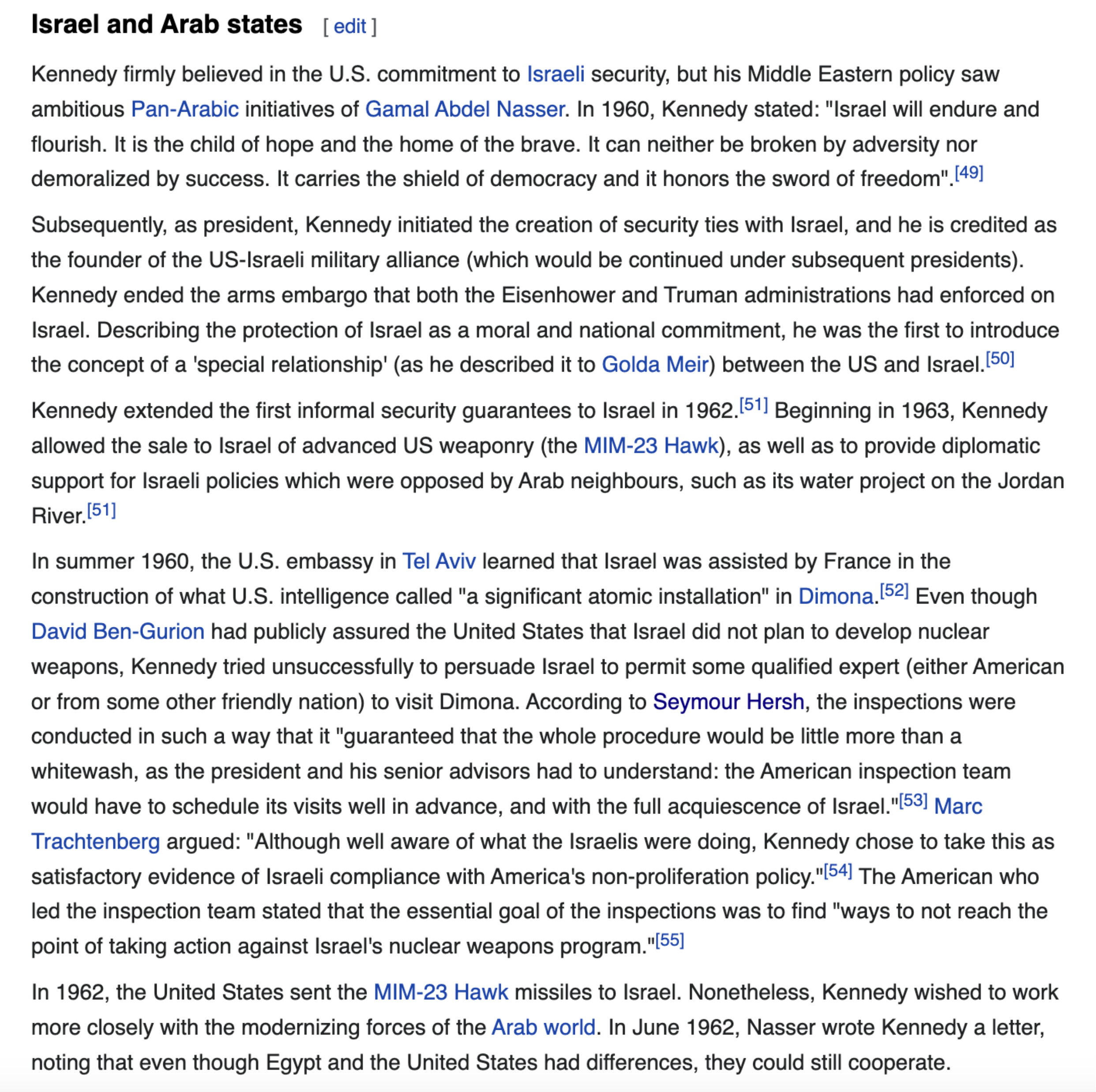
Conclusion

In conclusion, I find several logical flaws in DiEugenio's general theory, the basis for Stone's documentary:

1. DiEugenio recognizes that the change of foreign policy from JFK to LBJ was most consequential in the Middle East, yet he blames the CIA and the Pentagon (Dulles and LeMay) for the assassination, although neither the CIA nor the Pentagon ever advocated the pro-Israel policy that Johnson set up. Johnson's unprecedented support for Israel, to the point of treason, went against the approach advocated by the CIA, the Pentagon or the State Department. But it was the best foreign policy that Ben-Gurion could dream of.
2. According to DiEugenio and the dominant school, the CIA's prime motive for eliminating Kennedy would have been to resume their favored foreign policy toward Cuba, which Kennedy had stubbornly opposed. But that didn't happen after the assassination. Johnson kept Kennedy's pledge to Khrushchev not to invade Cuba, which Dulles and LeMay considered pure treason.
3. DiEugenio agrees that Kennedy was intensely worried about nuclear proliferation, and that Israel posed him the most difficult problem. He also knows that Johnson did nothing to stop Israel from going nuclear, and showed neither surprise nor displeasure when told that Israel made its first nuclear bomb in 1968, with bomb-grade uranium stolen from the U.S. Johnson tried to keep it secret—which obviously was what Israel wanted. Yet DiEugenio does not see Dimona as having been a motive in the assassination, and finds no reason to suspect either Israel or Johnson.

4. DiEugenio believes that JFK’s assassination was a “coup d’État over foreign policy,” and I agree that this is the only way to make sense of it. But the purpose of a coup d’État is to replace one head of state by another. Therefore, it is self-contradictory for DiEugenio to minimize Johnson’s role and motive in the assassination.

Actually, I think DiEugenio’s notion of a “cover-up about JFK’s foreign policy” needs to be qualified. Not all areas of Kennedy’s foreign policy are equally covered up. The three teachers of DiEugenio—Richard Mahoney, Philip Muehlenbeck and Robert Rakove—are published by Oxford University Press and Cambridge University Press: not exactly fringe publishers. Rakove and Muehlenbeck are even included in the bibliography of the Wikipedia article on “Foreign policy of the John F. Kennedy administration” (so are James Douglass and John M. Newman). This Wikipedia article is quite accurate and detailed, with one exception for the section about “Israel and Arab States”—a fine hasbara job, probably by Bennett Naftali’s army of Zionist Wikipedia editors. See by yourself:



Israel and Arab states [edit]

Kennedy firmly believed in the U.S. commitment to Israeli security, but his Middle Eastern policy saw ambitious Pan-Arabic initiatives of Gamal Abdel Nasser. In 1960, Kennedy stated: "Israel will endure and flourish. It is the child of hope and the home of the brave. It can neither be broken by adversity nor demoralized by success. It carries the shield of democracy and it honors the sword of freedom".[49]

Subsequently, as president, Kennedy initiated the creation of security ties with Israel, and he is credited as the founder of the US-Israeli military alliance (which would be continued under subsequent presidents). Kennedy ended the arms embargo that both the Eisenhower and Truman administrations had enforced on Israel. Describing the protection of Israel as a moral and national commitment, he was the first to introduce the concept of a 'special relationship' (as he described it to Golda Meir) between the US and Israel.[50]

Kennedy extended the first informal security guarantees to Israel in 1962.[51] Beginning in 1963, Kennedy allowed the sale to Israel of advanced US weaponry (the MIM-23 Hawk), as well as to provide diplomatic support for Israeli policies which were opposed by Arab neighbours, such as its water project on the Jordan River.[51]

In summer 1960, the U.S. embassy in Tel Aviv learned that Israel was assisted by France in the construction of what U.S. intelligence called "a significant atomic installation" in Dimona.[52] Even though David Ben-Gurion had publicly assured the United States that Israel did not plan to develop nuclear weapons, Kennedy tried unsuccessfully to persuade Israel to permit some qualified expert (either American or from some other friendly nation) to visit Dimona. According to Seymour Hersh, the inspections were conducted in such a way that it "guaranteed that the whole procedure would be little more than a whitewash, as the president and his senior advisors had to understand: the American inspection team would have to schedule its visits well in advance, and with the full acquiescence of Israel."[53] Marc Trachtenberg argued: "Although well aware of what the Israelis were doing, Kennedy chose to take this as satisfactory evidence of Israeli compliance with America's non-proliferation policy."[54] The American who led the inspection team stated that the essential goal of the inspections was to find "ways to not reach the point of taking action against Israel's nuclear weapons program."[55]

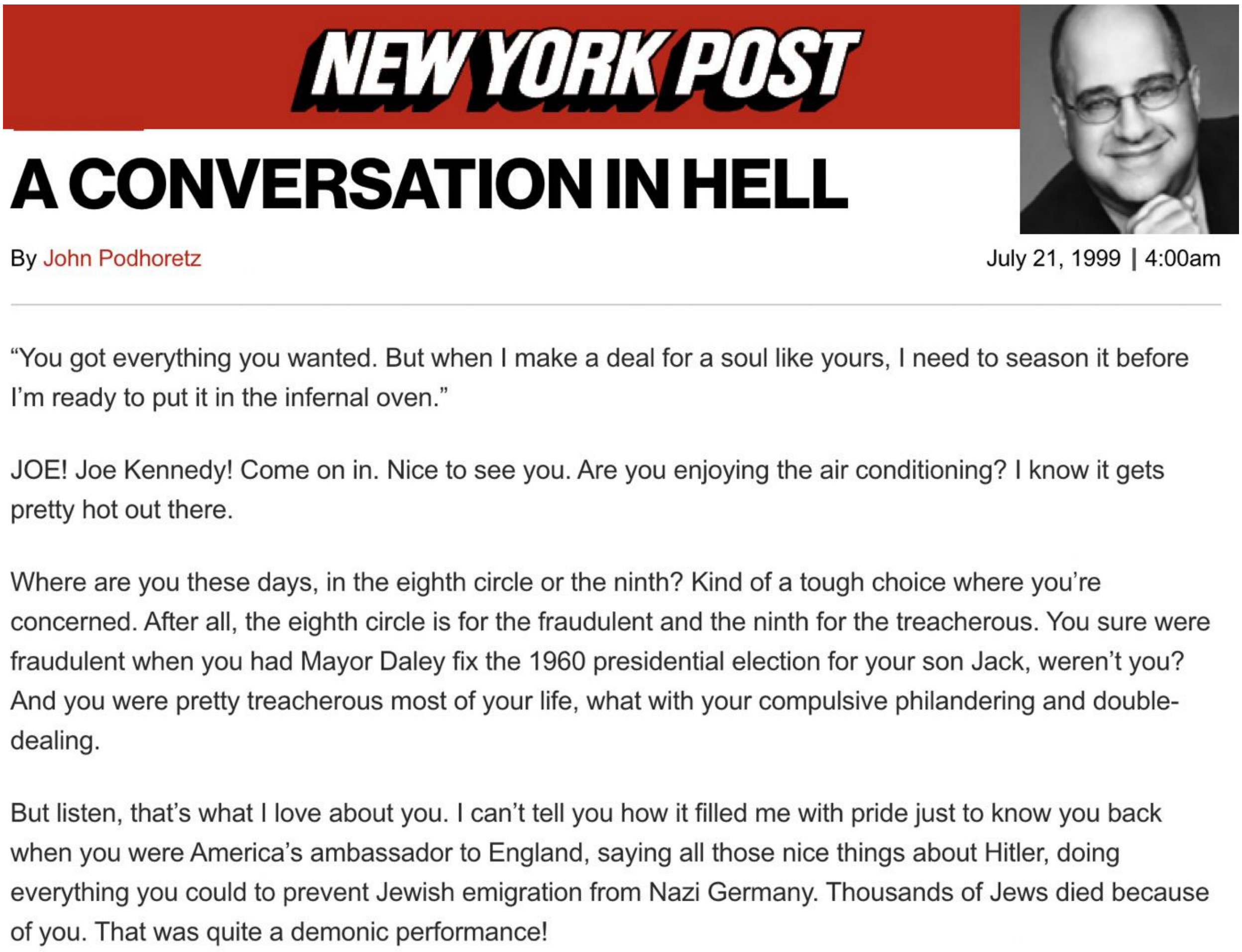
In 1962, the United States sent the MIM-23 Hawk missiles to Israel. Nonetheless, Kennedy wished to work more closely with the modernizing forces of the Arab world. In June 1962, Nasser wrote Kennedy a letter, noting that even though Egypt and the United States had differences, they could still cooperate.

The real “cover-up about JFK’s foreign policy” is the cover-up about JFK’s Israeli policy. According to DiEugenio’s own logic, that points in the direction that DiEugenio is not looking.

Since DiEugenio sees a link between Kennedy’s assassination and his “posthumous assassination”, I also suggest that he gets a clue about Kennedy’s assassins by looking at the political profile of Kennedy’s “posthumous assassins”. The list includes, next to Seymour Hersh, authors who specialize in trashing the Kennedy family, like Ronald Kessler (*The Sins of the Father*, 1997), Edward Klein (*The Kennedy Curse*, 2004), or the incomparable C. David Heymann, the Mossad employee (by his own admission)[27] who wrote the salacious *Bobby and Jackie: A Love Story* (2009). Is there a pattern here? What about Howard Zinn, Gar Alperovitz, Martin Peretz, and Noam Chomsky, that DiEugenio blames in “The Left and the Death of Kennedy” (1997) for their defense of the Warren Commission report and their participation in the orgy of Kennedy-bashing. Chomsky, whom DiEugenio sees as the most nefarious liar when it comes to Kennedy’s presidency or his assassination (here and here), has nothing in common with Allen Dulles or Curtis LeMay. He is an anti-imperialist, and as such he should make Kennedy his hero, his icon. But Chomsky has another agenda: one of his specialties is blaming America for the crimes of Israel. As for Martin Peretz, DiEugenio writes that his New Republic buried Kennedy’s death in 1979, then “tried to bury his life.”

> It actually made a feature article out of a review of the tawdry Horowitz-Collier family biography *The Kennedys*. Who did that publication find suitable to review this *National Enquirer* version of the Kennedy clan? None other than Midge Decter, wife of neo-conservative godfather Norman Podhoretz, mother-in-law of Elliot Abrams.

The Podhoretzs are not Eastern Establishment, but they hate the Kennedys. Their hatred is transgenerational and inextinguishable. If you doubt it, read the piece below, written by Norman’s son a week after the tragic death of John F. Kennedy Jr. The author imagines Satan—or is it Yahweh?—teasing Joe Kennedy in hell and bragging to have killed his grandson—a particularly heinous version of the “Kennedy curse”.



NEW YORK POST

A CONVERSATION IN HELL

By John Podhoretz

July 21, 1999 | 4:00am

“You got everything you wanted. But when I make a deal for a soul like yours, I need to season it before I’m ready to put it in the infernal oven.”

JOE! Joe Kennedy! Come on in. Nice to see you. Are you enjoying the air conditioning? I know it gets pretty hot out there.

Where are you these days, in the eighth circle or the ninth? Kind of a tough choice where you’re concerned. After all, the eighth circle is for the fraudulent and the ninth for the treacherous. You sure were fraudulent when you had Mayor Daley fix the 1960 presidential election for your son Jack, weren’t you? And you were pretty treacherous most of your life, what with your compulsive philandering and double-dealing.

But listen, that’s what I love about you. I can’t tell you how it filled me with pride just to know you back when you were America’s ambassador to England, saying all those nice things about Hitler, doing everything you could to prevent Jewish emigration from Nazi Germany. Thousands of Jews died because of you. That was quite a demonic performance!

Perhaps DiEugenio should give more serious consideration to the “who” and the “why” of Kennedy’s “posthumous assassination”. But that would take him on the road less traveled, a dangerous path—some say suicidal.

Strangely, though, many other well-trodden roads seem to now converge on the Israeli trail:

- Jefferson Morley, investigating Angleton, saw him in cahoots with the cream of the Mossad, who considered him “the biggest Zionist of the lot,” while Robert Amory, head of the CIA Directorate of Intelligence, called him a “co-opted Israeli agent” to his face.
- David Talbot concludes that RFK was assassinated by the same cabal as his brother, who now used for a patsy an anti-Zionist Palestinian, thereby presenting RFK’s assassination as motivated by “a visceral, irrational hatred of Israel” (but Talbot sees no Israeli fingerprint in there—another case of cognitive inhibition).
- No one investigating Jacob Rubenstein, known as Jack Ruby, can now ignore his work for the Irgun as a “gangster for Zion” and his repeated declarations that “I did it for the Jews”.[28]
- Clay Shaw, the only person (beside Oswald) to have been charged with having participated in the assassination, has been found a board member of Permindex, “a Mossad arms trading and money laundering venture” chaired by Louis Bloomfield, a devoted supporter of the Israeli cause and of the Mossad, as shown by Michael Collins Piper.[29]

- The word is out that Arlen “Magic Bullet” Specter was a dedicated Israel-firster, honored by the Israeli government as “an unswerving defender of the Jewish State,” and by AIPAC, as “a leading architect of the congressional bond between our country and Israel”.[30]
- It can’t be ignored that Abraham Zapruder, the man whose camera didn’t shiver when Kennedy’s head exploded, had his business office in one of the snipers’ nests, the Dal Tex Building overlooking Dealey Plaza, owned by B’nai B’rith financier David Weisblat.[31]
- Investigators interested in George DeMohrenschildt cannot fail to learn that, before being found dead with a bullet in his head, he had complained that “the Jewish mafia” was out to get him.[32]

And of course, we must add to the equation Israel’s criminal record for the last sixty years. Thanks to Ronen Bergman, author of *Rise and Kill First: The Secret History of Israel’s Targeted Assassinations*, we know that Israeli secret services has never had any inhibition against eliminating anyone perceived as a threat to Israel’s national security, especially when it comes to Israel’s nuclear hegemony in the Middle East. Bergman learned from the assassins themselves because, he writes, “acts that people in other countries might be ashamed to admit to are instead a source of pride for Israelis.”[33] We now know so much more than Stone and DiEugenio could know when they first got involved in Kennedy assassination research. But those who understood Israel’s power back then already had a clue. In March 1992, commenting critically on Stone’s motion picture JFK, American Congressman Paul Findley noted in the *Washington Report on Middle East Affairs*:

> It is interesting — but not surprising — to note that in all the words written and uttered about the Kennedy assassination, Israel’s intelligence agency, the Mossad, has never been mentioned. … on this question, as on almost all others, American reporters and commentators cannot bring themselves to cast Israel in an unfavorable light — despite the obvious fact that Mossad complicity is as plausible as any of the other theories.

Three years later, Mike Piper filled the gap with *Final Judgment: The Missing Link in the JFK Assassination Conspiracy* (expanded through five editions until 2005). His work has been ignored by most investigators, but in 2013, historian Martin Sandler (listen to him here) mentioned it in his precious edition of *The Letters of John F. Kennedy*, to introduce Kennedy’s letter to David Ben-Gurion dated May 18, 1963:

> author Michael Collins Piper actually accused Israel of the crime. Of all the conspiracy theories, it remains one of the most intriguing. What is indisputable is that although it was kept out of the eye of both the press and the public, a bitter dispute had developed between Israeli prime minister David Ben-Gurion, who believed that his nation’s survival depended on its attaining nuclear capability, and Kennedy, who was vehemently opposed to it.[34]

In his previous letter to Kennedy, dated May 12, Ben-Gurion had assured Kennedy that the Egyptians “want to follow the Nazi example,” and begged: “Mr. President, my people have the right to exist… and this existence is in danger.”[35] He also made a bizarre digression about Jordanian King Hussein: “there is always a danger that one single bullet might put an end to his life and regime.”[36]

Subscribe to New Columns

Notes

[1] DiEugenio, “Dodd and Dulles vs. Kennedy in Africa,” 15 February 1999, last modified 16 October 2016, www.kennedysandking.com/john-f-kennedy-articles/dodd-and-dulles-vs-kennedy-in-africa

[2] “DiEugenio at the VMI seminar,” 16 September 2017, www.kennedysandking.com/john-f-kennedy-articles/jim-dieugenio-at-the-vmi-seminar

[3] DiEugenio, “Introduction to JFK’s Foreign Policy: A Motive for Murder,” 22 December 2014, www.kennedysandking.com/john-f-kennedy-articles/introduction-to-jfk-s-foreign-policy-a-motive-for-murder

[4] “DiEugenio at the VMI seminar, 16 September 2017, www.kennedysandking.com/john-f-kennedy-articles/jim-dieugenio-at-the-vmi-seminar

[5] James Norwood, “Edmund Gullion, JFK, and the Shaping of a Foreign Policy in Vietnam,” 8 May 2018, www.kennedysandking.com/john-f-kennedy-articles/edmund-gullion-jfk-and-the-shaping-of-a-foreign-policy-in-vietnam

[6] James Douglass, *JFK and the Unspeakable: Why He Died and Why It Matters*, Touchstone, 2008, pp. 107, 102.

[7] Quoted in “DiEugenio at the VMI seminar,” 16 September 2017, www.kennedysandking.com/john-f-kennedy-articles/jim-dieugenio-at-the-vmi-seminar

[8] DiEugenio, “Deconstructing JFK: A Coup d’État over Foreign Policy?” January 14, 2021, covertactionmagazine.com/2021/01/14/deconstructing-jfk-a-coup-detat-over-foreign-policy/

[9] DiEugenio, “Deconstructing JFK: A Coup d’État over Foreign Policy?” January 14, 2021, covertactionmagazine.com/2021/01/14/deconstructing-jfk-a-coup-detat-over-foreign-policy/

[10] DiEugenio, “Nasser, Kennedy, the Middle East, and Israel,” 22 October 2020, www.kennedysandking.com/john-f-kennedy-articles/nasser-kennedy-the-middle-east-and-israel

[11] DiEugenio, “Introduction to JFK’s Foreign Policy: A Motive for Murder,” 22 December 2014, www.kennedysandking.com/john-f-kennedy-articles/introduction-to-jfk-s-foreign-policy-a-motive-for-murder

[12] Peter Dale Scott, *Deep Politics and the Death of JFK*, University of California Press, Berkeley, 1993, pp. 30-33.

[13] David Halberstam, *The Best and the Brightest*, Random House, 1972, pp. 156-162.

[14] John K. Galbraith, “Exit Strategy – In 1963, JFK ordered a complete withdrawal from Vietnam,” Oct/Nov 2003, www.bostonreview.net/articles/galbraith-exit-strategy-vietnam/

[15] Joan Mellen, *Blood in the Water: How the US and Israel Conspired to Ambush the USS Liberty*, Prometheus, 2018, p. 32.

[16] Film of De Gaulle’s press conference on fresques.ina.fr/de-gaulle/fiche-media/Gaulle00139/conference-de-presse-du-27-novembre-1967 at 41 min.

[17] Avner Cohen and William Burr, " Concerned About Nuclear Weapons Potential, John F. Kennedy Pushed for Inspection of Israel Nuclear Facilities," April 21, 2016, nsarchive.gwu.edu/briefing-book/nuclear-vault/2016-04-21/concerned-about-nuclear-weapons-potential-john-f-kennedy and " The Battle of the Letters, 1963: John F. Kennedy, David Ben-Gurion, Levi Eshkol, and the U.S. Inspections of Dimona," May 2, 2019, nsarchive.gwu.edu/briefing-book/nuclear-vault/2019-05-02/battle-letters-1963-john-f-kennedy-david-ben-gurion-levi-eshkol-us-inspections-dimona

[18] DiEugenio, "Nasser, Kennedy, the Middle East, and Israel," 22 October 2020, www.kennedysandking.com/john-f-kennedy-articles/nasser-kennedy-the-middle-east-and-israel For more detail, read DiEugenio's review of Roger Mattson's book *Stealing the Atom Bomb* (2016), "How Israel Stole the Bomb", September 11, 2016, on consortiumnews.com/2016/09/11/how-israel-stole-the-bomb/ Read also DiEugenio's review of Monika Wiesak, America's Last President.

[19] John Newman, *Where Angels Tread Lightly: The Assassination of President Kennedy, volume 1*, self-published, 2017, p. xx; repeated in vol. 2, *Countdown to Darkness*, and in vol. 3, *Into the Storm*.

[20] DiEugenio's words: « In his new Epilogue for this 2008 edition, Newman explains why only someone who a.) Understood the inner workings of the national security state, and b.) Understood and controlled Oswald's files, could have masterminded something as superhumanly complex as this scheme. One in which the conspiracy itself actually contained the seeds that would sprout the cover-up » (DiEugenio, "John Newman, Oswald and the CIA (re-issue)," 01 September 2008, on www.kennedysandking.com/john-f-kennedy-reviews/newman-john-oswald-and-the-cia-re-issue

[21] LBJ in a conversation to Senator Richard Russell on November 29, 1963, quoted in Douglass, *JFK and the Unspeakable*, op. cit., p. 83.

[22] John Newman, *Where Angels Tread Lightly*, op. cit., p. xx.

[23] Phillip Nelson, *LBJ: The Mastermind of JFK's Assassination*, XLibris, 2010, p. 377-378

[24] Douglass, *JFK and the Unspeakable*, op. cit., p. 81.

[25] DiEugenio, "Deconstructing JFK: A Coup d'État over Foreign Policy?" January 14, 2021, covertactionmagazine.com/2021/01/14/deconstructing-jfk-a-coup-detat-over-foreign-policy/

[26] DiEugenio, "Nasser, Kennedy, the Middle East, and Israel," 22 October 2020, www.kennedysandking.com/john-f-kennedy-articles/nasser-kennedy-the-middle-east-and-israel

[27] "C. David Heymann," on spartacus-educational.com/JFKheymann.htm

[28] William Kunstler, *My Life as a Radical Lawyer*, Carol Publishing, 1994, p. 158.

[30] Natasha Mozgovaya, "Prominent Jewish-American politician Arlen Specter dies at 82," *Haaretz*, October 14, 2012, www.haaretz.com/jewish/arlen-specter-dies-at-82-1.5192779.

[31] That shots came from the Dal Tex was suggested by Jim Garrison in his October 1967 *Playboy* interview, p. 165-166, ia801307.us.archive.org/20/items/JimGarrisonPlayboyInterview/Jim-Garrison-Playboy-Interview.pdf.

[32] Police report on fr.scribd.com/document/258263723/Police-report-on-sucide-of-de-Mohrenschildt; His wife confirmed to Jim Marrs that her husband thought that “the Jewish Mafia and the FBI” were out to get him: Jim Marrs, *Crossfire: The Plot that Killed Kennedy*, Carroll and Graf, 1989, p. 285.
[33] Ronen Bergman, *Rise and Kill First: The Secret History of Israel’s Targeted Assassinations*, John Murray, 2019, p. xv.
[34] Martin Sandler, The Letters of John F. Kennedy, Bloomsbury Publishing, 2013, p. 333. Listen to Sandler here on this topic on www.c-span.org/video/?c4547313/user-clip-jfk-gurion-mossad-dimona
[35] Avner Cohen, *Israel and the Bomb*, Columbia UP, 1998, pp. 109 and 14.
[36] Quoted in Monika Wiesak, *America’s Last President: What the World Lost When It Lost John F. Kennedy*, self-published, 2022, p. 214.

The Failed Empire, by Laurent Guyénot

UR unz.com/article/the-failed-empire

Laurent Guyénot

February 23, 2023

Europe was a civilization. From Charlemagne until, say, the 16th century, European civilization was "Christendom." "The Faith is Europe, and Europe is the Faith," in Hillaire Belloc's words. Western Christianity had Rome as its capital, and Latin as its language. But this unity was, in theory, just spiritual. Rome was the seat of the papacy, and Latin the language of the Church, known only to a tiny minority. Europe therefore had a religious unity, but it had no political unity. Unlike every other civilization, Europe never matured into a unified political body. In other words, Europe has never been an empire in any form. After the failure of the Carolingian Empire, too brief and too obscure for us to distinguish its reality from its legend, Europe progressively crystallized into a mosaic of independent nation-states.

Nation-states were actually a European invention, their first embryos taking shape in the 13th century. Before the Middle Ages, there were only two kinds of states: city-states and empires; "Either the city-state became the nucleus of an empire (as Rome did) … or it remained small, militarily weak, and sooner or later the victim of conquest."[2]

In addition to Christianity, the principalities of Europe were united, throughout the Middle Ages, by their sovereigns' kinship, resulting from a diplomacy based on matrimonial alliances. But this community of blood and faith did not prevent states from being separate political entities, jealous of their sovereignty and always eager to extend their borders.

In the absence of an overarching imperial authority, this rivalry engendered an almost permanent state of war. Europe is an ever-smoldering battlefield. If you think of Europe as a civilization, then you have to think of its wars as civil wars. This is how the German historian Ernst Nolte did analyze the two European conflicts of the twentieth century.[3] Neither common religion nor family ties prevented European civilization from tearing itself apart with unprecedented hatred and violence. Remember that on the eve of the First World War, King George V, Kaiser Wilhelm II and Tsar Nicolas II were first cousins and all defenders of the Christian faith.

The stated aim of the "European construction" from the 1950s onwards was to make these European wars impossible or at least improbable. But this project was an anachronism, because it started at a time when European civilization was already dead, with no vital energy left to resist being colonized by the new empire on the block.

The European Union is not supported by any "civilization consciousness"—in the sense that one speaks of a "class consciousness". Many people feel attached to their nation, and can say, as Ernest Renan did, "a nation is a soul, a spiritual principle."[4] But no one perceives Europe as a spiritual being, endowed with "individuality" and a destiny of its own.

There has never been a great European narrative to unite with a common pride all these peoples crammed in the European peninsula. Each country has its little *roman national*, ignored or contradicted by the schoolbook narratives of its neighbors. There are certainly some shared myths. Charlemagne for example. But the endless quarrel about him precisely illustrates the point; as if Charlemagne has to be either French or German. The other European myth is that of the Crusades. But the Crusades illustrate just as precisely the inability of Europeans to unite on a project for Europe. By the Crusades, the popes told Europeans that the cradle of their civilization was a city at the other end of the world, disputed by two other civilizations (Byzantine and Islamic), and asked them to fight for it as if their own civilization depended on it. There cannot be a more anti-European project. The Crusades, in fact, only exported national rivalries into the Middle East. Sure, they make a good story, but it is mostly a great lie, since its only lasting result was the destruction of Eastern Christianity and the reunification of the Muslim world, soon organized into a new Ottoman Empire which would chip away parts of Europe.

The Middle Ages, anyway, are the beginning and the end of the European grand narrative. The notion of a "European civilization" calls to mind the Middle Ages and nothing else. And quite logically. Europe was a brilliant civilization during the classical Middle Ages (11th-13th centuries). But because this medieval civilization failed to form an integrated body, it fragmented into several micro-civilizations, each of them playing its own imperial game against the others. We therefore had, in the 19th century, a French empire, then a British empire and a German empire, all trying to destroy each other. They were colonial empires: having failed to create an empire at home, Europeans exported their rivalries in predatory conquests. Ultimately, they gave birth to the American empire, born in genocide and slavery, and destined to bring the woke plague on its genitors.

Hence the hypothesis put forth by the historian Caspar Hirschi, that European history is characterized by a rivalry between centers of power fighting for imperial supremacy without ever being able to achieve it:

> an imperialist political culture, dictated by the ideal of a single universal power inherited from Roman Antiquity, coexisted within a fragmented territorial structure, where each of the major powers was of similar strength (Empire, Papacy, France, England and later Aragon). In the realm of Roman Christianity, this led to an intense and endless competition for supremacy; all major kingdoms aimed for universal dominion, yet prevented each other from achieving it.[5]

So nations are, according to Hirschi, "the product of an enduring and forceful anachronism." And nationalism is nothing but "a political discourse constructed by chronically failing would-be-empires stuck in a battle to keep each other at bay."

Hirschi does not identify the mechanism that prevented one power or another from winning this competition. So let's ask: What happened? Or rather, what didn't happen? Everywhere else, civilizations tend to unify into some form of political unity, around one dominant city or ethnos. Only in Western Christendom do we have a civilization without a State, that is, a body without a head.

Why is Europe not an Empire? It's not for lack of will—Hirschi is right on this point: Europe longed to be an Empire, willed it intensely, but failed. The peoples themselves aspired to this ideal, synonymous with unity, peace and prosperity. Empire should not be taken here it its modern sense. As Ernst Kantorowicz explains in his biography of Frederick II Hohenstaufen:

> The ideal World-Empire of the Middle Ages did not involve the subjection of all peoples under the dominion of one. It stood for the community of all kings and princes, of all the lands and peoples of Christendom, under one Roman Emperor, who should belong to no nation, and who, standing outside all nations, should rule all from his throne in the one Eternal City.[7]

Even after the fall of the Hohenstaufens, who came close to achieve this ideal (more below), the dream lived on. The Empire was a metaphysical being, the very image of God, as Dante Alighieri argued in *De Monarchia* (c. 1310):

> the human race is most like unto God when it is most one, for the principle of unity dwells in Him alone. … But the human race is most one when all are united together, a state which is manifestly impossible unless humanity as a whole becomes subject to one Prince, and consequently comes most into accordance with that divine intention which we showed at the beginning of this chapter is the good, nay, is the best disposition of mankind.

Caspar Hirschi's theory therefore lacks a clue of the inhibiting factor that prevented the unification of Europe, despite the collective—one could almost say organic—thrust. But Hirschi is also mistaken in his description of the European dynamic. The competition for Empire was not, as he writes, between "the [German] Empire, the Papacy, France, England, and later Aragon." Until the middle of the 11th century, only the former, officially known as *Romanum imperium*, claimed imperial sovereignty. Then one other power emerged to challenge its claim: the papacy. For three centuries, the competition between the emperor and the pope dominated European politics. From intellectual debates down to the battlefields, Europe was entirely drawn into that struggle. No other factor is comparable in intensity and influence in the classical Middle Ages.

The popes deliberately and persistently prevented the expansion of the German empire, which was, for geographical and historical reasons, the only power capable of unifying Europe politically. The unification of Europe could only start by the unity of Germany and Italy, but this is precisely what the papacy resisted with all its might, and its supernatural powers. In the process, the papacy consolidated other emerging kingdoms, while preventing any of them from prevailing. Ultimately, neither the emperor nor the pope were able to reign over Europe. And so it was only in the 14th century, when the German empire had lost momentum, that France, then England and finally Spain, began to manifest their own imperial inclinations and entered into a competition that could only lead to a stalemate, and a permanently divided Europe.

Therefore, the political action of the popes, from the start of the Gregorian Reform in the mid-11th century, is the single reason why Europe did not become an empire—in the medieval sense of a "kingdom of kingdoms," as was the Byzantine *Oikoumene*—and therefore could not build the foundations for its future cultural, linguistic and political unity. This is what I will try to show in this article. By clipping the German Empire's wings and finally reducing it to the rank of one nation among others, the papacy turned Europe into a collection of rival states united by no other law than the laws of war.

What is sometimes called the “balanced policy” of the papacy, playing one state against the other, and in particular France against Germany, was a means and not an end. The ultimate goal of the popes was not to create a “Europe of nations”, but to rule the Empire. This project was conceived by a group of intellectuals whose earliest central figure was the Cluniac monk Hildebrand, whom cardinal Peter Damian, who knew him well, once called “saint Satan”. He became pope under the name of Gregory VII in 1073. The main lines of his program are contained in the 27 propositions of his famous *Dictatus Papae*, including: “Only the Pope can with right be called universal. … He alone may use the Imperial Insignia. … All princes shall kiss the feet of the Pope alone. … It may be permitted to him to depose emperors.” That program defined the papacy for three centuries. One hundred and thirty years after Gregory VII, Innocent III claimed to sit above kings because: “The Lord gave to Peter not only the lordship over the universal Church, but also over the whole world.” On the very day of his consecration in 1198, he affirmed his right to make and unmake kings and emperors, because, “To me is said in the person of the prophet, ‘I have set thee over nations and over kingdoms, to root up and to pull down, and to waste and to destroy, and to build and to plant’ (Jeremiah 1:10).”

It is a gross mistake to regard these words as metaphorical. The means used to turn them into reality (summarized in this article) show that they must be understood literally. The means included excommunication and deposition of any unsubmissive sovereign. In the Middle Ages, this was a very powerful weapon, for most people believed, or feigned to believe, in the pope’s power of sending people to heaven or hell. Innocent III’s record includes the excommunication of one emperor, seven kings and countless lords. Innocent III actually appeared to many of his contemporaries as the *verus imperator*. He conducted a foreign policy that can only be described as imperial: “It was his ambition … to bind as many as he could of the kings of Europe to the Papacy by ties of political vassalage.”[10]

Contrary to the empire of the German kings, the imperial project of the Vatican had no chance of ultimate success, because it had no other legitimacy than the gigantic lie of the Donation of Constantine (more below). The first setback was a famous slap inflicted in 1303 on Boniface VII, who had stated, quite simply: *Ego sum Caesar, ego imperator*. The French king Philip the Fair trialed the pope for sodomy, sorcery and heresy, and shook off the yoke. Bohemia revolted in the following century (the Hussite Revolution). Then German princes responded to Luther’s call (*To the Christian Nobility of the German Nation*, 1520). The papal empire failed, but its lasting achievement is to have stood in the way of the only empire that could succeed, and to have left Europe chronically divided by both national ambitions and religious creeds.

But why talk of “failure”? One can, after all, see in the European order of nation-states a great success. Two questions must therefore be distinguished. The first one is: was the political unity of Europe possible, or even inevitable, without the opposition of the papacy? This question can be answered by an objective historical study. That is what I am going to do. The second question is subjective: was the imperial unity of Europe desirable? It then depends on the point of view. The nationalist will reply that it is fortunate that Europe was not an empire, for then nations would not have existed—or very little. So Thomas Tout can write: “The conflict of Papacy and Empire … made possible the growth of the great national states of the thirteenth century, from which the ultimate salvation of Europe was to come.”

But what salvation are we talking about? That of a Europe set on fire and bloodshed during the Hundred Years War (1337-1453), the Italian Wars (1494-1559), then the Thirty Years War (1618-1648)? The latter, by the way, was largely orchestrated by Cardinal Richelieu who financed and armed the Protestants (Lutherans as well as Calvinists) in order to ruin the Empire of the Catholic Habsburgs. It was, he said, "for the good of the Church and Christianity, because the universal monarchy, to which the [Habsburg] King of Spain aspires, is very harmful to Christianity, to the Church and to the pope."[12]

In reality, the Thirty Years War was the birth pang of a Europe that no longer had anything Christian about it. "In the space of three decades, writes Arnaud Blin, the European geopolitical universe was completely transformed. The medieval idea of a unified Christian Europe gave way to a political chessboard governed by a new mechanism of international relations based on conflicting interests, the balance of power, and the amoralism of realpolitik."[13] What the Peace of Westphalia (1648) inaugurated, Montesquieu described a century later in *L'Esprit des Lois*:

> A new disease has broken out in Europe: it has infected our rulers and caused them to maintain armies which are out of all proportion. It has its recurrences and soon becomes contagious; inevitably, because as soon as one State increased the number of its troops, as they are called, the others at once increase theirs, so that the general ruin is all that comes out of it. Every monarch keeps permanently on foot armies which are as large as would be needed if his people were in imminent danger of extermination; and this struggle of all against all is called peace.

To pay these armies, more taxes and more debt were constantly needed, until finally, after the Napoleonic wars, Europe was enslaved to the war profiteers, with the Rothschilds as their champions. Europe, after inventing the nation-state, invented industrial war. Assuming European nations could ever free themselves from financial parasitism, would they ever be able to live peacefully with one another while each being sovereign? No, and for a simple reason: the world is now composed of empires, and no nation can compete with empires. Without political unity, Europe will always be kept in the subservience of one empire or another.

To free itself from the clutches of NATO, Europe has, as things stand, no other alternative than to ally itself with the Russian empire—for the Russian Federation is indeed both a civilization and an empire, heir to the Byzantine civilization and empire destroyed by the papacy. Those who say that Europe should fear Russia as much as the United States (as do many affiliated to the French “Nouvelle Droite”) are even more inconsistent and dangerous than nationalists who long for their nation’s sovereignty. The realist sees no alternative between America and Russia, because there is none. The realist does not give up on Europe, but he is betting that the multipolar world order that Russia is promoting will be much more favorable to Europe than American domination.

Finally, the realist accepts that, despite so many odds, Germany still stands as the natural and legitimate leader of Europe. We can debate on why this is so, but we cannot deny it. It is not just about economy. In its highest achievements, European civilization is German (and this is coming from a Frenchman). Nothing will happen unless Germany has the guts to denounce and the will to resist Washington’s racket, and to form a genuine and lasting alliance with Russia.

After these preliminary remarks, I will now tell the story of Europe with the purpose of demonstrating the theory that the medieval papacy was the main cause for the failure of Europe to gain political unity, and therefore the ultimate cause of its complete subjugation by Washington. (Actually, what Washington is now doing to Europe is a lot similar to what the papacy was doing to Europe centuries ago, as Michael Hudson brilliantly argued.)

The papacy will be considered here solely as a political power, which it unquestionably was. There will be no discussion of Christianity as belief system or religious practice. The papacy and the religion of Christ are two separate—some would say opposite—things. In fact, until Gregory VII, “the papacy was almost absent from the lives of Christians outside Rome.”[15]

The Birth of Europe

Let’s start at the beginning. How did medieval European civilization originate? It is generally accepted that it sprouted on the ruins of the Western Roman Empire, whose fall is attributed to the Barbarian Invasions and dated in 476, three centuries before Charlemagne. The Belgian historian Henri Pirenne challenged this received idea in *Mohammed and Charlemagne*, published in 1937, and his theory still stands, for those who know it.

In reality, the Barbarian Invasions did not destroy the Western Roman Empire, because none of the “Barbarian” peoples who settled in the territories of the Empire ever sought to destroy it. “Nothing animated the Germans against the Empire,” Pirenne explains, “neither religious motives, nor racial hatred, still less political considerations. Instead of hating it, they admired it. All they wanted was to settle there and benefit from it. And their kings aspired to Roman dignities.”

Moreover, they never thought that the Roman Empire had fallen, was falling, or would fall. All their eyes were set toward the capital of the Roman Empire, Constantinople. “Until the eighth century, there is no other positive element in history than the influence of the

Empire." The bishop of Rome, naturally, was appointed or approved by the Basileus or his representative in Ravenna (this is referred to as the "Byzantine Papacy").

"Of all the features of that wonderful human structure, the Roman Empire, the most striking, and the most essential, was its Mediterranean character," wrote Pirenne. "The inland sea, in the full sense of the term *Mare nostrum*, was the vehicle of ideas, and religions, and merchandise." That is why all Barbarian peoples competed for access to the Mediterranean Sea. The southern part of Western Europe remained fully Roman as long as it traded freely with the East.

That changed in the middle of the 7th century, with the Arab-Muslim conquest. Unlike the Germanic Barbarians, the Arabs had the project of replacing the Roman-Christian civilization and empire with a new civilization and a new empire. Therefore, their conquest of Syria and North Africa destroyed the unity of the Mediterranean world. Navigation between East and West collapsed. "At the beginning of the 8th century, its disappearance was complete." Port activity ceased in the West. Europe closed in on itself. The coffers of the Merovingian kings were emptied, and so was their authority.

Northern Europe (Austrasia, Saxony and Friesland) was less affected, because its economy was based on the exploitation of large agricultural estates, and not dependent on Mediterranean trade. This explains the ascendancy of the Austrasian Franks, who even benefitted from an intensification of sea and river trade in the North, which partly compensated for the decline of Mediterranean trade. Constantinople started trading through the Scandinavian Russ who settled in Novgorod and Kiev.

Since the political center of gravity shifted to the North, the Roman papacy naturally turned towards it for protection. The popes were not the only ones to woo Pepin the Short and his heirs; in 781, a marriage was arranged between the son of the Byzantine Empress and the daughter of Charlemagne. But the engagement was broken because of religious quarrels, and the coronation of Charlemagne in Rome on Christmas Day of the year 800 marked the first breach between East and West.

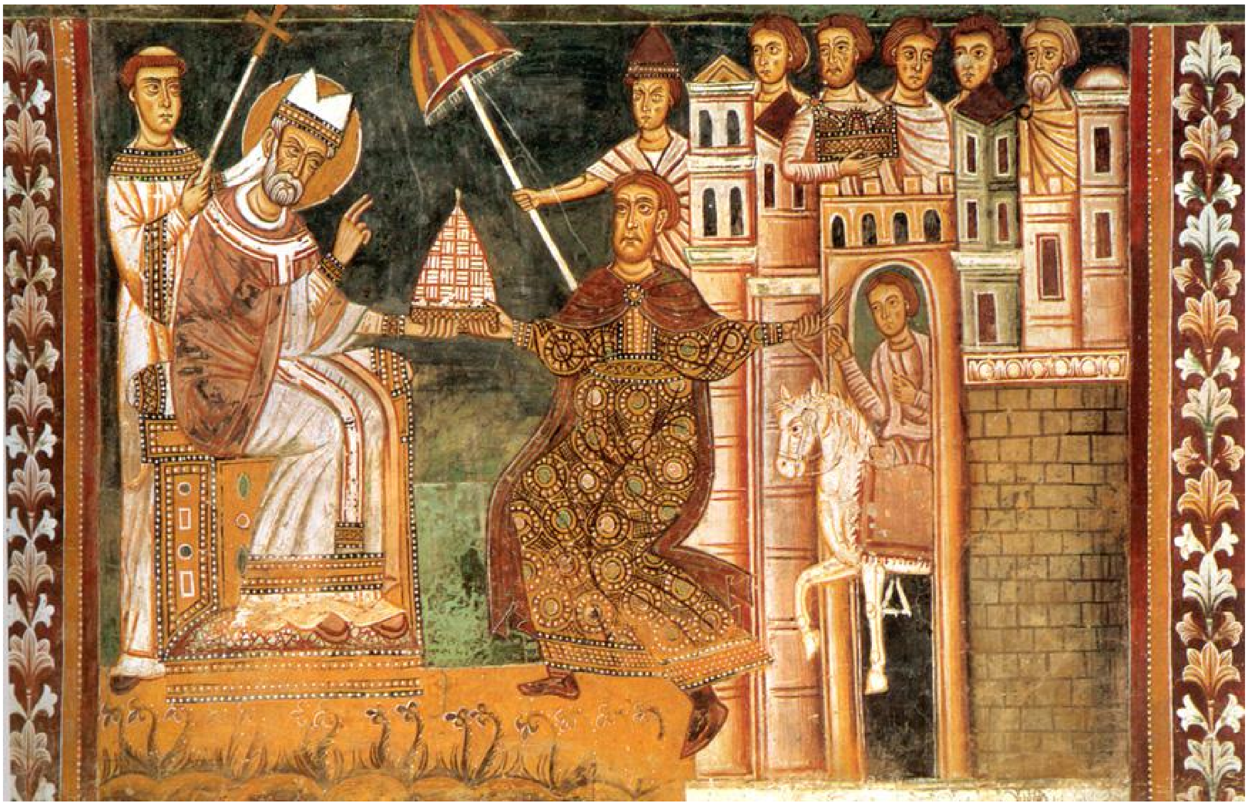
The coronation ceremony manifested the complementarity of pope and emperor: the former crowns the second, has him acclaimed by the people of Rome, and then prostrates himself before him. This imitates the Byzantine pattern, except for one important detail: "In Byzantium the imperial coronation was never more than an accessory ceremony. When the sovereign was elected by the Senate or the army (whether by tacit or express acceptance, by legitimate or usurped enthronement), he immediately came into possession of all his powers. The coronation liturgy, which sometimes took place a year later, added nothing."

There was another major innovation from the Byzantine model: the agreement between Charlemagne and Pope Sylvester I included the confirmation by the former of a donation made by his father Pepin to Pope Stephen II, of the city of Rome and a vast territory around it. This "Donation of Pepin" itself used as its legal basis the "Donation of Constantine", probably the boldest forgery in all human history, and certainly the one with the greatest consequences.

First of all, the Donation of Constantine is the foundation of the papal claim to rule over the emperor, for it shows Constantine the Great giving to "Sylvester the universal pontiff and to all his successors until the end of the world" all the imperial insignia: diadem, tiara, shoulder band, purple mantle, crimson tunic, scepters, spears, standards, banners, "and all the advantage of our high imperial position, and the glory of our power." On the basis of this forgery, the popes would later claim to have been given, by the first Christian emperor himself, the full extent of imperial authority, and the right to confer it to the emperor of their choice, or to take it away from him—and even, in the case of vacancy, to rule as emperors themselves.

But why stop there, thought the forger. Constantine, now in underwear, ceded to the pope "our imperial Lateran palace", as well as "the city of Rome and all the provinces, districts and cities of Italy or of the western regions." And to make sure that the pope really owned the Western world, Constantine decided to move to Byzantium, "for, where the supremacy of priests and the head of the Christian religion has been established by a heavenly ruler, it is not fitting that there an earthly ruler should have jurisdiction." On this basis, popes would later forbid Western emperors to reside in Rome.

As I said, the Donation of Constantine is the basis for the Donation of Pepin and its confirmation by Charlemagne. In truth, doubts hang over the existence of the "Donation of Pepin", because no authentic act is known. What is fairly certain is that the papal estate was secured at the end of the 10th century by the "Ottonian Privilege" (*Privilegium Ottonianum*), signed by Otto the Great, the original of which is in the Vatican archives. This document, explicitly referring to the Donation of Constantine (and quite possibly a forgery itself), grants the pope a long list of domains, including "the city of Rome with its duchy", "the entire exarchate of Ravenna", as well as Venetia, Corsica, and Sicily (then occupied by the Saracens).



This vast territory, later extended to the size of a duchy, crosses the Italian Peninsula right through. A quick look at it on a map explains why the popes will be obsessed with the fear of seeing their *Patrimonium Petri* taken in a pincer movement. Their constant priority will be to prevent any sovereign from reigning over both southern Italy and northern Italy.

Therefore, even before asking ourselves why Europe did not achieve political unity, we have the answer to why Italy never achieved its own political unity: the unity of Italy was conditioned by the disappearance of the Papal States, and the proof of that is that both would happen simultaneously in 1859.

Considering that all the papal privileges listed above go back to the Donation of Constantine, it is no exaggeration to say that European history was, to a large extent, shaped—and doomed—by this single papal forgery. The Italian priest Arnold of Brescia (1090-1155) saw in it the hand of the Antichrist (he paid for the blasphemy with his life). One of his contemporaries, by the name of Wetzel, wrote to Emperor Frederick Barbarossa that it is known to everyone in Rome that the Donation is "a lie and a heretical legend." Yet from the 8th till the 15th century, when the forgery was exposed in a scholarly manner, the papacy's imperial policy rested entirely on this gigantic lie.

The Ottonian Dynasty and the Promising Start of the Empire

The Carolingian Empire only lasted about forty years, until, we are told, it was split between Charlemagne's grandsons in a way that defies logic (Treaty of Verdun, 843), and again in the next generation (Treaty of Prüm, 855).[23] So let's not dwell any longer on the Carolingians, and let's turn to the Ottonians, the true founders of what would come to be called the Holy Roman Empire.

Otto the Great is the son of Henry the Fowler, Duke of Saxony, who in 911 was elected king by a coalition of princes wishing to unite their five duchies (Lorraine, Saxony, Franconia, Swabia, Bavaria) against the attacks of the Danes, Slavs and Hungarians. The name "German" having little use at the time, he was designated "King of the Romans", a testimony to the enduring prestige of Roman civilization, identified with Christendom.

Otto I was in turn elected King of the Romans in 936, and added to this title that of King of Italy through his marriage to the widow of the previous king, and a war of conquest. His victory over the Hungarians in 955 made him the savior of Western Christendom. In gratitude for his protection, Pope John XII crowned him "Emperor of the Romans" in Rome in 962. So it was Otto's safeguarding of the eastern frontiers of Christendom, on the one hand, and the union of Germany and Italy, on the other hand, that constituted the starting point of the Empire. But the actual unity of Germany and Italy was always made difficult by the barrier of the Alps standing in between them, and by their different political traditions, Germany being still a lose confederation of feudal duchies, while Italy was more a constellation of city-States. The emperors, residing in Germany, would have the greatest difficulty in gaining and keeping the loyalty of the rich Italian cities, whose separatist tendencies the popes would exploit.

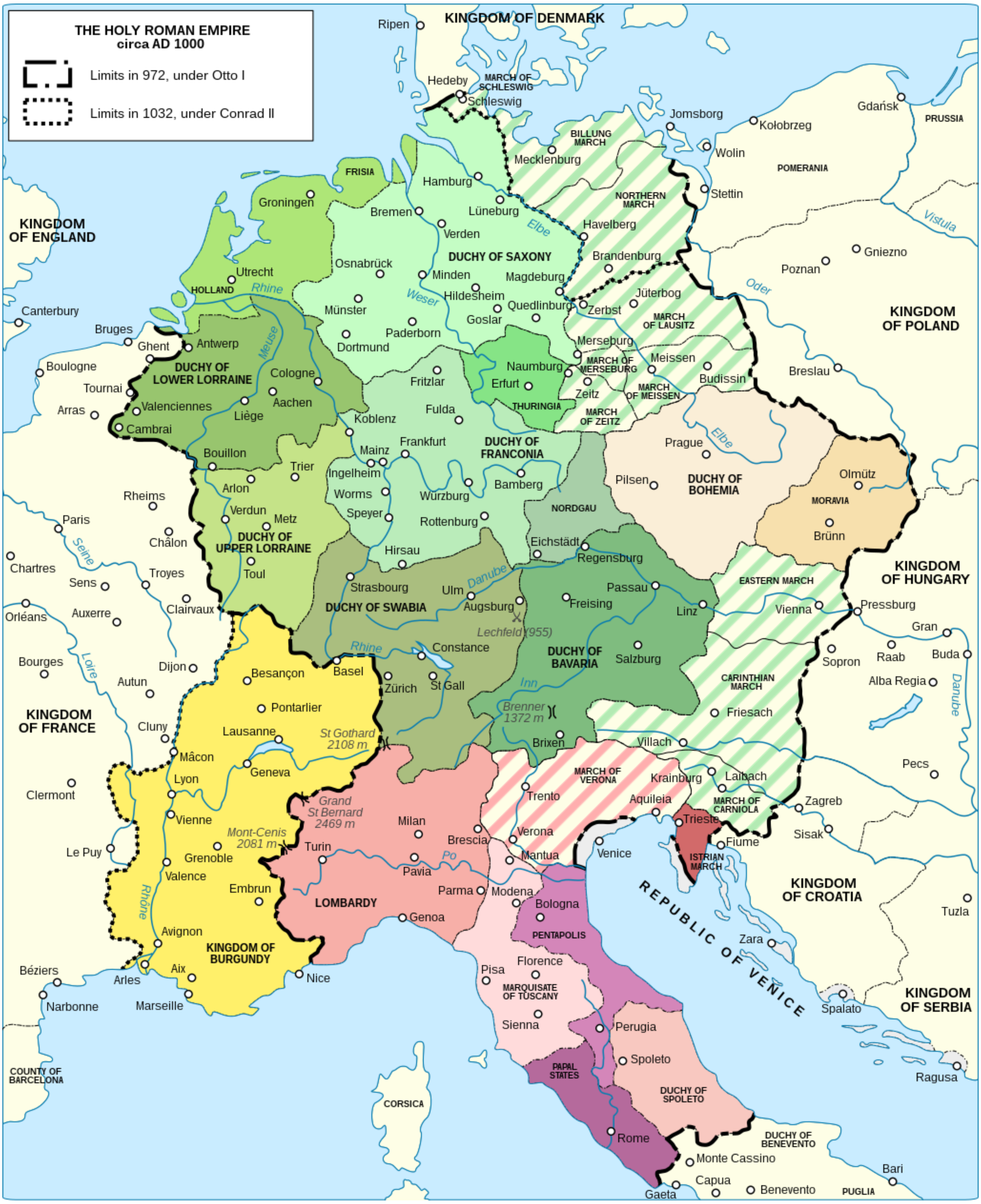
The son and grandson of Otto I, Otto II and Otto III, were in turn elected kings of the Romans and then crowned emperors, respectively in 973 and 996. The Ottonians thus established the tradition according to which the German princes elect their king, who by right becomes the candidate for the title of emperor until his coronation by the pope. In general, the reigning king obtains, during his lifetime, the agreement of the princes for the election of his son, but the Germanic kingship remains elective in principle.

While claiming the *imperium* for the West, the Ottonians recognized the Eastern emperors of the Macedonian dynasty. Otto I negotiated the marriage of his son Otto II with Princess Theophano, niece of the Byzantine emperor John Tzimisces. Otto III, the son born of this union, grew up under the influence of his mother and her Byzantine court. He himself obtained the hand of a niece of Emperor Basil II, but when she landed in Bari in 1002, it was to learn that Otto III had died. He was only 21 years old.

The Ottonians' foreign policy was modeled after Constantinople's concept of the Oikoumene. They favored the emergence of autonomous Christian kingdoms under their tutelage, the emperor becoming the godfather of the kings whom he authorized to wear the crown. In the East, the Ottonians undertook the Christianization of the Slavs beyond the Oder (Poland and Bohemia) and of the Hungarians. Bohemia (capital Pragues) eventually became an integral part of the Empire, while Poland would eventually drift away from the Empire but remain moored to the Latin Church. In Hungary, under Otto II, King Géza had his son baptized as Stephen, and Otto III granted him the royal crown.

In the West, the Ottonians took control of Lotharingia (the future Lorraine, including Alsace). Otto I entrusted it to his brother Bruno, also archbishop of Cologne. He married his sister Hedwige to the Duke of the Franks Hugh the Great, father of Hugh Capet, who was educated by Bruno. Archbishop Adalbero of Reims, also a member of the Ottonian family, and Gerbert of Aurillac, tutor and friend of Otto III, had Hugh Capet crowned King of the Franks in 987.[24] Thus, the Capetian royal dynasty was born in the shadow of the Empire, as part of what was called at the time "the Ottonian order".

In their relationship with the Church, the Ottonian emperors sought to reproduce the Byzantine *symphonia* between the *Basileus* and the patriarch of Constantinople. By the Ottonian Privilege, the pope, once elected, had to take an oath of loyalty to the emperor. In 963, Otto I crossed the Alps to depose Pope John XII and appoint Leo VIII in his place. He required that the people of Rome pledge that "they would not elect or ordain any pope except with the consent of Lord Otto or his son."[25] Otto III made pope his cousin Bruno (Gregory V), who crowned him emperor in 996. On Gregory's death, he placed his tutor and friend Gerbert of Aurillac, who took the name of Silvester II—thus pointing to Otto III as a new Constantine. The emperor's right to appoint the pope or depose an unworthy pope was considered part of his attribution, as protector of the Church—as was the case in the Eastern Empire.


THE HOLY ROMAN EMPIRE
circa AD 1000
Limits in 972, under Otto I
Limits in 1032, under Conrad II
KINGDOM OF DENMARK
Ripen
Hedeby
MARCH OF SCHLESWIG
Schleswig
Jomsborg
Kołobrzeg
Gdańsk
PRUSSIA
Wolin
POMERANIA
BILLUNG MARCH
Mecklenburg
FRISIA
Hamburg
Groningen
Bremen
Lüneburg
Elbe
NORTHERN MARCH
Stettin
Vistula
KINGDOM OF ENGLAND
Verden
Havelberg
DUCHY OF SAXONY
Brandenburg
Gniezno
Poznan
Osnabrück
Minden
Magdeburg
Oder
Utrecht
HOLLAND
Rhine
Weser
Hildesheim
Jüterbog
Canterbury
Münster
Quedlinburg
Zerbst
Goslar
MARCH OF LAUSITZ
KINGDOM OF POLAND
Bruges
Paderborn
Ghent
Antwerp
Meuse
Dortmund
Merseburg
Boulogne
DUCHY OF LOWER LORRAINE
Cologne
Naumburg
MARCH OF MERSEBURG
Meissen
Breslau
Tournai
Fritzlar
Erfurt
Budissin
Valenciennes
Aachen
Zeitz
MARCH OF MEISSEN
Arras
Liège
Fulda
THURINGIA
MARCH OF ZEITZ
Cambrai
Koblenz
Prague
Elbe
Frankfurt
DUCHY OF FRANCONIA
Bouillon
Mainz
Trier
Ingelheim
Olmütz
Pilsen
DUCHY OF BOHEMIA
Arlon
Bamberg
Rheims
Worms
Würzburg
MORAVIA
Verdun
Speyer
NORDGAU
Paris
Metz
Rottenburg
Brünn
Seine
Châlon
DUCHY OF UPPER LORRAINE
Eichstädt
Regensburg
Chartres
Troyes
Toul
Hirsau
KINGDOM OF HUNGARY
Sens
Strasbourg
Danube
Passau
EASTERN MARCH
Ulm
Orléans
Auxerre
Clairvaux
DUCHY OF SWABIA
Augsburg
Freising
Linz
Vienna
Pressburg
Lechfeld (955)
Gran
Bourges
Loire
Rhine
Constance
DUCHY OF BAVARIA
Salzburg
Sopron
Raab
Buda
Dijon
Basel
Zürich
St Gall
Autun
Besançon
Inn
CARINTHIAN MARCH
Alba Regia
Danube
KINGDOM OF FRANCE
Pontarlier
Brenner 1372 m
Friesach
Cluny
Lausanne
St Gothard 2108 m
Brixen
Villach
Mâcon
Geneva
MARCH OF VERONA
Krainburg
Laibach
Pecs
Clermont
Lyon
Grand St Bernard 2469 m
Trento
Aquileia
MARCH OF CARNIOLA
Zagreb
Vienne
Milan
Trieste
Mont-Cenis 2081 m
Brescia
Verona
Sisak
Le Puy
Grenoble
Turin
Mantua
Venice
Fiume
Valence
Po
Pavia
ISTRIAN MARCH
Rhône
Embrun
Parma
Modena
KINGDOM OF CROATIA
LOMBARDY
Bologna
Tuzla
Genoa
REPUBLIC OF VENICE
Avignon
PENTAPOLIS
Zara
KINGDOM OF BURGUNDY
Florence
Béziers
Aix
Pisa
Arles
Nice
MARQUISATE OF TUSCANY
KINGDOM OF SERBIA
Narbonne
Marseille
Spalato
Sienna
Perugia
Spoleto
COUNTY OF BARCELONA
Ragusa
PAPAL STATES
CORSICA
DUCHY OF SPOLETO
Rome
DUCHY OF BENEVENTO
Monte Cassino
Bari
Capua
Benevento
PUGLIA
Gaeta

Germany had a national Church, placed in the care of a few archbishops and about forty bishops, largely independent from Rome. Archbishops were also the chancellors of the Empire, and bishops made the backbone of the imperial administration, counterbalancing the power of the dukes. "The bishopric thus tended to become a fief, especially since, in addition to spiritual powers, the bishop had a temporal base made up of land and various incomes."[26] It was therefore not uncommon for bishops to be chosen from among members of the royal family. As already mentioned, a brother of Otto I, Bruno of Saxony, was Archbishop of Cologne, and one of his bastard sons, William, was Archbishop of Mainz.

In conclusion, the Ottos laid the groundwork for a sustainable imperial structure which was respected by most princes in Europe. Although they competed with the Byzantine Empire on some territorial issues, there was a sense that they had restored the bipartite unity of the Roman Empire, synonymous with Christendom. Before Otto III's premature death, there had been plans for the two empires to join forces against the Saracens occupying southern Italy and Sicily. Otto III would then had made Rome his capital.

Subscribe to New Columns

The Ottos looked up to and followed Byzantine traditions. As protector of the Church—still understood as the community of Christians—they were also responsible for keeping the papacy from falling under factious interests.

However, the Donation of Constantine was the worm in the fruit. The pope's claim of exclusive ownership over Rome and a vast principality around it would ultimately set him as a rival to the emperor. The religious head would soon start biting at the temporal head.

The Salian Dynasty and the Investiture Controversy

Otto III having died childless, the crown was entrusted to the grandson of Otto I's brother, Henry II (1002-1024). Then the male branch of the house of Saxony died out, and the German princes elected Conrad of Franconia, founder of the Salian dynasty. In ten years of reign, Conrad II extended the domain of the Empire, securing the Kingdom of Burgundy, which had absorbed the Kingdom of Arles. He thus wore the three crowns of Germany, Italy and Burgundy, a triad that formed the basis of a political edifice of which the Empire was the crowning glory. Conrad II was succeeded by his son Henry III (1039-1056).

The "Imperial Church system" was then firmly in place. However, the emperors' control over the papacy was always precarious, because the pope's power and property were coveted by Italian aristocratic families. Between 1012 and 1045, the Counts of Tusculum monopolized the see of Saint Peter. In 1046, Henry III deposed three rival popes and appointed the bishop of Bamberg (Clement II) in their place. On the latter's death ten months later, he appointed the bishop of Toul, Bruno von Egisheim-Dagsburg, who took the name of Leo IX. The emperor's involvement in the pope's appointment raised no protest, from either the Church or the people; it was conform to the tradition of Charlemagne and Otto III.[27] Leo IX is actually a good example of a pope appointed by the emperor, who is highly regarded by clerical historians. Thomas Tout writes about him:

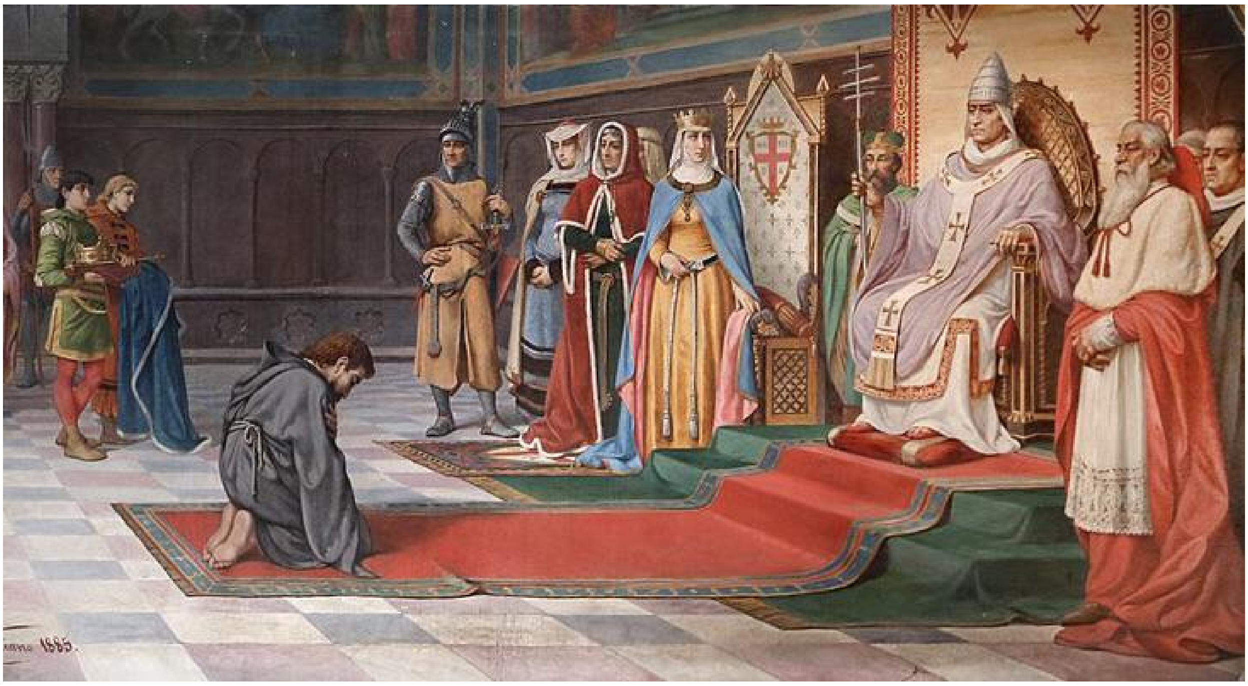
> Despite his high birth, Bruno had long turned from politics to the service of the Church, and had become the ardent disciple of the school of Cluny. Archbishop of Toul, he had governed his diocese with admirable care and prudence … For the short five years of his pontificate, he threw himself with all his heart into a policy of reformation. … the special characteristic of his pontificate was his constant journeying through all Italy, France, and Germany. During these travels Leo was indefatigable in holding synods, attending ecclesiastical ceremonies, the consecration of churches, the translation of the relics of martyrs. His ubiquitous energy made the chief countries in Europe realise that the Papacy was no mere abstraction, and largely furthered the centralisation of the whole Church system under the direction of the Pope.[28]

Leo IX wanted to ban the practice of "simony", the selling of Church offices, which was considered a form of corruption. Henry III supported Leo IX's reform. But Leo IX surrounded himself with more radical reformers, such as Hildebrand or Humbert of Moyenmoutier, who, in his *Adversus Simoniacos* written in 1057, took the radical step of assimilating lay investiture to simony.

The death of Henry III in 1056 left as heir a five-year-old son, already elected King of the Romans in 1054 but placed under the regency of his mother. The papacy took advantage of the minority of Henry IV to sever its ties of dependence on temporal power. The reforming party had their candidate Etienne IX named without imperial agreement, and his successor Nicholas II laid down new rules for the election of the pope: the seven cardinals (bishops from around Rome) should choose the new candidate, then get him accepted by he rest of the Roman clergy. In practice, this tended to reinforce the control of the aristocratic families of Rome, such as the Colonnas and the Orsinis (from whom would come Boniface VIII).

In 1073, it was Hildebrand, who, after working in the shadows of other popes, took power under the name of Gregory VII. The decree that he promulgated in 1075, forbidding any lay person to appoint a bishop or an abbot, marks the beginning of the Investiture Controversy: "If an emperor, a king, a duke, a count, or any other lay person presume to give investiture of any ecclesiastical dignity, let him be excommunicated."[29]

Henri IV, who was then 26, did not take it seriously, but when he intervened in the election of the archbishop of Milan, Gregory VII reminded him that his orders were as binding as those of God. Henry IV replied with a brutal letter, calling "brother Hildebrand" a "false monk", a fornicator and a sower of discord. He had the support of the German episcopate, who met at Worms on January 24, 1076, and declared Gregory VII a usurper. Gregory VII then employed the magic weapon he has forged for himself: he declared Henri IV excommunicated and deposed, for, he says, "I have received from God the power to bind and to loose in Heaven and on Earth."[30] In the climate of political instability of the Empire, several German lords threatened to elect a new king. In a desperate attempt to prevent this, Henri IV crossed the Alps in the middle of winter and implored, as a penitent, the forgiveness of Gregory VII, who let him wait three days and three nights, barefoot, in the snow, in front of the castle of Canossa. This is, at least, how this episode is told by the chroniclers favorable to the pope, who used it to demonstrate how the pope can crush a German king, then raise him by grace from his abasement.



Henri IV obtained the lifting of the excommunication but the truce was short-lived. In March 1080, the Pope excommunicated Henry again and approved the king elected by the rebellious German princes, Rudolf, Duke of Swabia. At Rudolf's death, the pope asked the princes to find "a suitable king for the honor of holy church," and to have him take the following vow to the papal legate:

> From this hour onwards I shall be the vassal in good faith of the blessed apostle Peter and of his vicar who now lives in the flesh, Pope Gregory; and whatever the pope commends me with the words 'in true obedience' I shall faithfully comply with, as a Christian ought … I shall, with Christ's help, pay to God and St Peter all due honor and service; and on the day when I shall first come into the pope's presence, I shall become St Peter's knight and his by an act of homage.[31]

This was too much for the German princes, who now gave their full support to Henry IV. The German archbishops and bishops officially deposed Gregory VII and elected as new pope Wibert of Parma, the bishop of Ravenna, who took the name Clement III. When Henri IV marched on Rome, Gregory called for help the Normans, who freed him but plundered Rome and set it on fire. In March 1084, Henry IV was the master of the city and was finally crowned emperor by Clement III. Gregory VII died isolated in Salerno in May 1085.

The Gregorian party nevertheless remained strong and the struggle resumed when the Frenchman Eudes of Chatillon, the former prior of Cluny, was elected pope under the name of Urban II, with the same ideas and the same energy as Gregory VII. Urban II confirmed the excommunication of Henry IV, and determined to drive him out of Italy.

The conflict continued under Henri IV's son, Henry V, who also suffered excommunication. It was temporarily solved by the Concordat of Worms signed on September 23, 1122. The emperor waived any right to appoint a bishop, while the pope recognized that the prelates were vassals of the emperor with regard to their domains, and granted him the right to be present or represented during their elections, and to intervene in case of discord. In his book *On the Medieval Origins of the Modern State*, Joseph Strayer sees the victory of the papacy as the turning point in the destiny of Europe:

> By asserting its unique character, the Church unwittingly sharpened concepts about the nature of secular authority. … When Church and Empire cooperated closely, as they had under Charlemagne and the Ottos, imperial supremacy could be admitted, at least in theory; but the Investiture Conflict weakened the Empire more than any other secular political organization. Other rulers settled their disputes with the reformers independently and on better terms than did the emperor. … Each kingdom or principality had to be treated as a separate entity; the foundations for a multi-state system had been laid.[32]

In fact, the Concordat of Worms was by no means a mortal blow to the Empire. But the Investiture Controversy was only one battle in a much bigger war for the supreme political power over Europe. The issue, explicit in the programmatic *Dictatus Papae* of Gregory VII, was the will of the pope to overpower the emperor. What we call the Gregorian Reform, after the name of Gregory VII, was more than a reform of the Church; it was a coup d'État led by a monkish conspiracy over two centuries to make the pope the "true emperor".

The Papal Monarchy

The pope's theocratic ambition relied on a doctrine known today as political Augustinianism, drawn from the work of the most influential Latin father. Augustinianism tends to absorb the natural order into the religious order. It challenges the classic understanding that, since God has created man as a social being, there has always existed a "natural law of the State" long before the existence of the Church.[33] The early Christians stuck to this principle, trusting the words of Christ and of Paul.[34] The Eastern Church never disputed it, for the simple reason that neither Emperor Constantine nor his successors, who made Christianity the religion of the Empire, derived their power from the Church.

The Gregorian reformers insisted, on the other hand, that the emperors, as well as all worldly sovereigns, could not receive their authority directly from God, but only through the Church. These reformers were mostly monks, who saw their otherworldly lifestyle as superior to the secular world. Their project, writes Robert Moore was "to divide the world, both people and property, into two distinct and autonomous realms, not geographically but socially."[35] "The Church" was now understood as a separate elite society, excluding ordinary Christians. But from this first step followed a second, which was to place "the Church" above the rest of the Christian world, to make it a state *above* all states. Humbert of Moyenmoutier wrote in 1057: "just as the soul excels the body and commands it, so too the priestly dignity excels the royal or, we may say, the heavenly dignity the earthly."[36] Worse, Gregory VII declared that kingship derives not from God but from the devil: "Who does not know that kings and dukes are descended from those who, in disregard of God, through arrogance, plunder, treachery, murder, finally through almost all crimes, prompted by the prince of this world, the devil, strove to dominate their equals … in blind greed and intolerable presumption."[37] This is why Gregory VII claimed to have received from Christ the power of St Peter "to withdraw and to concede to anyone whomsoever, according to his merits, empires, kingdoms, principalities, duchies, marches, counties and the property of all men."[38]

There is a paradox, not to say a flagrant hypocrisy, in the papacy's claim to be above the world. For the papacy had its own worldly realm, the Papal States. The popes therefore played the same geopolitical game as kings, only with different rules, and with a unique weapon that no other ruler could compete with. We saw that their first objective was to protect their Papal State by controlling northern Italy and southern Italy, and making sure they never fell into the same hands. But that was not enough. They developed a strategy of turning as many kingdoms as possible into vassal fiefs of the Holy See, with feudal obligations and the payment of an annual *census* in silver or gold.

It had started in 1059 under Pope Nicholas II (at the instigation of Hildebrand), with the Treaty of Melfi investing the Norman Robert Guiscard as duke of Apulia and Calabria (southern Italy) and, if he could conquer it, count of Sicily as vassal of the pope. "Thus the famous alliance between the Normans and the Papacy was consummated, which by uniting the strongest military power in Italy to the papal policy, enabled the Holy See to wield the temporal with almost as much effect as the spiritual sword. Thus the Papacy assumed a feudal suzerainty over southern Italy which outlasted the Middle Ages."[39]

In 1073, Landolph VI, Prince of Benevento (southern Italy), recognized himself as a vassal of Gregory VII, and the principality passed under the direct domination of the Holy See on his death. Countess Matilda, a strong supporter of Gregory VII (the castle of Canossa was her main residence), also ceded Tuscany as a fief of the Holy See.

Gregory VII extended his lordly ambitions beyond Italy. He often played on the double meaning of *fidelitas*, as both religious "faith" and feudal "fidelity", to claim the suzerainty of the Holy See over all Christian princes. Five Spanish princes accepted to become his vassals.[40]

The kind of racket that Gregory VII used in order to submit some princes into vassalage is best illustrated by this threatening letter of 1080 to the Sardinian prince Orzocor:

> We do not wish to hide from you the fact that your country has been sought from us by many peoples: we have been promised great tributes if we would allow it to be invaded; such that they wish to leave one half of the whole land for our own use and to hold the other half in fealty from us. Although this was repeatedly demanded of us—not only by Normans, Tuscans and Lombards, but also by certain people from beyond the Alps—we determined never to give our assent to anyone in this matter, until we had sent our legate to you and discovered your opinion … If you persevere in your fealty to St Peter, we promise that beyond doubt his help will not fail you now or in the future.

In an other example, Gregory proposed to King Swein II Estrithson of Denmark to invade "a certain very wealthy province by the sea, which is held by base and ignoble heretics, and we desire that one of your sons be made duke and prince and defender of

Christianity in that province," provided the Viking prince accepts to hold it as a fief of the pope.

Gregory asked William the Conqueror that he "perform fealty" to him, reminding him "how effective I showed myself in your affairs and with how much effort I labored so that you might attain the dignity of the kingship." He complained that his reputation had suffered from his support: "It was for this that I was branded with infamy by some of the brethren, who complained that by conferring such a favor, I had devoted my energies to perpetrating so many murders." Indeed, the anti-Gregorian polemicist Wenrich of Trier satirized the papal policy in a letter of 1081: "There is no lack of men who seized kingdoms by tyrannical violence, whose paths to the throne lay through blood, who set a gory diadem upon their heads. All these are called the friends of the lord pope; all are honored by his blessings and saluted by him as victorious princes."

The policy of Gregory VII was carried out by his successors. After the crisis triggered by the murder of Archbishop Thomas Becket (1170), Henry II Plantagenet was forced to revoke the Constitutions of Clarendon, which had placed clerics under royal jurisdiction, and to declare by letter to Pope Alexander III: "The Kingdom of England is under your jurisdiction; I do not recognize, in feudal law, any other suzerain than you."[44]

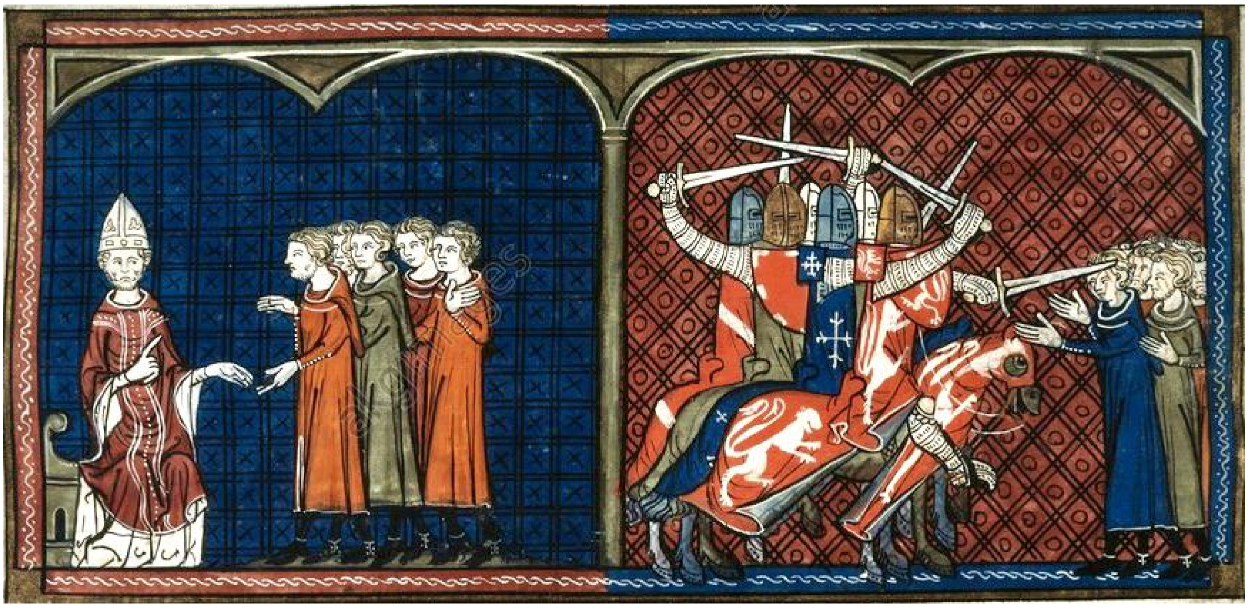
In 1139, Alfonse I of Portugal recognized himself as a vassal of the Roman pontiff and paid him tribute. When his son Sancho neglected to pay, Innocent III threatened him with excommunication. Peter of Aragon went to Rome in 1204 and handed over his crown to Innocent III, to receive it in return from his hand, declaring Aragon a fief of the pope. After Peter's death, Innocent III took over the guardianship of his son, appointed his own advisers and constituted the government of the minor king.[45] "During his eighteen years as pope," writes Malcolm Barber, "Innocent made and unmade rulers; presided over, at one time or another, as vassal states, the kingdoms of Sicily, Iberia, and England, as well as possibly Hungary, Poland and Bulgaria."[46] This is an imperial policy by any other name.

It was also the emperor's prerogative that popes seized when they raised armies of "crusaders" in all the kingdoms, duchies and counties of Europe, again using their magic power to decide the salvation or damnation of men: lords doomed to hell for crimes of blood will get their ticket to heaven by shedding the blood of the infidels or the heretics.

The First Crusade was preached by Urban II at the Council of Clermont on November 27, 1095. The extraordinary echo of his sermon, throwing thousands of knights and crowds of ordinary people onto the roads, must have appeared to the pope himself as the dazzling manifestation of the power that God had given him to reign over Europe. While preaching the crusade, Urban II confirmed the excommunication of Henry IV, and excommunicated the king of France Philip I for having repudiated his wife and taken that of another.

Thomas Tout point out:

> Nothing shows more clearly the strength and nature of the papal power than that this greatest result of the universal monarchy of the Church should have been brought about at a time when all the chief kings of Europe were open enemies of the Papacy. Henry IV was an old foe, Philip of France had been deliberately attacked, and William Rufus of England was indifferent or hostile. But in the eleventh century the power of even the strongest kings counted for very little. What made the success of Urban's endeavour was the appeal to the swarm of small feudal chieftains, who really governed Europe, and to the fierce and undisciplined enthusiasm of the common people, with whom the ultimate strength of the Church really lay.[47]



The Hohenstaufens

Let us now take up the epic story of the fight between popes and emperors where we interrupted it, and bring it to its sorry conclusion. On the death of Henry V in 1125, the Salian dynasty came to an end. Then began a period of rivalry between two powerful German families: the Hohenstaufens from Swabia, and the Welfs from Saxony and Bavaria.

The Hohenstaufens prevailed with the election of Conrad III in 1138. He was succeeded in 1152 by his nephew Frederick, nicknamed Barbarossa. The fact that his mother was a Welf played in his favor. Frederick I arranged the marriage of his son, the future Emperor Henri VI, with Constance of Hauteville, daughter of the Norman King of Sicily. When in 1189, William I of Sicily died childless, his inheritance went to Constance, which made the son of Henry VI and Constance, the future Frederick II, King of Sicily. This is how the Hohenstaufen realized the dream of Otto III—nightmare of the pope—, the junction of southern Italy to the Empire.

As might be expected, the Hohenstaufens were almost constantly in conflict with the popes. Barbarossa was the first to attach the adjective *Sacrum* to the *Romanum Imperium,* to signify that it drew its legitimacy directly from God and not from the Church. An incident that occurred during a diet convened by Barbarossa in Besançon in 1157 illustrates the bone of contention. The papal legate, cardinal Roland Bandinelli, came to remind the emperor that he had received his imperial title from the pope. Barbarossa replied by circulating the following statement:

> The Empire is held by us through the election of the princes from God alone, who gave the world to be ruled by the two necessary swords, and taught through St. Peter that men should fear God and honour the king. Whosoever says that we received the imperial crown from the lord Pope as a benefice goes against the Divine command and the teaching of Peter, and is guilty of falsehood.[48]

When Roland Bandinelli became pope as Alexander III, Frederick refused to recognize him and supported a rival. Alexander III excommunicated the emperor, and stirred a rebellion among the cities of northern Italy. During his career, Barbarossa led four military expeditions to submit them, and razed Milano in 1162. It was a failure. With the support of the pope, the rebel cities formed the Lombard League and rebuilt Milano. In Venice in 1177—one hundred years after Canossa—Barbarossa humbled himself before Pope Alexander III and recognized the autonomy of the Lombard cities.

Ten years later, another pope, Urban III, was about to excommunicate Frederick Barbarossa again when news reached Europe of the fall of the Kingdom of Jerusalem. Urban died and was replaced by Gregory VIII, who called for a new crusade (the third). Frederick left before Philipe Augustus and Richard the Lionheart in 1189. He was hoping to seize this opportunity to take the lead and forge an alliance with the Byzantine emperor. But after some military successes against Saladin, he died.

He was succeeded by his son Henry VI, who died in 1197, leaving an only son of three years old. The feud between the Welfs and the Hohenstaufens was renewed. A group of German princes elected Henry VI's younger brother Philip of Swabia, while the supporters of the Welfs elected Otto IV of Brunswick. The young and energetic Pope Innocent III intervened. Fearing the unification of all of Italy under the same family, he sided with Otto and excommunicated Philip, after having made Otto promise never to attempt to unite Sicily with the Empire. A decade-long war ensued between the two factions.[49]

As soon as he was crowned emperor in 1209, Otto IV betrayed his promise and launched his army on Sicily. Innocent III immediately excommunicated him and convinced the princes of Germany to elect a new king. Philip of Swabia having died in the meantime, their choice fell on his nephew, the son of Henry VI Hohenstaufen, Frederick, who was now sixteen years old and in full possession of his title of King of Sicily.

The Pope had no choice but to support him against Otto IV, but conditioned his support on Frederick's commitment to swear allegiance to him, to protect the papal principalities, and to renounce Sicily in favor of his son Henri, born of his recent marriage to Constance of Aragon. Frederick acquiesced and, during his coronation as King of the Romans at Aachen in 1215, he even made the unexpected promise to lead a crusade to retake Jerusalem. Here is how Ernst Kantorowicz explains this initiative that took the pope by surprise:

> It was an almost inspired masterstroke of diplomacy that prompted the young King to set himself at the head of the crusading movement. Unwittingly he thus took the leadership and direction of the Crusade out of the hands of the papal Imperator.[50]

Abandoned by the pope, Otto IV allied himself with the King of England John Lackland, while Philipe Augustus supported Frederick II. The defeat of Otto IV at the battle of Bouvines, on July 27, 1214, ensured Frederick II the rallying of the majority of the German princes. He spent eight years traveling through Germany to pacify the kingdom, then returned to Sicily while leaving the government of Germany to his son Henry. This was contrary to the oath he had sworn to Innocent III, but the new pope, Honorius III, was accommodating and crowned him emperor in 1220, while urging him to fulfill his crusading vows.

The project took a new turn in 1225, when, having become a widower, Frederick married the daughter of the King of Jerusalem John of Brienne, and immediately asserted himself as the new King of Jerusalem.

But in 1227, Frederick was busy reorganizing Sicily and had still not left for the Holy Land. The new pope Gregory IX (parent and pupil of Innocent III) used this as a pretext to excommunicate him. After a stormy interview between the two men, the pope called Frederick "a monster out of the sea, whose mouth opens only to blaspheme God." Frederick nevertheless embarked for the Holy Land in June 1228, assuming, wrongly, that the excommunication would fall by itself. But "what the imperial galleys were carrying on this 28th of June, 1228, was not an army of fearful warriors and fanatics ready to fight, it was a cultural, scientific, artistic and technical mission."[51] That is because, in the meantime, Frederick had established friendly relations with the Emir Fahkr ed-Din, ambassador of the Sultan of Egypt Al-Kamil, and had exchanged with the latter a profusion of luxurious gifts. He sent the sultan jewelry, silk robes, Sicilian falcons (Frédéric was a falconry enthusiast and the author of a treatise on the subject), and his own horse with its jeweled saddle and harness. In return, he received equally prestigious gifts, including a priceless planetarium, and an elephant that became very dear to him. Although half-German and half-Norman by birth, Frederick had grown up in Sicily in contact with Arab culture. Fond of mathematics, astronomy and medicine, he wanted to make his "crusade" a bridge between two civilizations. In the Arab world, "no western prince has ever evoked so much affection and understanding as he," writes Kantorowicz. "Not only did they admire the encyclopaedic learning of the Emperor, who maintained erudite correspondence with the learned men of Egypt and Syria, Iraq, Arabia, Yemen, as well as Morocco and Spain, but they followed all the more important events of his life with unflagging interest."[52]

Frederick met with his friend Fahkr ed-Din in the Holy Land and, after peaceful negotiations, reached an agreement with Sultan Al-Kamil in Jaffa on February 18, 1229. The sultan returned Jerusalem, Bethlehem, Nazareth and some other cities, with no other counterparts than possession of the Al-Aqsa Mosque. Frederick crowned himself King of Jerusalem before hurrying back to Sicily, where the pope had spread the rumor of his death and launched his own army to seize Sicily.

The prestige of Frederick on his return was immense, and forced the pope to lift the excommunication. Frederick easily regained control of his Sicilian kingdom. The Byzantine Emperor John III Doukas Vatatzes, who from his exile in Nicaea was preparing the reconquest of Constantinople from the Latins, sent him an embassy laden with rich presents.[53] The friendship between the two emperors will be sealed in 1244 by the marriage of Constance de Hohenstaufen, daughter of Frederick, with the Greek emperor. Frederick's return from the Holy Land inaugurated a period of ten years during which he was to mark his century with an indelible imprint in fields as diverse as political institutions, law, science, art, and architecture. He is credited with the construction of more than 200 castles, some of spectacular originality like the octagonal Castel del Monte in Apulia, expressing his love of geometry.

This period saw the expansion of the Empire to the East, with the help of the Teutonic Order, of which the Grand Master Hermann von Salza was his most faithful friend. "Within two decades the Teutonic Knights conquered Prussia and Livonia, founded towns (Thorn, Kulm, Elbing), built fortresses there and attracted German settlers. … At the same time, the German influence spread in the neighboring states of the Empire, in Bohemia, in Hungary, in Poland, where the sovereigns welcomed in large numbers the German ssettlers to develop the riches of their country."[54]

Frederick created a university in Naples and a medical school in Salerno, both free from canonical prohibitions and the exclusive use of Latin. He drew up for this kingdom a code of law, the *Liber Augustalis*, bearing in its preamble that the princes of the nations were created "by the imperative necessity of things, not less than by the inspiration of Divine Providence."[55] The scientific spirit and the experimental approach that Frederick encouraged were especially fulminated by Pope Gregory IX, who again excommunicated him in 1239 and cursed "this king of pestilence [who] openly asserts that man should only believe what can be demonstrated by experience and reason."[56]

Frederick did not forget Germany, and after deposing his son as king for rebellion, he solemnly restored "Public Peace" at a great Diet in Mainz in 1235 (the edict was issued in German, a first in history).

In 1236, Frederick mobilized a large army to subjugate the rebellious Lombard cities that, with papal encouragement, were forbidding him access to Italy. He received the support of many European kings, including Louis IX of France, Henry III of England (whose sister Isabelle he married) and Béla of Hungary. Europe was in the process of reaching its unity. Frederick therefore hoped to remake Rome the capital of the Empire. This was, of course, contrary to the unchanging policy of the popes, who, by invoking the Donation of Constantine, reserved the imperial prestige of Rome for themselves.

The energy deployed by Gregory IX to harm Frederick II (including by assassination attempts) would be matched only by that of this successor, Innocent IV, who held to the same principle of the pope's *plenitudo potestatis*. In July 1245, at the Council of Lyon, Innocent IV rejected Frederick's overture to appease their differences, confirmed his excommunication and declared him deposed. It is noteworthy that, in this occasion, the devout king of France Louis IX protested:

> As powerful and respected as he is, the Pope does not have the right to depose a king. Every monarch is on his throne by virtue of Divine Right, and Divine Right is superior to the Apostolic Right which the Pope holds as heir to Saint Peter. We therefore formally oppose Pope Innocent's deposition of Emperor Frederick, because this act, which generates endless disorder, would have the main effect of shaking the Christian community to its very foundations.

Faced with the pope's refusal to negotiate, Frederick called on all the princes of Europe to a general revolt against the papacy, in a manifesto that must have smelled of the most dangerous heresy to the pope:

> God is our witness that our intention has always been to force churchmen to follow in the footsteps of the Primitive Church, to live an apostolic life, and to be humble like Jesus Christ. In our days the Church has become worldly. We therefore propose to do a work of charity in taking away from such men the treasures with which they are filled for their eternal damnation. … Help us to put down these proud prelates, that we may give mother Church more worthy guides to direct her.[58]

Frederick died in 1250 at the age of 55. His son Conrad, son of Yolande of Brienne, left Germany for Sicily but died two years later, at the age of 26. His half-brother Manfred declared himself regent of the Kingdom of Sicily on behalf of Conrad's son, Conradin, who was only two years old. But the pope gave the kingdom to Charles of Anjou, an ambitious and unscrupulous character, quite different from his brother Louis IX. Charles landed in Sicily in January 1266 with a powerful army of mercenaries, and overcame Manfred, who was killed in battle (the pope had his remains dug up and thrown into the Garigliano river). Charles captured Conradin and had him beheaded. Manfred's young widow was also captured and thrown into prison, where she died after five years. It is said that the eyes of her three male children were gouged out and that they also quickly died in prison.

Epilogue

Fighting against the formidable power of four popes, excommunicated three times, Frederick II had nevertheless succeeded in giving the Empire an unparalleled influence and prestige, which could have transformed Europe forever. But his death and the planned extermination of his offspring by the papacy broke the momentum.

Subscribe to New Columns

Despite all the efforts of the papacy to liken him to the Antichrist, legends began to develop around him, conflating him with his grandfather and namesake. In the words of Francis Rapp:

> The two great Hohenstaufen took the role of *Endkaiser*, of "emperor of the end of time", who one day will come out of the mountain to renew the Empire and bring to the world a long era of peace. Charged with this messianic hope, the imperial idea kept all its vitality despite the miseries that afflicted the Empire in reality. This expectation of a bright future comforted the Germans who were saddened by the spectacle of the present. When they remembered the past, they found reasons to be proud, of a pride mixed with bitterness, because if the century of the Hohenstaufen symbolized in their eyes the Empire in full force, this glory had the heartrending light of the sunset, since at the apogee, immediately followed the fall, the ruin that the pope had wanted … In the memory of the German people the image of the Hohenstaufen Empire was deeply engraved, superb and tragic.[59]

After 1250, the imperial seat would remain vacant for sixty years, as the papacy refused to crown a successor. It was not until 1310 that a king of Germany, Henry VII of Luxembourg, descended on Rome to be crowned emperor. But the Empire had been deprived of all its Italian conquests, while the Capetians had seized its western provinces. The weakening of imperial power had plunged the Germanic duchies themselves into feudal wars and banditry.

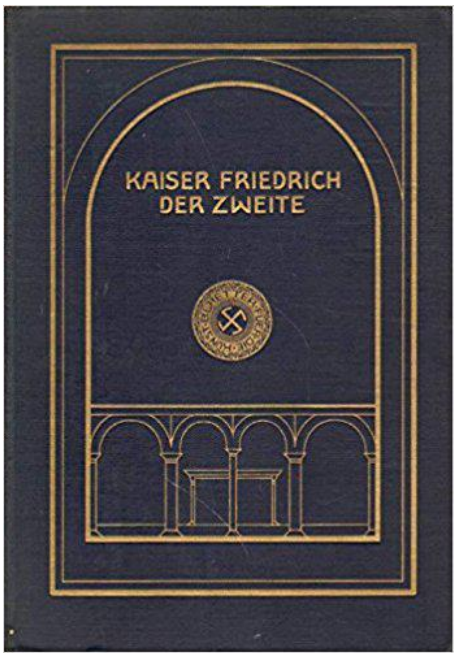
With the coming of the age of gunpowder and Machiavellian politics, the medieval ideal of the Empire as a God-ordained spiritual unity receded into myth. The focus of political philosophy shifted from the concept of *auctoritas* (metaphysical legitimacy) to *potestas* (physical power).[60] When France started manifesting its own imperial ambitions under Louis XIV, diplomats from other countries advocated the balance of power between of European states.

Paradoxically, when French imperial hubris resurfaced under Napoleon, it was the occupation of Germany and the dissolution of what was left of the Holy Roman Empire that gave Germans a new national consciousness, and revived the memory of the greatness of medieval Germany. In 1815, the poet Friedrich Rückert composed his ballad "Barbarossa" reviving the myth of the great emperor. The great Richard Wagner asked: "When will you come back, Frederick, splendid Siegfried?"[61]

It seems as if the bloody and angry ghost of the Hohenstaufen was coming back to haunt Germany and Europe. It is no coincidence that the most exalted biography of Frederick II was published in German in 1927. We can notice on the cover of the original edition a symbol promised to a brilliant but tragic future. It is said that Ernst Kantorowicz's book

made a great impression on Hitler and Goering, who offered it to Mussolini. It is not by chance that the operation on which Hitler bet the future of Germany was codenamed “Barbarossa”.
To the American journalist Hubert Knickerbocker, who asked him in 1938 for his opinion on Hitler, Carl Jung replied:

> He is the loud-speaker which magnifies the inaudible whispers of the German soul until they can be heard by the German’s conscious ear. He is the first man to tell every German what he has been thinking and feeling all along in his unconscious about German fate … Hitler’s power is not political; it is magic.[62]



Notes

[1] Hillaire Belloc, *Europe and the Faith, 1920.*
[2] Joseph Reese Strayer, *On the Medieval Origins of the Modern State*, Princeton UP, 1973, p. 11.
[3] Ernst Nolte, *Der Europäische Bürgerkrieg 1917-1945. Nationalismus und Bolschewismus,* Herbig, 2000. The title translates as “the European civil war.”
[4] Ernest Renan, *Qu’est-ce qu’une nation?* 1882.
[5] Caspar Hirschi, *The Origins of Nationalism: An Alternative History from Ancient Rome to Early Modern Germany,* Cambridge UP, 2012, p. 14.
[6] *Ibid.*, p. 2.
[7] Ernst Kantorowicz, *Frederick the Second (1194-1250),* (1931) Frederick Ungar publishing, 1957 (on archive.org), p. 385.
[8] *De Monarchia of Dante Alighieri,* trans. Aurelia Henry, Boston, 1904, Book I, chapter VIII, pp. 26-27, on f *iles.libertyfund.org/files/2196/Dante_1477.pdf.*
[9] Malcolm Barber, *The Two Cities: Medieval Europe 1050-1320,* Routledge *,* 1992, p. 106.
[10] T. F. Tout, *The Empire and the Papacy* (918-1273), fourth edition, Rivingtons, Londres, 1903, p. 325.
[11] *Tout, The Empire and the Papacy, op. cit., pp. 6 and 2.*
[12] Quoted in Arnaud Blin, 1648, *La Paix de Westphalie, ou la naissance de l’Europe politique moderne, Éditions Complexe*, 2006, pp. 70-71.
[13] Blin, 1648, *La Paix de Westphalie*, op. cit., pp. 5-6.
[14] Montesquieu, *Esprit des Lois,* Livre XIII, chap. xvii, quoted in Bertrand de Jouvenel, *On Power: Its Nature and the History of Its Growth,* Beacon Press, 1962, p. 383, on ia600502.us.archive.org/34/items/onpoweritsnature00injouv/onpoweritsnature00injouv.pdf
[15] Jacques Van Wijendaele, *Propagande et polémique au Moyen Âge : La Querelle des Investitures (1073-1122),* Bréal, 2008, p. 111.
[16] *Henri Pirenne, Mahomet et Charlemagne, 1937, Texto Tallandier, 2021, p. 23.*
[17] *Ibid.,* pp. *71-72.*

[18] *Ibid.,* p. 19.
[19] *Ibid.,* p. *162.*
[20] *Ibid.*, pp. 112-113.
[21] A notice relating the promise made by Pepin the Short to Pope Stephen II to restore to him the lands taken from the Roman Church (known as the *Fragmentum Fantuzzanum*, from the name of Fantuzzi who published it in his Monumenti Ravennati), is preserved only in a manuscript of the end of the 15th or the beginning of the 16th century.
[22] Marcel Pacaut, *La Théocratie. L'Église et le pouvoir au Moyen Âge,* Aubier *,* 1957, p. 117.
[23] To be honest, I doubt that these theoretical partitions have much historical value.
[24] Tout, *The Empire and the Papacy*, op. cit., p. 74.
[25] Francis Rapp, *Le Saint Empire romain germanique, d'Otton le Grand à Charles Quint*, Seuil, 2003, p. 56.
[26] Henry Bogdan, *Histoire de l'Allemagne*, Perrin, 1999, Tempus Perrin, 2003, p. 66.
[27] Pacaut, *La Théocratie, op. cit.,* p. 66.
[28] Tout, *The Empire and the Papacy*, op. cit., p. 101-102.
[29] Tout, *The Empire and the Papacy*, op. cit., p. 127.
[30] Tout, *The Empire and the Papacy*, op. cit., p. 129.
[31] I.S. Robinson, *The Papacy, 1073-1198: Continuity and Innovation,* Cambridge UP, 1990, p. 411.
[32] Joseph Reese Strayer, *On the Medieval Origins of the Modern State*, Princeton UP, 1973, p. 22-23.
[33] Henri-Xavier Arquillière, *L'Augustinisme politique, essai sur la formation des théories politiques au Moyen Age,* J. Vrin, 1972, p. 37.
[34] *"Give to Caesar what belongs to Caesar, and to God what belongs to God" (Mark 12:17): "For there is no authority except from God, and those that exist have been instituted by God" (Romans 13:1).*
[35] Robert I. Moore, *The First European Revolution, c. 970-1215,* Basil Blackwell, *p. 11.*
[36] Barber, *The Two Cities, op. cit.,* p. 88.
[37] *Robinson, The Papacy, op. cit.,* p. 399.
[38] Robinson, *The Papacy, op. cit.,* p. 296.
[39] Tout, *The Empire and the Papacy*, op. cit., p. 115.
[40] Robinson, *The Papacy, op. cit.,* p. 303.
[41] *Ibid.,* p. 310.
[42] *Ibid.,* p. 317.
[43] *Ibid.,* p. 314.
Subscribe to New Columns
[44] Achille Luchaire, *Innocent III. Les Royautés vassales du Saint-Siège*, Hachette, 1908, reprint Collection XIX, BNF-Partenaires, p. 99.
[45] *Ibid., pp. 6-94.*
[46] Barber, *The Two Cities, op. cit.,* p. 105.
[47] Tout, *The Empire and the Papacy*, op. cit., p. 138.
[48] Tout, *The Empire and the Papacy*, op. cit., p. 254.

[49] It was from this time that Guelphs and Ghibellines, whose names are derived from the Italian forms of Welf and Weiblingen (the stronghold of the Hohenstaufen) designate respectively the supporters of the pope and those of the emperor, whose clashes will continue in Italy up to the Renaissance.
[50] Kantorowicz, *Frederick the Second, op. cit.,* p. 73.
[51] *Pierre Boulle, L'Étrange croisade de l'empereur Frédéric II, Flammarion, 1968, p.* 137.
[52] Kantorowicz, *Frederick the Second, op. cit.,* p. 196.
[53] Kantorowicz, *Frederick the Second, op. cit.,* p. 207.
[54] Bogdan, *Histoire de l'Allemagne*, op. cit., p 123.
[55] Kantorowicz, *Frederick the Second, op. cit.,* p. 246.
[56] *Jacques Benoist-Méchin, Frédéric de Hohenstaufen ou le rêve excommunié (1194-1250), Perrin, 1980, 2008, p.* 361.
[57] *Ibid., p. 465.*
[58] Tout, *The Empire and the Papacy*, op. cit., p. 389.
[59] Rapp, *Le Saint Empire romain germanique*, op. cit., p. 218.
[60] Bruno Arcidiacono, *Cinq types de paix. Une histoire des plans de pacification perpétuelle (XVII^e^–XX^e^ siècles),* Graduate Institute Publications , 2015 , p. 1-74, quoting Andreas Osiander, "Before Sovereignty: Society and Politics in Ancien Régime Europe," *Review of International Studies*, XXVII, Special Issue, December 2001, pp. 119-45, on /books.openedition.org/iheid/927?lang=fr.
[61] Pierre Racine, *Frédéric Barberousse, 1152-1190,* Perrin, 2009, p. 11-12.
[62] Hubert Knickerbocker, *Is Tomorrow Hitler's?*, Penguin, 1941.

Martin Luther King: Was He Good Enough for the Jews?, by Laurent Guyénot

unz.com/article/martin-luther-king-was-he-good-enough-for-the-jews

Laurent Guyénot March 30, 2023

← The Failed EmpireA Short History of Civilization →
Laurent Guyénot Archive

On April 4, 1968, Reverend Martin Luther King Jr. was killed in circumstances not unlike those surrounding the murder of the late President Kennedy. The name, portrait, and profile of the alleged lone sniper were broadcast almost instantly. As William Pepper, King's friend and attorney, has shown in *An Act of State: The Execution of Martin Luther King* (2003), the mentally deficient James Earl Ray had been handled by some unidentified "Raul" (possibly connected to Jack Ruby), who had arranged for his housing in a room overlooking King's balcony at the Lorraine Motel in Memphis, and for a gun to be found under his window with his fingerprints on it. The lawyer appointed to Ray's defense convinced him to plead guilty in hope of getting leniency from the court. Nobody paid attention when Ray recanted three days later, maintaining his innocence thereafter until his death in 1998.

Reverend King had embarrassed Johnson's government by his stance against the Vietnam War, and still more by his project to gather "a multiracial army of the poor" in a "Poor People's Campaign" that would march on Washington and camp on Capitol Hill until Congress signed a "Declaration of the Human Rights of the Poor."

Since it is seldom pointed out, it is worth emphasizing that King had also disappointed the Jewish-Zionist community, who felt he had never paid back an important debt. King had received strong support from American Jews—in money, legal advice, and media coverage—and to that extent he owed them his 1964 Nobel Peace Prize. Many Jews had helped organize his march on Washington, DC, which culminated in his famous "I have a dream" speech of August 28, 1963, in front of the Lincoln Memorial. As Seth Berkman recalled on the fortieth anniversary of that historic landmark: "Arnie Aronson was a little-known but crucial organizer; Rabbi Uri Miller recited the opening prayer; Rabbi Joachim Prinz delivered a stirring speech just before King's historic words."He also mentions "Kivie Kaplan, who became president of the NAACP," "**Peter A. Geffen, founder of the Heschel School, in Manhattan," and "civil rights advocate Hyman Bookbinder."**[1]
The introductory remarks of Rabbi Joachim Prinz, then chairman of the *American Jewish Congress,* before King's famous speech on August 28, 1963, offer a telling example of Jewish opportunism: "I speak to you as an American Jew," Prinz begins.

> As Jews, we bring to this great demonstration in which thousands of us proudly participate a twofold experience: one of the spirit, and one of our history. In the realm of the spirit, our fathers told us thousands of years ago that when God created man, he created him as everybody's neighbor … From our Jewish experience of three and a half thousand years, we say: Our ancient history began with slavery and the yearning for freedom.

There followed a reminder of Jewish suffering from medieval ghettos to the recent Holocaust. Then, just when we would expect a word about the condition of Black Americans, Prinz brushes away the issue: Americans "must speak up and act," he says, "not for the sake of the negro, not for the sake of the Black community, but for the sake of the image, the dream, the idea, and the aspiration of America itself."[2]
This Joachim Prinz upholding good neighborhood between all men, is the same Joachim Prinz who in 1934 applauded the Nazi State for being "built upon the principle of the purity of nation and race." In his *Wir Juden* ("We the Jews") published in Berlin in 1934, he wrote:

> We want assimilation to be replaced by a new law: the declaration of belonging to the Jewish nation and the Jewish race. A state built upon the principle of the purity of nation and race can only be honored and respected by a Jew who declares his belonging to his own kind.[3][4]

This did not prevent him from being elected, in 1958, president of the *American Jewish Congress,* the very organization that in 1933 had called for total economic war on Germany. Why would it? In 1934, he later explained, he thought that, it was good for the Jews to support Hitler in Germany. That is what matters.
We must infer that, in 1964, Prinz thought it was good for the Jews to support MLK. So did Charles Silberman, while extending the analysis to other battles:

> American Jews are committed to cultural tolerance because of their belief—firmly rooted in history—that Jews are only safe in a society that welcomes a broad spectrum of attitudes and behaviors, as well as a diversity of religions and ethnic groups. It is this belief, for example, and not approval of homosexuality, that leads an overwhelming majority of American Jews to support the rights of homosexuals.[5]

In return for their support, American Jews expected from King some friendly gesture toward Israel. That was badly needed after the Six Days War. King was officially invited more than once to Israel, but always politely declined ("too busy"). According to *Haaretz,* "Documents that have come to light 45 years after the assassination of Martin Luther King Jr. show Israel's efforts to woo the civil rights leader—a campaign that never came to fruition."[6] After 1967, Black civil rights activists became increasingly critical of Israel. Many resented the disproportionate presence of Jews. King's visit to Israel would have broken the movement apart. So King said no to Israel.

Whether or not King was assassinated for failing to pay his debt (on the order of crypto-Jew Johnson), it is a matter of record that, after his death, Zionists abused his legacy by pretending he had expressed support for Israel in a letter written to an anti-Zionist friend, containing the following passage:

> You declare, my friend; that you do not hate the Jews, you are merely 'anti-Zionist' …. And I say, let the truth ring forth from the high mountain tops, let it echo through the valleys of God's green earth: When people criticize Zionism, they mean Jews … Anti-Semitism, the hatred of the Jewish people, has been and remains a blot on the soul of mankind. In this we are in full agreement. So know also this: Anti-Zionist is inherently anti-Semitic, and ever will be so.

This letter is a hoax. It first appeared in the book *Shared Dreams: Martin Luther King, Jr. & the Jewish Community* by Rabbi Marc Schneier (1999), an other obscene attempt to capitalize on the legacy of MLK, naively forwarded by Dr. King's son, Martin Luther King III. Although fully proven fake, this letter has since been reprinted in many books and web pages. The Anti-Defamation League's Michael Salberg used that very quote in his July 31, 2001 testimony before the US House of Representatives International Relations Committee's Subcommittee on International Operations and Human Rights.[7] And so, once dead, King was forced to give Israel the very support he had refused them when alive. In this way, King's death was good for the Jews.

Notes

[1] Seth Berkman, "The Jews Who Marched on Washington With Martin Luther King," Forward.com, August 27, 2013, on forward.com.

[2] Prinz's speech is on www.joachimprinz.com/images/mow.mp3.

[3] Quoted in Israel Shahak, *Jewish History, Jewish Religion: The Weight of Three Thousand Years,* Pluto Press, 1994, p. 86.

[4] Seth Berkman, "The Jews Who Marched on Washington With Martin Luther King," Forward.com, August 27, 2013, on forward.com.

[5] Charles Silberman, *A Certain People: American Jews and Their Lives Today,* Summit Books, 1985, p. 350.
[6] Ofer Aderet, “How Martin Luther King Jr. avoided visiting Israel,” *Haaretz,* February 23, 2013, https://www.haaretz.com/us-news/2018-04-03/ty-article/martin-luther-king-jr-s-pilgrimage-to-israel-that-never-was/0000017f-db2f-db5a-a57f-db6f89ca0000
[7] Fadi Kiblawi and Will Youmans, “Israel’s apologists and the Martin Luther King Jr. hoax,” January 18, 2004, on electronicintifada.net.

A Short History of Civilization, by Laurent Guyénot

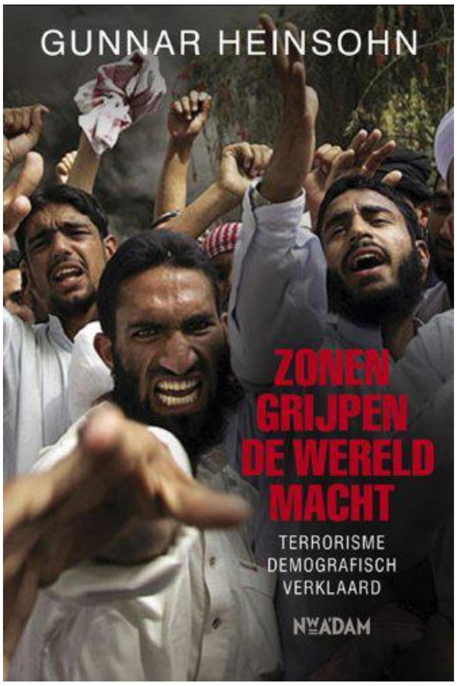
unz.com/article/a-short-history-of-civilization

Laurent Guyénot March 31, 2023

A Tribute to Gunnar Heinsohn (1943-2023)

Professor Gunnar Heinsohn died on February 16, 2023. He taught sociology and economy in Gdansk, where he was born, lived and died, and in Bremen, where he founded a Rafael Lemkin Institute for comparative genocide research. His qualification was, no doubt, based on his declaration of faith that the Holocaust is "uniquely unique". His book S *öhne und Weltmacht* ("Sons and World Power"), first published in 2003, attracted the attention of military strategists, and Heinsohn became a member of the NATO Defense College and a frequent guest speaker on "war demography" (see here for example). When s peaking on current events a few months ago, Heinsohn actually sounded like a NATO spokesman. In this review of *Söhne und Weltmacht*, Göran Therborn writes:

> The book was written in the run-up to the invasion of Iraq, of which Heinsohn was an ardent supporter, and contains its share of sombre meditations on “genocidal dictatorships” and “weapons of mass destruction”. … In fact, Heinsohn’s first international love seems to be Israel [where he lived from 1976 to 1978], or more deeply Judaism, seen by him as an ethical example. (This is not an expression of any ethno-religious chauvinism, but an ideological choice. As the son of a Third Reich submarine captain, Heinsohn is unlikely to have had any important Jewish ancestry.)


GUNNAR HEINSOHN
ZONEN GRIJPEN DE WERELD MACHT
TERRORISME DEMOGRAFISCH VERKLAARD
NW ADAM

From this brief introduction, you will wonder why I think this Gunnar Heinsohn is worth a tribute on *The Unz Review*. I am, in fact, interested in another Gunnar Heinsohn: the first millennium revisionist, whose work has fascinated me for some time (long before I became aware of his geopolitical and holocaustic views). That both Heinsohns are one and the same may be regrettable, and some will conclude that chronology revisionism is a NATO psyop. I just think that even highly intelligent and curious men can have their cognitive inhibitions, resulting from personal, family or national history. If life goes on beyond death, then Gunnar may still learn a few things in the Valhalla, and soon be able to tell his father Heinrich, as did Monika Schaefer to her mother, “Sorry Dad, I was wrong about the Holocaust.” He never met his father in this world, by the way, being born in Nazi Dantzig (Gdansk) six months after he disappeared with his U-Boat off Canada’s Newfoundland in May 1943. Surely such a start in life imprints something into your destiny. In any case, I am glad I had a chance to exchange with him by e-mail, and that I made him an occasional reader of *The Unz Review.*

Heinsohn had original theories about many things. I was impressed, in particular, by his theory about the 16th-century witch-hunt as being really a war against midwifes’ age-old secrets in contraception and abortion, at a time when demography had become a state policy. His theory is discussed in the best book on the subject, John M. Riddle, *Eve’s Herbs: A History of Contraception and Abortion in the West,* Harvard UP, 1997.

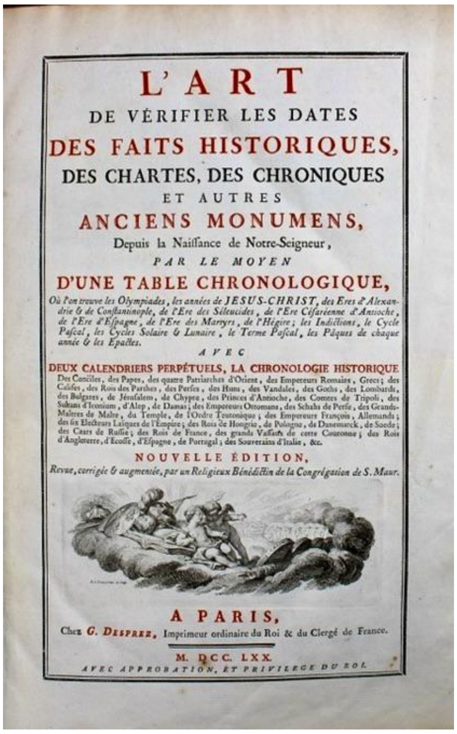
But as I said, this tribute is to Heinsohn the theorist of a stratigraphy-based chronology that cuts down the first millennium AD by two thirds. After studying for some years his articles translated in English,[1] cross-checking their information, and connecting them with other approaches, I published four articles on *The Unz Review* under the name “The First Millennium Revisionist,” the last two being mostly based on his work.

I chose not to sign them because I consider this field of research experimental, inconclusive, and unessential, and I didn’t want it to be used to harm in any way the much more consequential quest for truth to which I lent my name with my research on JFK, 9/11, and the Biblical-Zionist world conspiracy. I now take responsibility for these articles, and have collected them in book form, under the title *Anno Domini: A Short History of the First Millennium AD.* (They have benefitted from the contributions of many UR commenters, to whom I express my gratitude.)

My main reason for signing them now, besides the fact that my authorship has transpired here and there, is that I find it difficult to keep my inquiries into the distortions of Western historiography separate from the hypothesis of a chronological dimension to these distortions. And I think it is important, at this turning point in the history of Western civilization, to dig as deep as possible into the root causes of the West's predicament, and to unveil the full extent of how we have been deceived by the "People of the Lie", directly or indirectly through Christianity. In this article, I will update my "First Millennium Revisionist" articles with additional remarks.

But before I get to the first millennium AD (or CE, to be consistent with Heinsohn's terminology), I will start with BCE chronology, as an opportunity to introduce one domain of Heinsohn's research that I have not mentioned before. Long before he started deconstructing the standard chronology of the first millennium in 2013, Heinsohn had questioned the dates of ancient pre-Roman civilizations, starting with his 1988 book Die Sumerer gab es nicht ("The Sumerians did not exist"), followed in 1990 by a book co-written with Heribert Illig titled Wann lebten die Pharaonen? ("When did the Pharaohs live?"). I have no special expertise to judge Heinsohn's dating of ancient empires, so it is open for comments.

Don't know much about chronology ♫



L'ART
DE VÉRIFIER LES DATES
DES FAITS HISTORIQUES,
DES CHARTES, DES CHRONIQUES
ET AUTRES
ANCIENS MONUMENS,
Depuis la Naiſſance de Notre-Seigneur,
PAR LE MOYEN
D'UNE TABLE CHRONOLOGIQUE,
Où l'on trouve les Olympiades, les années de JESUS-CHRIST, des Eres d'Alexandrie & de Conſtantinople, de l'Ere des Séleucides, de l'Ere Céſaréenne d'Antioche, de l'Ere d'Eſpagne, de l'Ere des Martyrs, de l'Hégire; les Indictions, le Cycle Paſcal, les Cycles Solaire & Lunaire, le Terme Paſcal, les Pâques de chaque année & les Epactes.
AVEC
DEUX CALENDRIERS PERPÉTUELS, LA CHRONOLOGIE HISTORIQUE
Des Conciles, des Papes, des quatre Patriarches d'Orient, des Empereurs Romains, Grecs; des Califes, des Rois des Parthes, des Perſes, des Huns, des Vandales, des Goths, des Lombards, des Bulgares, de Jéruſalem, de Chypre, des Princes d'Antioche, des Comtes de Tripoli, des Sultans d'Iconium, d'Alep, de Damas; des Empereurs Ottomans, des Schahs de Perſe, des Grands-Maîtres de Malte, du Temple, de l'Ordre Teutonique; des Empereurs François, Allemands; des ſix Electeurs Laïques de l'Empire; des Rois de Hongrie, de Pologne, de Danemarck, de Suede; des Czars de Ruſſie; des Rois de France, des grands Vaſſaux de cette Couronne; des Rois d'Angleterre, d'Ecoſſe, d'Eſpagne, de Portugal; des Souverains d'Italie, &c.
NOUVELLE ÉDITION,
Revue, corrigée & augmentée, par un Religieux Bénédictin de la Congrégation de S. Maur.
A PARIS,
Chez G. DESPREZ, Imprimeur ordinaire du Roi & du Clergé de France.
M. DCC. LXX.
AVEC APPROBATION, ET PRIVILEGE DU ROI.

You cannot travel time as you can travel space. That makes a huge difference between geography and chronography. Anatoly Fomenko, a mathematician, once said that historians don't know what history is, because they never question the basic timeline of world history that they have been taught in primary school. Without giving it any thought, they simply assume that it is as securely established as the maps on their classroom wall. I have never read, in any recent book by a professional historian, any question about the accepted date of this or that event, give or take a few years. Historians simply don't deal with chronology. They leave it to chronologists. But chronologists are an extinct species. The last ones were spotted in 1770, working on "the art of verifying the dates of historical facts from the charts, chronicles and other ancient monuments since the birth of Our Lord by the means of a chronological table etc."

Today, this art is lost, because it is not needed anymore. Chronology is a bit like going to the moon: we did it, but we forgot how we did it. The difference is that there has been no official plan to do it again. Why do it again? Dates are all "verified" now, aren't they?

Wikipedia tells you exactly what year Nebuchadnezzar destroyed Jerusalem, or what day Julius Caesar was born. Not when it *may have* happened *,* but when it *did* happen.

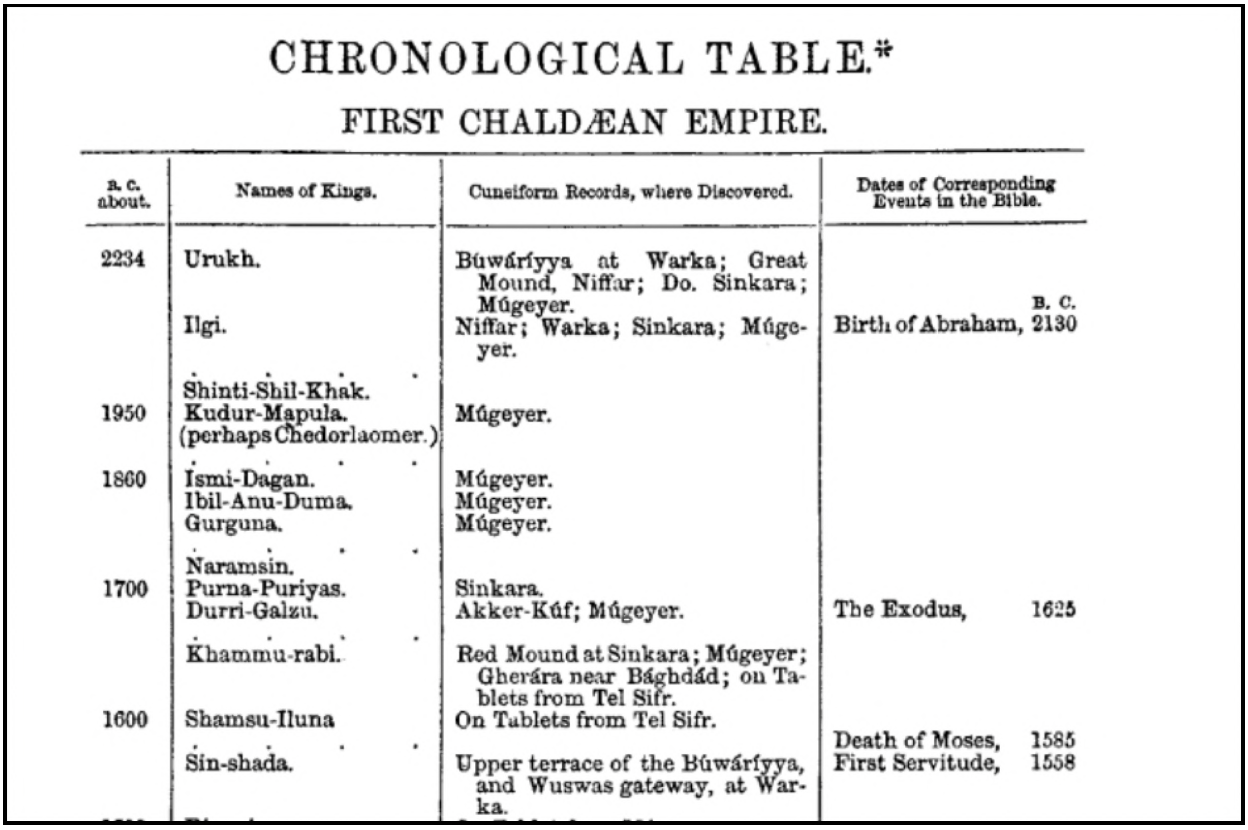
The main architect of this sophisticated clockwork mechanism that tells you precisely when everything happened everywhere in the world, was a French scholar named Joseph Scaliger (1540-1609), who set out to harmonize all available chronicles and calendars (Hebrew, Greek, Roman, Persian, Babylonian, Egyptian). His main works on chronology are *De Emendatione Temporum* (1583) and *Thesaurus Temporum* (1606). Isaac Newton (1642-1727) thought Scaliger was wrong by a few centuries, and wrote so in *The Chronology of Ancient Kingdoms Amended*. He was ignored, and we are now told to trust Scaliger as if he had a time-travel machine equipped with a digital clock.

The most important challenge to the Scaligerian chronology in the 20th century has come from the disciples of Russian-born scientist Immanuel Velikovsky (1895-1979). For an overview of this research, I recommend P. John Crowe's 1999 article titled "The Revision of Ancient History – A Perspective."

Heinsohn entered the field as a disciple of Velikovsky, but rejected Velikovsky's reliance on the biblical framework, and built a method of research totally compatible with academic standards, relying exclusively on stratigraphy, the only scientific method for dating relatively archaeological finds based on the depth of strata.

Heinsohn's first synthetic paper on ancient civilizations was "The Restoration of Ancient History," delivered in 1994 at a symposium in Portland, Oregon, now archived here. A detailed discussion of it in 26 parts can be read on Brendan Ward's blog harlotscurse, starting here. I will quote mostly from these two sources, although I recommend, for a more thorough and updated version, two papers published by Heinsohn in 2006 for the Circle of Ancient Iranian Studies (CAIS): "Empires Lost and Found: Stratigraphy and Today's Search for the Great Powers of the Past", and "Cyaxares: Media's Great King in Egypt, Assyria & Iran." Also of interest is his paper presented at some International Congress of Egyptology in 1993, "Who Were the Hyksos?"

The main problem outlined by Heinsohn is that the timeline of ancient Mesopotamian history that is taught in universities today is more or less identical to the timeline which biblical fundamentalists deduced from the Bible in the 17th century. The keystone of this construction is Babylonian king Hammurabi, identified with King Amraphel of Genesis 14, a contemporary of Abraham, whom the Bible places in the third millennium BCE. *For example, in 1857, b*iblical archaeologist William Kennett Loftus uses Abraham's birth in 2130 BC as an anchor point in his *Travels and Researches in Chaldaea and Susiana*.



CHRONOLOGICAL TABLE.*

FIRST CHALDÆAN EMPIRE.

B. C. about.	Names of Kings.	Cuneiform Records, where Discovered.	Dates of Corresponding Events in the Bible.
2234	Urukh.	Búwáríyya at Warka; Great Mound, Niffar; Do. Sinkara; Múgeyer.	
	Ilgi.	Niffar; Warka; Sinkara; Múgeyer.	Birth of Abraham, B. C. 2130
	. . . .		
	Shinti-Shil-Khak.		
1950	Kudur-Mapula. (perhaps Chedorlaomer.)	Múgeyer.	
	. . . .		
1860	Ismi-Dagan.	Múgeyer.	
	Ibil-Anu-Duma.	Múgeyer.	
	Gurguna.	Múgeyer.	
	. . . .		
	Naramsin.		
1700	Purna-Puriyas.	Sinkara.	
	Durri-Galzu.	Akker-Kúf; Múgeyer.	The Exodus, 1625
	. . . .		
	Khammu-rabi.	Red Mound at Sinkara; Múgeyer; Gherára near Bághdád; on Tablets from Tel Sifr.	
1600	Shamsu-Iluna	On Tablets from Tel Sifr.	
	. . . .		Death of Moses, 1585
	Sin-shada.	Upper terrace of the Búwáríyya, and Wuswas gateway, at Warka.	First Servitude, 1558

This chronology is twice as long as the chronology recorded by the Greek Classical historians such as Hecataeus of Miletus, Herodotus, or Diodorus Siculus. But Christian historians favorably prejudiced toward the Old Testament have given preference to the Jewish computation. This, according to Heinsohn, was the original sin of our ancient historiography.

> It began with the comparative history of Greeks and Jews. This comparison focused on the question if Moses was more ancient than Homer. … Since dates used in the Bible simply were earlier than the Greek dates, the latter lost the competition for the earlier periods of civilization. … the Greek dates cut the biblical ones down to about one-third. When their dates were replaced by the biblical ones, the following picture emerged. Suddenly, the historians were confronted with a gap of 1,500 years. It was created by equating biblical Nimrod of Abraham's -3rd millennium with Herodotus' Ninos of the -8th century. … Biblical dates … openly dominated comparative world chronology up to about 1870 and—in a disguised manner—are used up to the present.

To fill the gap, ancient empires have been discovered by archaeologists that Classical historians knew nothing about. Meanwhile, those empires they knew well were said to have left hardly any archaeological trace, so that their existence was questioned. Heinsohn noticed that these two types of discrepancies came in matching pairs. It starts with Chaldaea, the first civilization according to Herodotus, founded by Ninos around -750.

> Students of Chaldaea are stunned by the archaeological absence of the most learned nation of antiquity which the Greeks considered as the cradle of knowledge. … Yet, the same researchers take great pride in the discovery of the Sumerians (1867) in the very heartland of Chaldaea. These Sumerians became teachers of mankind. Yet, they were so ancient that even the best historians of antiquity had never heard of them.

For Heinsohn, the Sumerians are none other than the Chaldaeans wrongly dated. He drew another parallel between the Gutians discovered by modern archaeologists and the Scythians of Classical history.

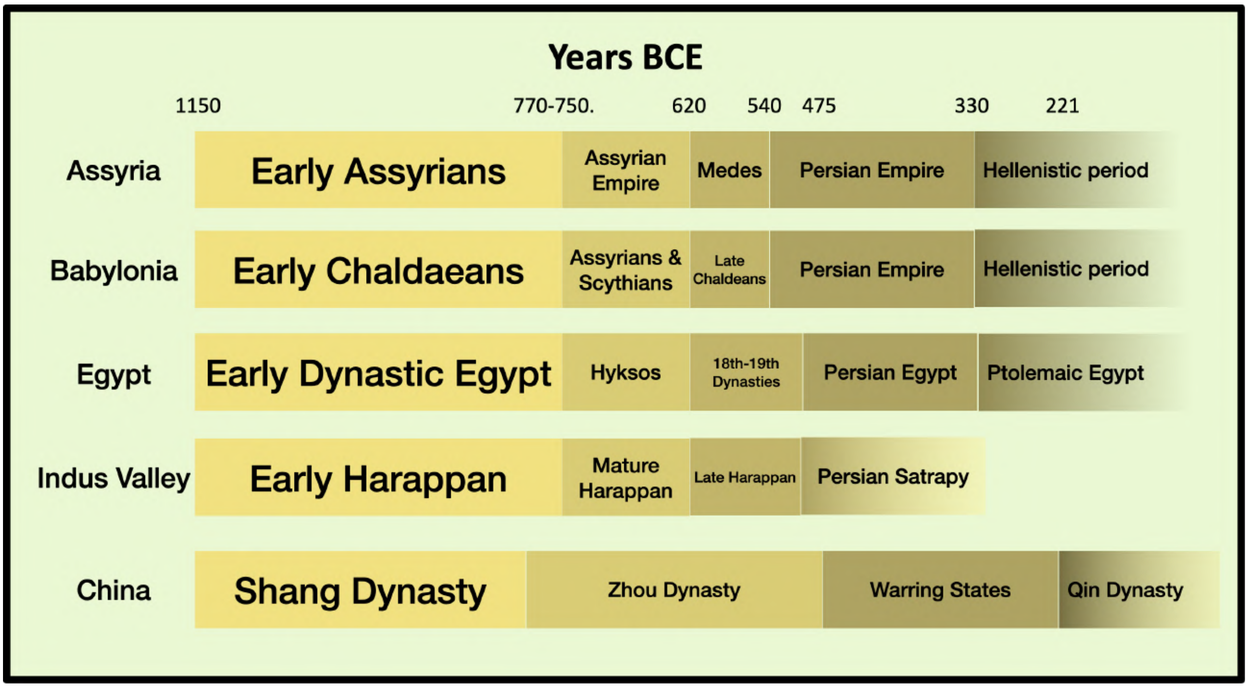
> In the last 150 years the learned world was time and again struck by the discovery of lost nations and forgotten empires which were so ancient that even the best historians of antiquity had never heard of them. This caused great surprise because these superancient civilizations were found in territories which were otherwise well known to the historians of Classical and Hellenistic Greece. Yet, the surprise did not end there. The nations and empires which were described by the classical authors in great detail could hardly be verified by the spade. One and a half centuries of excavations, thus, brought as much desperation as it did provide success stories for European scholars. Modern archaeologists… dug in vain for the scientific splendor of the Chaldaeans on the Persian Gulf but hit the scientific splendor of much older and mysterious Sumerians. They dug in vain for marauding Scythians in Mesopotamia but hit the much older and mysterious Quthean/Gutaean marauders. [2]

A third example is the Medes. Since the 1980s, historians question the existence of their empire mentioned by all Classical historians and described by Diodorus Siculus as “the mighty empire of the Medes.” For lack of archeological evidence, this empire is now declared “elusive”. Wikipedia now informs us that in an international symposium in 2001, “it was generally agreed that there was no proof of the existence of a Median ‘empire’ and that it should therefore be considered a hypothesis.” Meanwhile, the ancient state of the Mitanni has been discovered in Upper Mesopotamia and dated between 1500 BCE and 1260 BCE. The Classical historians knew nothing of these Mitanni. Heinsohn’s solution is, of course, that the Mitanni are the Medes wrongly dated, just like the Sumerians are the Chaldaeans, and the Gutaeans are the Scythians; “none of the newly discovered nations is new at all but merely provide the archaeology of the nations known since antiquity. Because they applied erroneous dating schemes, modern scholars failed to recognize their findings as the remains of the nations they only apparently looked for in vain.” According to Heinsohn, Herodotus was basically right. Upper Mesopotomia, the region centered on the River Tigris and known to Classical historians as Assyria, was the nucleus of three successive empires prior to the conquest of Alexander the Great: the Assyrians, the Medes, and the Persians, with possibly a period of Scythian domination interrupting the Empire of the Medes. Heinsohn’s stratigraphy-based chronology erases 1500 ghost years created by Bible-based chronology.

Because it lies outside of the biblical world, China has never been forced into the false chronological frame tied to the biblical birthdate of Abraham the Patriarch. Scholarship therefore assumes that China has been a backward civilization until it entered history, about 1500 later than Assyria.[3] According to standard chronology, Heinsohn writes:

> When the Eurasian land mass entered the Iron Age around -1600/-1400, China slowly moved into the Bronze Age. The Chinese waited an additional millennium- around 600/-400- before they could bring themselves to work iron. The Chinese did not seem to care about falling millennia behind. … Modern students of Ancient China have no way of comprehending the behavior of such a gifted nation.

In reality, China is dated correctly, like India and pre-Columbian Central America. "It, therefore, can be used as an interesting measuring rod for the true age of the beginning of the Bronze Age." When brought in line with China's chronology, it turns out that "the emergence of post-Neolithic high civilization does not come about before the turn to the 1st millennium BCE. This reduction brings China, the Ganges Valley as well as Mesoamerica (Olmecs) etc., into line with the rest of the world." Heinsohn's corrected chronology can be summarized with the following chart (reproduced from Ward's model):



From Ezra to Eusebius

Although European scholarship has stopped relying explicitly on the biblical narrative, the chronology built on biblical dates has remained the basis of our textbook historiography. In other words, the Western world views—and has taught the rest of the world to view—the history of mankind through the lens of the Hebrew Bible. But the Hebrew Bible was a work of historical deception, partly designed to give the Chosen People precedence over all other nations. It is largely admitted today that the Torah was not written before the end of the Babylonian exile, during the Persian period, and that the Tanakh was standardized under the Hasmonean kings of the Hellenistic period.

The flawed biblical chronology was passed on to the Christian world by Eusebius of Caesarea, who supposedly wrote in the decades after 300 CE in the Palestinian city of Caesarea. With his two-volume Chronicon, Eusebius is credited with the first systematic chronology of world events synchronizing the varied pasts of ancient Assyria, Egypt, Israel, Persia, Greece and Rome into a single work. As Anthony Grafton explains in *Christianity and the Transformation of the Book: Origen, Eusebius, and the Library of Caesarea* (2009), Eusebius used key synchronisms between Greek, Roman, and Jewish history “as the grounds for arguing that Moses was older than any Greek writer. Both the Jewish religion and its Christian offspring emerged from this argument as older than, and accordingly superior to, the traditions of the pagans.”[4]

> Once edited, translated into Latin, and brought up to date by Jerome, Eusebius’s tables provided the model for Latin world chronicles for centuries to come. … Even in the early seventeenth century, when Scaliger wanted to create a new structure for universal history, he set out to do so by reconstructing Eusebius’s work.[5]

Interestingly, Grafton portrays Eusebius as living, working and writing like a Renaissance scholar. He compares him to Johannes Trithemius (1462-1516), a Benedictine abbot, scholar and forger, who assembled vast libraries and compiled histories of the Church. Grafton insists on “the close parallels between the activities of Eusebius and Trithemius.” and claims that the similarities indicate “a deep structure of Christian scholarship, forged in late antiquity, then reproduced again and again in the Middle Ages and the early modern period.”[6] “Eusebius,” writes Grafton, “specialized in producing works that required massive help from collaborators.”[7] “By 320 or so, we would argue, Eusebius’s workplace must have become a substantial research institution, at once an archive, a library, and a scriptorium.”[8]

Eusebius was building on the foundation of his predecessor Origen, who is said to have authored more than 800 works, with the support of his wealthy disciple Ambrose, who “provided his teacher with an enviable support staff, including more than seven shorthand secretaries to take Origen’s dictation as he composed, scribes to work up the secretaries’ notes, and even [according to Eusebius] ‘girls trained in beautiful writing,’ whose task was presumably to prepare copies to be presented to Origen’s dedicatees and other privileged readers,” not to mention “Jewish informants” and “assistants literate in Hebrew as well as Greek.”

Origen and Eusebius, according to Grafton, “were themselves impresarios of the scriptorium and the library, and developed new forms of scholarship that depended on their abilities to collect and produce new kinds of books.”[10] They were the founders of Christian scholarship: “the model of ecclesiastical learning that took shape in the library at Caesarea shaped the whole, millennial tradition of Christian scholarship, in subtle but vital ways. In many respects, we are still the heirs of Origen and Eusebius.”[11]

From this description, the skeptic will suspect that neither Origen’s nor Eusebius’s works can possibly date from a time when Christians were still persecuted by imperial authority. They reflect a situation of state-sponsored erudition. Eusebius’s Chronicon may very well have come out of the papal scriptoriums of the early Middle Ages, for although it was supposedly written in Greek, it is attested only in a medieval Latin translation, until Greek versions appeared in the 13th century.

The same is true of Eusebius's Ecclesiastical History in ten volumes, our main source for the early history of the Church up to Constantine the Great. As for Eusebius's Life of Constantine, our main source for the life and policy of the founder of Constantinople, its modern editors inform us that:

> it has proved extremely controversial. Some scholars are disposed to accept its evidence at face value while others have been and are highly skeptical. Indeed, the integrity of Eusebius as a writer has often been attacked and his authorship of the VC [Vita Constantini] denied by scholars eager to discredit the value of the evidence it provides, with discussion focusing particularly on the numerous imperial documents which are cited verbatim in the work.[12]

The Rome-Constantinople 300-year shift

Eusebius's Life of Constantine appears to be part of the popes' industry of counterfeit history. The centerpiece of that program was the Donation of Constantine. As I wrote in my latest article, "it is no exaggeration to say that European history was, to a large extent, shaped—and doomed—by this single papal forgery." This false Donation was the keystone of a great historical hoax by which Rome claimed universal supremacy over Constantinople. Significantly it was not until the mid-15th century, when Constantinople fell to the Ottomans, that the Donation was recognized as a forgery. As I argued in "A Byzantine View of Russia and Europe," it is important for the future of Christendom that we in the West recognize that our point of view on this centuries-old rivalry has been shaped by papal propaganda.

The deception, I came to suspect, has been so thorough and systematic that it has tampered with the chronology—the ADN of history, so to speak—, resulting in a historical sequence of events from Rome to Constantinople which has never ceased to puzzle historians. Consider for example that, according to Ferdinand Lot, a respected pioneer in the study of Late Antiquity, "the foundation of Constantinople is a political enigma," for which Lot finds no other explanation than: "Constantinople was born from the whim of a despot in the grip of an intense religious exaltation.

> New Rome, in his mind, was to be all Roman. He transported part of the Senate there and had palaces built for the old families he attracted there. The laws were all Roman. The language of the Court, of the offices was Latin. … And here is what happened: Constantinople became a Greek city again. Two centuries after its foundation, the descendants of the Romans transplanted into the pars Orientis had forgotten the language of their fathers, no longer knew anything of Latin literature, considered Italy and the West as a half-barbaric region. By changing their language they had changed their soul. Constantine thought he was regenerating the Roman Empire. Without suspecting it, he founded the Empire so aptly called "Byzantine".

My suspicion that this scenario is unrealistic has kept growing as I learned, among many other things listed here, that Constantine was a native of the Balkans who had never set foot in Rome before he conquered it from Maxentius. Nor had his predecessor Diocletian, who was also from the Balkans and resided in Nicodemia, on the east shore of the Bosphorus, at a time when Rome was “a dead city.” And isn’t it awkward that that Romans saw themselves as descendants of immigrants from Asia Minor, a belief illustrated by Virgil’s Aeneid and by the very name of Rome (Romos is a Greek word meaning “strong”). One source I hadn’t mentioned is the Latin historian Herodian (c. 170-240), who tells a revealing story about the Romans’ attachment to the goddess Cybelle, “mother of the gods”, and their sense of kinship to the Phrygians from Anatolia:

> When Roman affairs prospered, they say that an oracle prophesied that the empire would endure and soar to greater heights if the goddess were brought from Pessinus to Rome. The Romans therefore sent an embassy to Phrygia and asked for the statue; they easily got it by reminding the Phrygians of their kinship and by recalling to them that Aeneas the Phrygian was the ancestor of the Romans. (Book 1, chapter 10)

One of the most puzzling issue is the enduring controversy about the use of the term “Romans” (Rhomaioi) by which the “Byzantines” named themselves, and this controversy is symptomatic of a deeper cognitive dissonance. Let me illustrate this with a recent book by Greek-American historian Anthony Kaldellis, Romanland: Ethnicity and Empire in Byzantium (2019). The author takes issue with the habit among Byzantinist scholars to underestimate the significance of the Byzantines’ self-identity as “Romans”. In reaction to one typical statement by those he calls “denialists” that, despite their “shrunken circumstances,” the Byzantines “found it difficult to abandon their sense of being Rhomaioi, ‘Romans’,”[15] Kaldellis writes: “This sounds instead like a displaced metaphor for what is going on in modern scholarship: We would like to abandon the term Roman in dealing with the Byzantines, but we cannot quite do so, because it is written all over the sources.”[16]

Kaldellis shows that the Byzantines understood their Romanness in an ethnic sense: in Constantinople and in its surrounding provinces lived a majority of “Romans” together with minorities such as Slavs, Rus’, Jews, Armenians, Persians, Arabs, Franks, Bulgars, Goths, who were citizens of the Empire, but were not regarded as “Romans”. Having convincingly established that “the Romans of Byzantium saw themselves as an ethnic group or nation,” Kaldellis asks:

> Did the Byzantine Romans believe that they were collectively descended from the ancient Romans too? / This is harder to document. It probably formed only a vague aspect of Romanness in Byzantium; I doubt many people thought about it in explicit terms. But it was presupposed in many discursive practices. Merely by calling themselves Romans they asserted a continuity between themselves and the ancient Romans, whose default, unreflexive mode in traditional societies was generic.

Kaldellis' insistence that Byzantines were implicitly referring to their ancestors from Italy when calling themselves "Romans", coupled with his inability to give any evidence of it, shows that it is an unsubstantiated presupposition. A *mong the eight "snapshots" Kaldellis provides to* "highlight the ethnic aspects of Romanness in Byzantium," none of them indicate that Byzantines thought they descended from Italian or even Western immigrants, and three of them indicate the exact opposite:

1. In a story from the *Miracles of Saint Demetrios of Thessalonike,* we hear about people captured in the Balkans by the Avars and resettled in Pannonia, on the south bank to the Danube. Although they married local women, sixty years later, "each child received from his father the ancestral traditions of the Romans and the impulse of their *genos*," and "this large people longed to return to its ancestral cities." By their ancestral cities, these "Romans" meant the Greek-speaking Balkans.
2. In 1246, the population of Melnik wanted to be ruled by the Roman *basileus* rather that the Bulgarian tsar because, they said, "we all originate in Philippopolis and we are pure Romans when it comes to our *genos*." Philippopolis is a Greek city founded by Philip II of Macedon, about 200 miles west of Constantinople, in today's Bulgaria.
3. Basileios I (867-886) settled people from Herakleia in his newly founded city of Kallipolis (Gallipoli) on the coast of southern Italy. A twelfth-century addition to the history of Ioannes Skylitzes comments: "This explains why that city still uses Roman customs and dress and a thoroughly Roman social order, down to this day." Herakleia, or Heraclea Pontica, is a Greek city on the Black Sea coast, about 200 miles east of Constantinople.

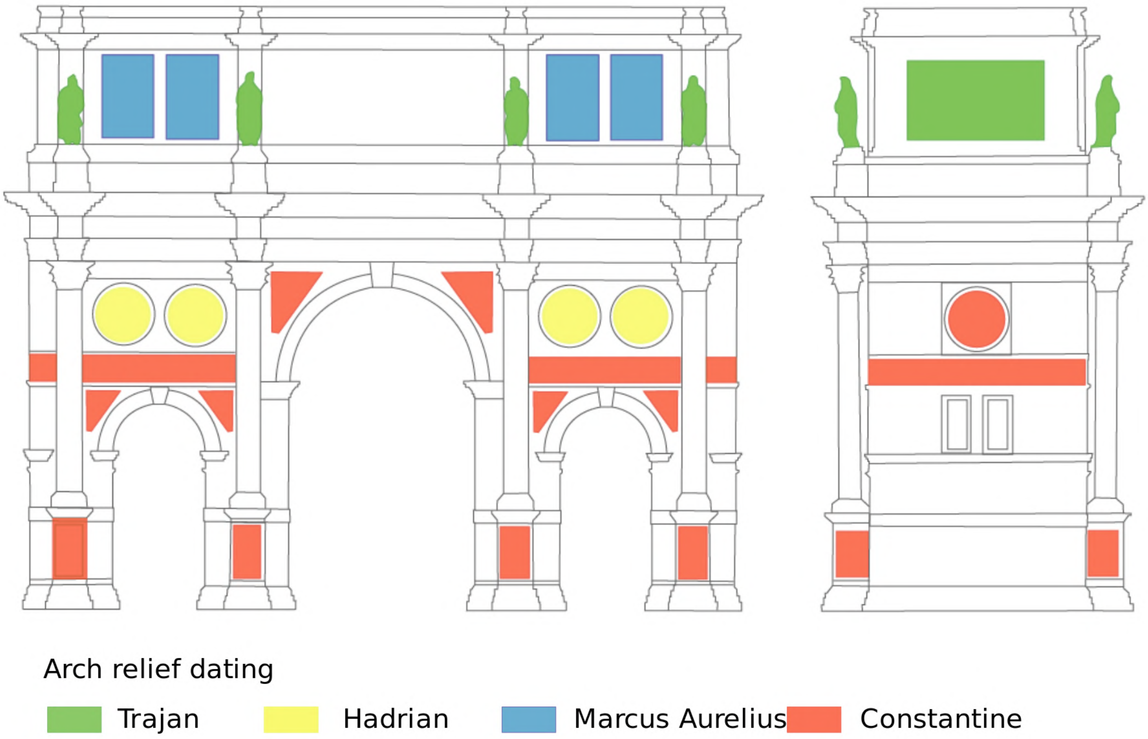
In the first two instances, we have people equating their being Roman to their origin in the Balkans, not in Italy. In the third instance, we have people living in Italy calling themselves Romans specifically because they originate from Asia Minor—and presumably regarding their Italian neighbors as non-Romans.

So Kaldellis reads in his sources the exact opposite of what they say, because he takes as an unquestionable postulate that "Roman" means "from Rome, Italy", or in a vaguer sense, of Western descent. If he had been consistent and unprejudiced in his quest for the ethnicity of the Byzantine Romans, he would have noticed that they referred to Italians not as Romans, but as Latins. (He should also have taken note that even the inhabitants of today's Greece, from Late Antiquity throughout the Middle Ages, called themselves either "Romans" or "Hellenes", never "Greeks".[21])

Kaldellis himself documents that the Byzantines not only called themselves Romans, but called their Greek language Romaic: "for most of their history the Byzantines did not think that their language made them Greek; to the contrary, their ethnicity as Romans made their language 'Roman,' or Romaic." Still, Kaldellis accepts the premise that "they were Romans who had lost touch with the Latin tradition," and concludes, "The Byzantines had two Roman languages, one the language of their ancestors (Latin) and another their language in the present (Romaic)," without even trying to solve the mystery of how they forsook their ancestors' language, despite their strong ethnic sense of identity.[22]

These embarrassing facts, and many more mentioned in previous articles, point to a very fundamental misunderstanding which can easily be traced back to a sleight of hand by the medieval papacy, who tried to copyright the name “Roman” by erasing its eastern origin, and, with a fabricated legend of saint Peter, usurp Constantinople’s prestige as being the cradle and the capital of Christian civilization. The mystery of the original “Romans” ties up with some other historical mysteries such as the real ethnic origin of the Goths, or with a possibly related occultation of the historical role of the Slavs in Western civilization, theories which have been brought up in interesting comments under my previous articles, but about which I have yet to get a sufficient grasp.

Sticking to the controversy of who were the original Romans, I was more than intrigued when I learned that, based on stratigraphy alone, Heinsohn argued that the chronological sequence between Rome and Constantinople has been falsified. (Anatoly Fomenko makes the same claim based on a different and questionable method of investigation, arguing for a “*Roman-Byzantine shift” of 333/360 years.)* This is illustrated by the sequence of construction—from bottom to top—of the so-called Arch of Constantine in Rome, which is so inconsistent with the standard chronology that scholars assume that the three top stages were fitted with reliefs looted from earlier but unknown imperial buildings. This illustration, reproduced by Heinsohn in his very last article, “Constantine the Great in 1st Century AD Stratigraphy,” dated February 2023, is from the Wikipedia page. The temporal paradox is also illustrated by the aqueduct built by Hadrian (117-138 AD) in Byzantium. “This is considered a mystery,” Heinsohn notes, “because Byzantium’s actual founder, Constantine the Great (305-337 AD), did not expand the city until 200 years later.” In Heinsohn’s corrected chronology, “Hadrian’s aqueduct carries water to a flourishing city 100 years after Constantine, and not to a supposed wasteland centuries earlier. The mystery disappears. When Justinian renovates the great Basilica Cistern, which gathers water from Hadrian’s aqueduct, he does so not 400 years, but less than 100 years after it was built.”[23]



The 700-year chasm between Aachen and Rome

One of the aims of papal propaganda was to usurp the elder's birthright from Constantinople. But the distortion it introduced into world chronology took a life on its own, and, by no small paradox, it was widened between the 12th and 14th century, when the citizens of Rome, allied with the Germanic emperor (of the Holy Roman Empire) in their rebellion against the pope, advertised their new republic as the restoration of an ancient order. French medievalist Robert Folz writes about this:

> In 1143, the Capitol became the residence of the Council of the Commune of Rome. Its foundation is part of the movement which carried the Italian cities towards the emancipation of their lords: Rome follows, with a lag of more than half a century, the example of the cities of Italy of the North. But in Rome, the enterprise was singularly perilous, because of the exceptional importance of the city's lord, the pope, capable of asserting venerable texts in his support, and of mobilizing powerful alliances against the city. Moreover, in an environment where the past was the object of such a passion as in Rome, any attempt at new creation had necessarily to take the aspect of a restoration of the past: the council of the commune was called senate, the senatorial era was used in the dating of acts, while the sign SPQR also reappeared. It all happened as if we were returning to the tradition of republican Rome.[24]

As I pointed out, there is actually much mystery about this SPQR acronym, which is said to have been used in the Roman Republic from the 1st century BCE and kept in use by the emperors. Although we are told that it means *senatus populusque romanus* ("the

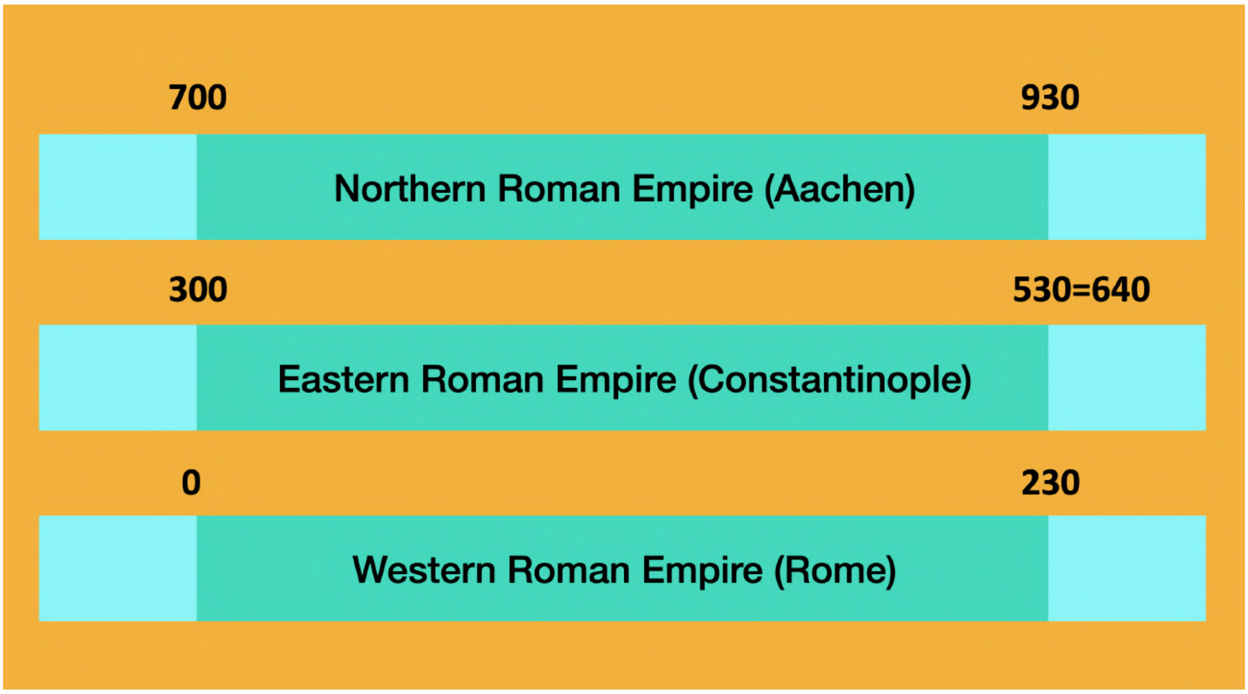
Senate and the Roman people"), contemporary evidence of that is lacking. In 1362, the Roman poet Antonio Pucci believed it stood for the Italian words *Sanato Popolo Qumune Romano* ("The Senate and People of the Commune of Rome").[25] Forty-two other medieval Italian cities used the acronym SPQ followed by the Initial of the city's name, as SPQP for Pisa, SPQT for Tusculum, or SPQL for Lucera.[26] This raises the suspicion that SPQR was never used in Rome before the founding of the Commune of Rome in the 12th century. This supports the hypothesis that I presented in my first article on chronology, that the ancient Roman Republic and its imperial glory are, to some extent, a fabulation of the Middle Ages. That would explain why, apart from churches, medieval remains are nowhere to be found in Rome: they are in fact everywhere, but predated by a millennium. (The counterpart of this situation is in cities like Avignon, with its abundance of medieval buildings, but lack of Roman remains, despite its putative Roman antiquity.)

Among clues that the ancient Roman Empire, as we picture it (with the appearance it has in Ridley Scott's film *Gladiator*, for example) belonged to the category of Middle Age and/or early Renaissance fiction, I have mentioned the name Caesar, supposedly the nickname—of unknown meaning—of a Roman general, that became synonymous with "emperor" although Julius Caesar was never emperor. That etymology has long been recognized as dubious. If the ancient Roman Empire was a ghost of the Holy Roman Empire, then Caesar may in fact be the Italianized form of Kaiser—rather than the opposite *.* According to Wikipedia, Kaiser derives from the Proto-Germanic *kaisaraz* and is still a common surname in Germany, with variations such as Kayser, Keiser, Kiser, and Kyser.

As crazy as it sounds, all this is consistent with Heinsohn's conclusion of the contemporaneity of ancient imperial Rome and early medieval imperial Aachen. To explain the confusion introduced in our first millennium chronology, I have stressed geopolitical motives, but Heinsohn is reluctant to consider such realities; in the tradition of *Velikovskian catastrophism, he* invokes a sort of millennium bug resulting from a cosmic cataclysm in the tenth century, that caused a loss in collective memory (a theory that finds support in Patrick Geary's *Phantoms of Remembrance: Memory and Oblivion at the End of the First Millennium)*[27], but also in technology—check for example this recent article on *Science Advances,* that begins like this "Ancient Roman concretes have survived millennia, but mechanistic insights into their durability remain an enigma."[28]

To conclude, Heinsohn's own summary of his theory in "Heinsohn in a nutshell" is worth repeating here:

> According to mainstream chronology, major European cities should exhibit — separated by traces of crisis and destruction — distinct building strata groups for the three urban periods of some 230 years that are unquestionably built in Roman styles with Roman materials and technologies (Antiquity/**A**>Late Antiquity/**LA**>Early Middle Ages/**EMA**). None of the ca. 2,500 Roman cities known so far has the expected three strata groups super-imposed on each other. … Any city (covering, at least, the periods from Antiquity to the High Middle Ages [**HMA**; 10th/11th c.]) has just one (**A** or **LA** or **EMA**) distinct building strata group in Roman format (with, of course, internal evolution, repairs etc.). Therefore, all three urban realms labeled as **A** or **LA** or **EMA** existed simultaneously, side by side in the Imperium Romanum. None can be deleted. All three realms (if their cities continue at all) enter **HMA** in tandem, i.e. all belong to the 700-930s period that ended in a global catastrophe. This parallelity not only explains the mind-boggling absence of technological and archaeological evolution over 700 years but also solves the enigma of Latin's linguistic petrification between the 1st/2nd and 8th/9th c. CE. Both text groups are contemporary.[29]


700
930
Northern Roman Empire (Aachen)
300
530=640
Eastern Roman Empire (Constantinople)
0
230
Western Roman Empire (Rome)

Having here added a few elements to the arguments developed in my "First Millennium Revisionist" articles, now collected in my book *Anno Domini: A Short History of the First Millennium AD*, I repeat, in conclusion, that this type of chronological revisionism, to which Professor Heinsohn has contributed more and better than any other, is still in the experimental stage: although there are no definitive conclusions, it raises questions and possibilities that are waiting to be answered and tested by other scholars.

Notes

[1] German articles here: http://www.xn--zeitensprnge-llb.de/ Many of Heinsohn's articles are now downloadable on : https://independent.academia.edu/GHeinsohn

[2] Gunnar Heinsohn, « The Restauration of Ancient History ».

[3] According to Kwang-Chih Chang (*The Archaeology of China,* 1963, p. 136), quoted by Heinsohn, “the known beginning of civilization in China is approximately a millennium and a half later than the initial phases of Near Eastern civilization.”
[4] Anthony Grafton, *Christianity and the transformation of the Book: Origen, Eusebius, and the Library of Caesarea,* Harvard UP, 2009, p. 136.
Subscribe to New Columns
[5] *bid.,* p. 175.
[6] *Ibid.,* p. 18.
[7] *Ibid.,* p. 212.
[8] *Ibid.,* p. 215.
[9] *Ibid.,* pp. 69 and 111.
[10] *Ibid.,* p. 5.
[11] *Ibid.,* p. 244.
[13] *Ferdinand Lot, La Fin du monde antique (1927), Albin Michel, 1989, p. 49-50.*
[14] *Ibid.,* p. 2.
[15] *Andrew Louth, Greek East and Latin West: The Church AD 681-1071, St Vladimir’s Seminary Press, 2007, p. 20.*
[16] *Anthony Kaldellis, Romanland: Ethnicity and Empire in Byzantium, Belknap Press, 2019, kindle* l. 629-641 *.*
[17] *Ibid., l. 1489.*
[18] *Ibid.,* l. 217-229.
[19] *Ibid.,* l. 288.
[20] *Ibid.,* l. 883.
[21] https://en.wikipedia.org/wiki/Name_of_Greece
[22] Kaldellis, *Romanland, op. cit.,* l. 2136-2226. Kaldellis, in l. 2088, adopts the dubious claim, made by Carolina Cupane, that when Byzantines mention “the language of the Romans”, they sometimes meant Latin rather than Greek, but then he only provides evidence to the contrary.
[23] Heinsohn, Ravenna and chronology (2020).
[24] Robert Folz, *L’Idée médiévale de l’Empire en Occident,* Aubier, 1953, p. 107.
[25] Antonio Pucci [1362], *Libro di varie storie* (a cura di Alberto Varvaro, AAPalermo, s. IV, vol. XVI, parte II, fasc. II, 1957) [anno accademico 1955-56], pp. 136-7, quoted in https://it.wikipedia.org/wiki/SPQR . This has been *brought to our attention by Chronology 2.0.:* https://www.youtube.com/watch?v=xLHknfC_OCY&t=1s
[26] https://it.wikipedia.org/wiki/SPQR
[27] Patrick J. Geary, *Phantoms of Remembrance: Memory and Oblivion at the End of the First Millennium,* Princeton UP, 1994.
[28] “Hot Mixing: Mechanistic insights into the durability of Roman concrete, » *Science Advances,* 6 Jan 2023, vol. 9, issue 1, https://www.science.org/doi/10.1126/sciadv.add1602
[29] Heinsohn, “Heinsohn in a nutshell,” https://www.q-mag.org/gunnar-heinsohn-in-a-nutshell.html

Watered-Down Blood, by Laurent Guyénot

UR unz.com/article/watered-down-blood

Laurent Guyénot June 4, 2023

The Medieval Origin of Western Individualism

In “The Failed Empire”, I have argued that the medieval papacy is responsible for the failure of Europe to reach political unity under German leadership in the medieval period. I did not deny that the “the enduring absence of hegemonic empire” and the “competitive fragmentation of power” had positive effects, as Walter Scheidel claimed in *Escape from Rome: The Failure of Empire and the Road to Prosperity* (Princeton UP, 2019). Scheidel’s 600-page demonstration failed to convince me, but even if true, his thesis does not contradict mine in any way. It is just a different vantage point. From the vantage point of today’s world geopolitics, there is no denying that Europe is a total failure and cannot even begin to compare or compete with the new “civilizational states”, to use Christopher Coker’s category.[1] That the papacy is to praise or to blame for it is hardly in question. Here I will argue that the medieval papacy is responsible for the creation of the modern Western individual, that rootless man obsessed by his own salvation, identity, and self-realization. I will not deny that Western individualism has produced an exceptional harvest of geniuses in all fields of human culture, and unleashed an unprecedented outpouring of creativity. That, I think, is undeniable. And perhaps it was worth it. I will simply argue that the pathological—and contagious—stage that Western individualism has reached today is the end-result of a program of de-socialization written by the Roman papacy. To borrow from Joseph Henrich’s remarkable book, *The WEIRDest People in the World,* to which I will return: “by undermining intensive kinship, the Church’s marriage and family policies gradually released individuals from the responsibilities, obligations, and benefits of their clans and houses."[2] Over many generations, this social engineering wired our uniquely individualistic psychology.

It may sound counter-intuitive to blame Christianity for the loss of kinship bonds, since practicing Christians are today the defenders of family values in the West. That is because of the paradox that Christianity is both revolutionary and conservative. It was revolutionary at the beginning, and conservative at the end. All established religions are conservative, that is their main social function. But Western Christianity's conservatism is about preserving what little kinship structure it didn't destroy in its revolutionary stage: the nuclear family, the last step before complete social disintegration.[3]

The theory here presented differs from the one blaming Christianity for the cancelation of the White race, whose most radical proponent was the late Revilo Oliver (1908-1994). He wrote in *Christianity and the Survival of the West*:

> Throughout the world, Aryans are showing unmistakable symptoms of either imbecility or a latent death-wish. … The most likely primary cause, in my opinion, is Christianity, a religion that is the negation of life, and is a kind of racial "AIDS," which, over two millennia, progressively sapped and finally destroyed our race's immune system, i.e., its consciousness of its racial identity.

I have two disagreements with that theory. First, I think the focus on "racial identity"—or the lack of it—is misdirected. The organic cohesion of a society starts at the level of the extended family or clan, and only if social bonds are undermined at that level over a long period of time does racial identity—or what Ludwig Gumplowicz more elegantly called the "syngenic feeling," that instinctual familiarity with those that resemble us—ultimately collapses. Immune-deficiency hits the social organism on the family level, not the racial level. Defending the dignity and the rights of White people is a worthy political cause, but racial identity is a very poor social glue by itself. What we need in order to build back our immune system, I think, is to reclaim what Western Christianity specifically destroyed: "intensive kinship" (Henrich's term).

Secondly, Christianity did not result in the same breakdown of kinship in the East and in the West. There was a qualitative leap in the West, during what Robert I. Moore has called "the First European Revolution" (c. 970-1215). In a far-reaching project of remolding society, the papacy drove a persistent and multi-directional assault on the kin-based social structures of Romano-Germanic populations, which Greco-Slavic populations did not endure to the same degree.

This is not to say that the Eastern Church was particularly friendly to kinship. In theory, Christianity is inherently individualistic and depreciative of blood ties: only Jesus's blood saves, and salvation is for the individual alone. But the take-over of the Roman Church by the Cluniac monkish party, unparalleled in Orthodoxy, means that the phenomenon described by Louis Dumont, the normative effect of the outworldly individual forsaking lineage and family, was more acute in the Roman Catholic tradition.[5] Blood has been uniquely watered down by Catholic baptism. This explains why intensive kinship has resisted better in Eastern Europe, especially in South Slavic lands, where, "in the nineteenth century, *zadrugas* [extended families] comprising more than 80 people were observed. This was not the rule, of course, but domestic groups of 20 to 30 members were not uncommon at that time.”[6]

But isn’t Protestantism more individualistic than Catholicism? It certainly is. Modern individualism owes much to the Lutherans and even more to the Calvinists. But Protestant individualism could only take root in a social and psychological soil already fed by Catholic individualism for centuries. The increment in individualism from Orthodoxy through Catholicism to Protestantism would require a special study. I will here only focus on the policy of the medieval papacy against blood ties, and its long-term consequences.

The Pre-Christian Kin-Based Social Organism

Throughout Eurasia and the Middle East, our pre-Christian ancestors lived in clan-based societies. In addition to the sources I mention in “Bring out your dead!” on that topic, I recommend Guillaume Durocher’s recent book *The Ancient Ethnostate: Biopolitical Thought in Classical Greece*. To quote from his reading of Homeric anthropology:

> Among the aristocratic ruling class Homer is dealing with, kinship is the basic foundation for identity and solidarity, and therefore of both personal and political action. Strangers are synonymous with uncertainty and potential violence. Kinship in contrast entails inherited resemblance and shared pride in and duties towards one’s lineage. Among kin, there is the possibility of security. That security, however, only exists by the strength of the family father, his domestic authority, and his willingness to use violence against hostile aliens. … For Homer, identity and purpose is found in one’s lineage. One acts for the sake of one’s ancestors and one’s descendants.[7]

Like Greek society, Roman society was structured around the patrilineal clan, or *gens.* Kinship was also the grass-root organizing principle among Germans and Britons. The whole Indo-European world was based on extended structures of kinship. Every man was conscious of his own individuality of course (theories on “the discovery of the individual” are just literary theories in disguise), but the *value* given to the individual was subordinated to the value of the community (the opposite of what now defines modernity). Marriage was, naturally, the keystone of the social edifice. It was never a matter of two persons getting married, but of two lineages contracting a blood alliance by marrying their children—who may or may not have taken much part in the decision.

In pre-Christian Europe, marriage inside the clan was common, as a way to maintain the corporate property of the clan land, where clan ancestors were buried. Marrying in-laws after the death of one’s spouse was also common, even expected.

Although in both Roman and Germanic societies, monogamy was the rule, there was no ban against divorce or second spouses, especially in case of infertility or in order to get a male heir.

An alternative heirship strategy was adoption, generally within the clan. This was facilitated by the widespread practice of fosterage, that is, the sending of children to be cared for by maternal or paternal uncles until they reached adulthood (it was especially common in Briton and Irish societies).

This complex interconnection of the living was organized around the vertical axis of the veneration of the dead, which united communities religiously from the family level through the clan level to the city or national level.[8] It was so essential that clans who had not known common ancestor, had to invent one in other to seal alliances.

The Roman curia banned these practices, and in doing so destroyed the traditional clan-based structure of European society. Social anthropologist Jack Goody has documented this systematic assault on kinship in *The Development of the Family and Marriage in Europe* (Cambridge UP, 1983), and more recently in *The European Family: an historico-anthropological essay* (Blackwell, 2000). Harvard professor Joseph Henrich has followed his lead in *The WEIRDest People in the World.* Since Henrich is neither a historian nor a social anthropologist but a professor of human evolutionary biology, I will rely directly on Goody and other sources for the next section, before coming back to the more original parts of Heinrich's book.

"How the Church Preempted the Marriage Market"

In his seminal book *The Knight, The Lady, and the Priest: The Making of Modern Marriage in Medieval France,[9]* French historian Georges Duby has documented the take-over of the institution of marriage by the Western Church, working from the top to the bottom of society. It really started in the tenth-century. "In northern France in the ninth century, marriage was still something in which priests were not closely involved. There is no mention of nuptial benedictions in the texts, except in the case of queens, where it was still only one element in the ritual of coronation."[10] It was not until the Council of Verona in 1184 that marriage was officially made a sacrament.

But the Church had long before started legislating about marriage, deciding which unions were valid, and which offsprings were legitimate. As Goody shows: "By insinuating itself into the very fabric of domestic life, of heirship and marriage, the Church gained great control over the grass roots of the society itself."[11] The new rules included the following:

- The authority of parents and close kins over the marriage of younger persons was diminished. The Church disapproved of arranged marriages, and allowed spouses to get married without their parents's approval.
- Divorce and remarriage were made nearly impossible, leaving no solution of heirship for infertile marriages. Marriage could be contracted by mutual consent alone, but not broken even by mutual consent.
- Strict monogamy was enforced, and the taking of second wives or concubines condemned.
- Marriage to in-laws after the death of a spouse, as common in Europe as in the Middle East, was declared incestuous: in canon law, your husband's brother became like your real brother.
- Marriage to spiritual kins (godfather or godmother) was also tabooed, whether they were blood relatives or not.
- Adoption, widely practiced in the Roman world as a strategy of heirship, became severely limited. Canon law effectively bound all forms of inheritance directly to the genealogical line of descent.

- Most importantly, marriage to blood relatives was prohibited, and the prohibition was gradually extended up to the seventh degree. This essentially tabooed marriage between those who shared one or more of their 128 great-great-great-great-great-grandparents, making marriage virtually impossible in your own village, in theory at least, and, in practice, providing the Church with a means of pressure on aristocratic families.
- To the list must be added the condemnation of all manners of ancestor veneration, now assimilated to necromancy and the worship of devils. The ritual *memoria* of ancestors, the key to the spiritual unity of families and clans, was more intensely repressed in the West under the influence of Augustine, while it managed to survive to some degree in Eastern Orthodoxy (particularly in the Serbian Slava). I have addressed this in "Bring out your dead!"

The gradual enforcement of these laws transformed society profoundly. The lofty purpose was to break up clan, tribal and national identities, in order to unite all Christians into one big loving family, each person being uprooted from the lineage of original sin and engrafted (or "born again") into Christ by baptism.

But there was also an economic incentive. As Jack Goody puts it: "Prohibit close marriage, discourage adoption, condemn polygyny, concubinage, divorce and remarriage, and 40 per cent of families will be left with no immediate male heirs."[12] As ownership became privatized, testators were free to bequeath whatever they wished to clerical institutions (sometimes to "the saint" buried there), and the alienation of property for the benefit of the Church was greatly facilitated. The strategy was occasionally made explicit:

> Salvianus, a fifth-century Bishop of Marseilles, explains that all man's worldly goods come to him from God and to God they should return. While it was permissible to make an exception for one's own children, that was not true for any collateral or fictional heirs. Indeed he refers to adopted children as "children of perjury", cheating God (or his church) of what was rightfully his. This statement makes it quite clear why the institution should be banned, in the interests of the Church and of spirituality. The confrontation with past practices is very explicit and had and enormous influence on the future; even if there were a few exceptions later on, the ban was largely complied with throughout Christendom over the centuries.[13]

Naturally, rich people were specially in need of salvation, since it is more difficult for them to go to heaven than for a camel to go through the eye of a needle. They could solve their problem by giving their wealth to the Church. There was no lack of saintly models for them to emulate. Consider the case of saint Paulinus of Nola, a Roman aristocrat who in 394 decided to follow Jesus's advice and gain "treasures in heaven" for himself by giving away all his family fortune. Few noblemen followed saint Paulinus's example completely. Most preferred to remain rich all their lives, and unburden their soul only at the threshold of death, but not to the point of disinheriting their children. In his foundation chart of the Abbey of Cluny, the Duke of Aquitaine declared that he acted "to provide for my own safety” and “for the gain of my soul,” since “the providence of God has so provided for certain rich men that, by means of their transitory possessions, if they use them well, they may be able to merit everlasting rewards.”[14]

By merchandising salvation, the Church became the biggest land-owner in Europe. “At the end of the twelfth century,” writes Robert Moore, “the churches held perhaps one-third of the cultivated land or northern France, and probably about half as much in southern France and Italy.”[15] Unlike every other property, Church property (held by any clerical institution like bishoprics or monasteries) was inalienable: at the Council of Lyon of 1274, Gregory IX prohibited donation, sale, exchange (*permutatio*) and perpetual lease (*emphyteusis*) of Church property.[16] Inalienability means that the Church is a corporate body who is not subject to death—exactly what clans tried to be before Christianity declared that only individuals and the Church were eternal beings.

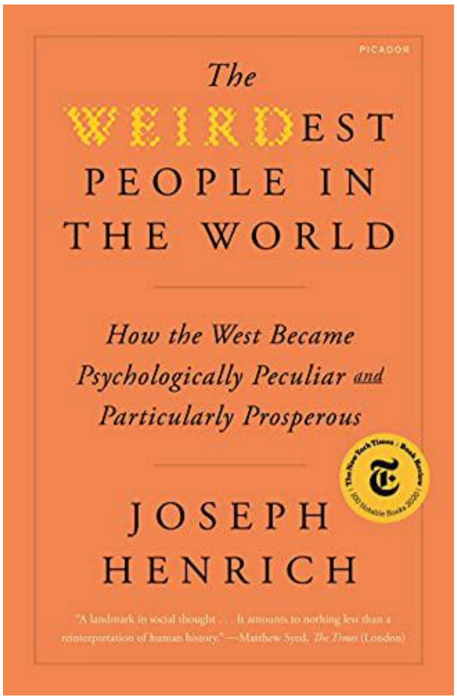
The enforcement of celibacy within the Church by the Gregorian reformers contributed to making Church property inalienable, as historian Henry Charles Lea explained in his *Historical Sketch of Sacerdotal Celibacy in the Christian Church* (1867):

> The Church was daily receiving vast accessions of property from the pious zeal of its wealthy members, the death-bed repentance of despairing sinners, and the munificence of emperors and prefects, while the efforts to procure the inalienability of its possessions dates from an early period. Its acquisitions, both real and personal, were of course exposed to much greater risk of dilapidation when the ecclesiastics in charge of its widely scattered riches had families for whose provision a natural parental anxiety might be expected to over-ride the sense of duty in discharging the trust confided to them. The simplest mode of averting the danger might therefore seem to be to relieve the churchman of the cases of paternity, and, by cutting asunder all the ties of the family and kindred, to bind them completely and forever to the church and to that alone. This motive … was openly acknowledged in later times, and it no doubt served as an argument of weight in the minds of those who urged and secured the adoption of the canon.

In truth, the most zealot popes and cardinals were not the most exemplary. Far from being detached from family ties, they had replaced occasional simony with institutional nepotism. For the vast majority of Roman baronial families, write Sandro Carocci and Marco Vendittelli, “the driving force, the determining factor of family greatness must … be rightly sought in the nepotism of a relative elected to the Sacred College, or to the pontifical dignity.” Innocent III (1198-1216) built the fortune of the Conti family, and it is to the “brutal nepotism of Boniface VIII (1294-1303)” that the Caetani family owed its meteoric rise. “In the lucrative art of accumulating benefices, the relatives of popes and cardinals naturally excelled.”[18]

The WEIRD brain

I now come back to Joseph Henrich’s acclaimed book, *The WEIRDest People in the World* (Farrar, Strauss and Giroux, 2020), which, to my surprise, I found extremely rich, with an abundance of studies documenting the causal links between religious history, kinship intensity and psychology. As you may know, Henrich made up the acronym WEIRD to stand for “White, European, Industrialized, Rich, and Democratic”, and to underscore at the same time that, despite their tendency to think of themselves as the norm, Westerners are the exception, standing in average at one end of the holism-individualism scale:


PICADOR
The WEIRDEST PEOPLE IN THE WORLD
How the West Became Psychologically Peculiar and Particularly Prosperous
JOSEPH HENRICH
"A landmark in social thought . . . It amounts to nothing less than a reinterpretation of human history." —Matthew Syed, The Times (London)

> Unlike much of the world today, and most people who have ever lived, we WEIRD people are highly individualistic, self-obsessed, control-oriented, nonconformist, and analytical. We focus on ourselves—our attributes, accomplishments, and aspirations—over our relationships and social roles. We aim to be “ourselves” across contexts and see inconsistencies in others as hypocrisy rather than flexibility. … We see ourselves as unique beings, not as nodes in a social network that stretches out through space and back in time.[19]

Our unique psychology is the product of our unique cultural history. And recent research shows that “you can’t separate ‘culture’ from ‘psychology’ or ‘psychology’ from ‘biology,’ because culture physically rewires our brains and thereby shapes how we think.”[20] Not just *what* we think, but *how* we think and feel about the world and ourselves. No cultural factor has more profound and persistent effects on our collective psyche than the structure of kin groups:

> The nature of kin-based institutions affects how we think about ourselves, our relationships, our motivations, and our emotions. By embedding individuals within dense, interdependent, and inherited webs of social connections, intensive kinship norms regulate people’s behavior in subtle and powerful ways. These norms motivate individuals to closely monitor themselves and members of their own group to make sure that everyone stays in line. They also often endow elders with substantial authority over junior members. Successfully navigating these kinds of social environments favors conformity to peers, deference to traditional authorities, sensitivity to shame, and an orientation toward the collective (e.g., the clan) over oneself.

Henrich provides measurable evidence of how “the Church’s dismantling of intensive kinship in medieval Europe inadvertently pushed Europeans, and later populations on other continents, toward a WEIRDer psychology.”[22] Studies conducted by Henrich’s own research team and by others show a striking persistency in this causation: “The longer a population was exposed to the Western Church, the weaker its families and WEIRDer its psychological patterns are today.”[23] The most significant effect is a shift from “interpersonal” to “impersonal prosociality”:

> impersonal prosociality is about fairness principles, impartiality, honesty, and conditional cooperation in situations and contexts where interpersonal connections and in-group membership are deemed unnecessary or even irrelevant. In worlds dominated by impersonal contexts, people depend on anonymous markets, insurance, courts, and other impersonal institutions instead of large relational networks and personal ties. Impersonal markets can thus have dual effects on our social psychology. They simultaneously reduce our interpersonal prosociality within our in-groups and increase our impersonal prosociality with acquaintances and strangers.

Paradoxically, the breakdown of Catholic hegemony in modern times accelerated Europe's mental transformation toward more individualism, by enhancing the sacred value of the individual. Protestantism acted like "a booster shot for many of the WEIRD psychological patterns,"[25] as it emphasized that "all people have a calling—a freely chosen occupation or vocation—that uniquely fits their special attributes and endowments."[26] Studies confirm that "Protestants are more focused than Catholics on people's internal states, beliefs, feelings, and dispositions."[27]
Among the factors that contributed to the breakdown of intensive kinship, Heinrich insists on the Church's enforcement of extreme norms of exogamy:

> just consider that someone looking for a spouse in the 11th century would have had to theoretically exclude on average 2,730 cousins and potentially 10,000 total relatives as candidates, including the children, parents, and surviving spouses of all those cousins. In the modern world, with bustling cities of millions, we could easily handle such prohibitions. But, in the medieval world of scattered farms, intimate villages, and small towns, these prohibitions would have forced people to reach out, far and wide, to find Christian strangers from other communities, often in different tribal or ethnic groups. These effects were, I suspect, felt most strongly in the middle economic strata, among those successful enough to be noticed by the Church but not powerful enough to use bribery or other influence to circumvent the rules. So, the MFP [the Church's Marriage and Family Program] likely first dissolved intensive kinship from the middle outward. The elites of Europe would be the last holdouts, as the MFP silently and systematically reorganized the social structure beneath them.

Comparative studies show that each century of Western Church exposure cuts the rate of cousin marriage by nearly 60 percent,[29] and according to a study made in Italian provinces in 1995, "the lower the prevalence of cousin marriage in a province, the higher the rate of voluntary blood donations to strangers" (a strong indicator of impersonal prosociality).[30] "People from countries with higher rates of cousin marriage reveal a more holistic thinking style."[31]
It is easy to understand, by the way, why Islamic communities, by contrast to Christian ones, are more holistic and interpersonal. As Thomas Glick sums it up in *Islamic and Christian Spain in the Early Middle Ages*: "Islam provided a framework which legitimated tribal values and gave them religious significance; Christianity tended to work in the

opposite direction, toward the development of inter-personal, rather than inter-group bonds."[32] Marriages between first-degree cousins are still very common within Islam. Everyone in Europe can see that Arab and Muslim communities are still very much kin-based, and deeply contemptuous of our individualistic values. And everyone can feel the growing confidence they get from their solid cohesion, looking at us as miserable individuals floating in an undifferentiated liquid of decadence.

Joseph Henrich has the merit of challenging Western ethnocentrism and pointing to the "weirdness" of our value-system. But although he expresses no sympathy for the Catholic Church, he has a mostly positive appraisal of the kind of individualism it has produced. He doesn't dwell on its heavy cost, for both the West and the Rest. By weakening kinship solidarity, he argues, the Church created needs and opportunities for new forms of solidarity, cooperation and partnership: "The very idea that a person can act freely, independently of their clans, kindreds, or lineages, to make socially isolated agreements (contracts) presupposes an unusually individualistic world of impersonal exchange."[33] "Overall, the spontaneous formation and proliferation of voluntary organizations capable of self-governance and self-regulation—as illustrated by charter towns, monasteries, guilds, and universities—is one of the hallmarks of European populations in the second millennium."[34]

Loosening family loyalties also led to new concepts of government: "people began to ponder notions of individual rights, personal freedoms, the rule of law, and the protection of private property." This is encapsulated in the American Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." Here Henrich comments:

> from the perspective of most human communities, the notion that each person has inherent rights or privileges disconnected from their social relationships or heritage is not self-evident. And from a scientific perspective, no "rights" have yet been detected hiding in our DNA or elsewhere. This idea sells because it appeals to a particular cultural psychology.

To say it more bluntly, this abstract idea is totally disconnected from anthropological reality, and the particular cultural psychology that supports it is dangerously delusional. Not to mention the blatant hypocrisy of writing such a profession of faith while depriving native Americans of their natural rights to their ancestral land, and importing African slaves to support White men's pursuit of happiness. The United States were founded in a lie that is coming back to haunt them.

What shall we compare the Weird West to? To a piece of ground yielding a miraculous harvest that left its anthropological soil barren and toxic? Or perhaps to a doped athlete or artist who now has to pay for his success with his health. There is no question that the almost superhuman boost in energy and creativity that the West got from its Christian-inspired individualism did come with a heavy price. We have been high, but we are now starting to experience the withdrawal symptoms. And possibly the irreversible brain damage. Anthropological reality (otherwise known as human nature) is catching up. We have constructed a new world, but now discover that it has deconstructed us as human beings.

But is it really fair to blame Christianity for the terminal stage of our individualism? No. Christianity never encouraged the confusion of male and female, for example (although it never explained the difference between a male soul and a female soul, which might have been helpful). Our sickness is caused by the attacks of a foreign, non-Christian elite. I have written more on that topic than on any other. But that's why we need our immune system. The natural immune system of a healthy society has never been "racial identity," but genealogical identity, which has both a vertical dimension (lineage) and a horizontal dimension (kinship). And in all fairness, Western Christianity, or more precisely the medieval papacy, is to blame for destroying that immune system, both vertically and horizontally, deliberately and systematically.

Let's think of the Christian Question as the reverse side of the Jewish Question, if you like: How Christianity has watered down our blood instinct and eroded our kin-based social structure, and thereby made us utterly vulnerable to the manipulation and domination of the most intensively kin-based people. Unless we Westerners humbly reflect on this question, we will continue to pave the way to hell for our children, in the name of Jesus or Democracy. Intensive kinship, I suggest, is the only way to survival. How? I'm better in theory than in practice, so I'll leave that question to others. But one thing is certain: marriage was, is, and always will be the keystone of the social edifice. Oh, and by the way, be as Catholic as you want, if it helps your family and your clan. It helped the Kennedys, the most heroic family in American history. "Joseph P. Kennedy created one great thing in his life, and that was his family," wrote Laurence Leamer in *Sons of Camelot*. "Joe taught that blood ruled and that they must trust each other and venture out into a dangerous world full of betrayals and uncertainty, always returning to the sanctuary of family.[37]

Notes

[1] Christopher Coker, *The Rise of the Civilizational State,* Polity, 2019.

[2] Joseph Henrich, *The WEIRDest People on the World: How the West Became Psychologically Peculiar and Particularly Prosperous,* Farrar, Strauss and Giroux, 2020, p. 161.

[3] David Brooks, "The Nuclear Family was a Mistake," March 2020, https://www.theatlantic.com/magazine/archive/2020/03/the-nuclear-family-was-a-mistake/605536/

[4] Robert I. Moore, *The First European Revolution, c. 970-1215,* Basil Blackwell, 2000 .

[5] Louis Dumont, *Essays on Individualism: Modern Ideology in Anthropological Perspective,* University of Chicago Press, 1992, pp. 23-59.

[6] Michael Mitterauer and Reinhard Sieder, *The European Family: Patriarchy to Partnership from the Middle Ages to the Present,* University of Chicago Press, 1982, p. 29.

[7] Guillaume Durocher, *The Ancient Ethnostate: Biopolitical Thought in Classical Greece,* Kindle Direct publishing, 2021, p. 41.

[8] Numa Denis Fustel de Coulanges, *The Ancient City: A Study of the Religion, Laws, and Institutions of Greece and Rome* (1864), which I quote in my article “Bring out your dead!”, https://www.unz.com/article/bring-out-your-dead/

[9] “How the Church Preempted the Marriage Market”, in Robert Ekelund, Jr., Robert Hébart, Robert Tollison, Gary Anderson, and Audrey Davidson, *Sacred Trust: The Medieval Church as an Economic Firm,* Oxford UP, 1996, pp. 85-112. There is nothing original in that text, so I just borrowed its title.

[10] Georges Duby, *The Knight, The Lady, and the Priest: The Making of Modern Marriage in Medieval France,* Pantheon Books, 1981, pp. 19, 34-35.

[11] Jack Goody, *The Development of the Family and Marriage in Europe,* Cambridge UP, 1983, p. 45

Subscribe to New Columns

[12] Goody, *The Development of the Family and Marriage in Europe, op. cit.,* p. 44.

[13] Jack Goody, *The European Family: an historico-anthropological essay,* Blackwell, 2000, p. 35.

[15] Moore, *The First European Revolution, op. cit., p. 12.*

[17] Henry Charles Lea, *An Historial Sketch of Sacerdotal Celibary in the Christian Church*, 1867, pp. 64-65, quoted by Goody, *The Development of the Family and Marriage in Europe, op. cit.,* p. 81.

[18] Sandro Carocci and Marco Vendittelli, « Société et économie », in André Vauchez, dir., *Rome au Moyen Âge*, Éditions du Cerf, 2021, pp. 127-188.

[19] Henrich, *The WEIRDest people in the World, op. cit.,* p. 21.

[20] Henrich, *The WEIRDest people in the World, op. cit.,* p. 16.

[21] *Ibid.,* p. 198.

[22] *Ibid.,* p. 193.

[23] *Ibid.,* p. 252.

[24] *Ibid.,* p. 299.

[25] *Ibid.,* p. 418.

[26] *Ibid.,* p. 415.

[27] *Ibid.,* p. 420.

[28] *Ibid.,* p. 179.

[29] *Ibid.,* p. 226.

[30] *Ibid.,* p. 240.

[31] *Ibid.,* p. 222.

[32] Thomas Glick, *Islamic and Christian Spain in the Early Middle Ages,* Princeton UP, 1979, pp. 141-142.

[33] Joseph Henrich, *The WEIRDest people in the World, op. cit.,* p. 427.

[34] *Ibid.,* p. 355.

[35] *Ibid.,* p. 320.

[36] *Ibid.,* p. 400.

[37] Laurence Leamer, *Sons of Camelot: The Fate of an American Dynasty,* HarperCollins, 2005.

Byzantine Revisionism Unlocks World History, by Laurent Guyénot

unz.com/article/byzantine-revisionism-unlocks-world-history

Laurent Guyénot June 30, 2023

Amasia
Tephrice

I am sure that many readers can relate if I say that learning about Byzantium feels like discovering the sunken civilization of Atlantis. You can read a thousand books about the “Middle Ages”, even do a Ph.D. in “Medieval Studies” (as I did), and hardly ever hear about Byzantium. And then, one day, when you thought you knew your basics about the turn of the first millennium AD, you read something like this:

> At the turn of the first millennium the empire of New Rome was the oldest and most dynamic state in the world and comprised the most civilized portions of the Christian world. Its borders, long defended by native frontier troops, were being expanded by the most disciplined and technologically advanced army of its time. The unity of Byzantine society was grounded in the equality of Roman law and a deep sense of a common and ancient Roman identity; cemented by the efficiency of a complex bureaucracy; nourished and strengthened by the institutions and principles of the Christian Church; sublimated by Greek rhetoric; and confirmed by the passage of ten centuries. At the end of the reign of Basileios II (976-1025), the longest in Roman history, its territory included Asia Minor and Armenia, the Balkan peninsula south of the Danube, and the southern regions of both Italy and the Crimea. Serbia, Croatia, Georgia, and some Arab emirates in Syria and Mesopotamia had accepted a dependent status.[1]

The same author informs you that, in 1018, the same Basileios (or Basil) II was “the most powerful and victorious ruler in the Christian world,”[2] reigning from a city whose walls could contain the ten biggest cities in Western Europe. Vladimir the Great (980-1015), whom the Russians consider the founder and patron saint of their nation, wedded Basil’s sister, adopted his faith, and built a Church of Hagia Sophia in Kiev. The young German emperor Otto III (996-1002), himself half-Byzantine by his mother, was about to marry Basil’s niece when he died at the age of 21. Everything in the Ottonian court was modeled after Byzantium, with their title *kaiser* borrowed not from the Latin *caesar*, but from the Greek form *kaisar*.

At this point you may start to wonder if you have not accidentally stumbled into an alternate history. At least you suspect that you have been missing something in your “medieval studies,” that your picture of the “Middle Ages” has a huge hole in the middle, or, rather, that it is only a fragment of a much bigger image, the larger part of which has been torn off and thrown away. You begin to look for it in the proverbial dustbin of history. Before you know it, you are on the path of “Byzantine revisionism”.

I didn’t think of this expression until a French article recently called me a “Byzantine revisionist”. Coming from a Catholic, it was not meant as a compliment, but I decided to earn it anyway with the present article. I will explain what “Byzantine revisionism” can possibly mean, and what is so great about it. Byzantine revisionism unlocks world history. It gives you more than a glimpse of those karmic forces that move civilizations, and it can even help you guess in what general direction the world is going. It is one of the most exciting quests for historical truth that I have engaged into. Byzantine revisionism is not just about Byzantium: it is a mirror for the West to know itself. And I don’t mean a mirror for White man to hate himself. On the contrary, I will argue that it is a path of repentance for what White man did to himself, under the influence of an evil, deceitful and divisive god. It is a path to self-healing, renewed pride, and invigorating hope.

The name that first comes up if you Google “Byzantine revisionism” is Anthony Kaldellis, a Greek-born American professor who has brought new insights into the field, and made it attractive to hundreds of students. The quote above is taken from one of his books. I have read most of them and consider his reputation well deserved (see the list of his publications and videos on kaldellispublications.weebly.com).

I started reading about Byzantium about ten years ago. My first introduction was through the works of the British historian Steven Runciman (1903-2000), starting with his massive *History of the Crusades* (1951). Runciman had a talent for telling the *story* of Byzantium with accuracy, insight, and empathy, while Kaldellis is more into theories about Byzantium. With a prior training in hard sciences, he knows the difference between proving a point and just illustrating it. And he can tell a faulty argument when he sees one. This article is, in part, a review of Kaldellis’s major books, about Byzantine civilization. But I will use his material as a springboard to ascent to a higher viewpoint on the relationship between the West and the East, and the nature of Western civilization. In the last section, I will point to some incompleteness in Kaldellis’s Byzantine revisionism and push it into unexplored territory.

The End of the “Middle Ages”

Byzantine revisionism starts by putting Constantinople back on the map. Throughout the Middle Ages, it was by far the largest city in the Christian world. According to Runciman, its population reached one million in the twelfth century, counting the suburbs.[3] Its wealth deeply impressed all newcomers. In the twelfth-century French roman *Partonopeu de Blois*, Constantinople is the name of Paradise, a city of gold, ivory and precious stones. Robert de Clari, who was among the crusaders who sacked it in 1204, marveled: “Since the creation of this world, such great wealth had neither been seen nor conquered.”[4] Up to that point, Constantinople was the greatest international trade center, linking China, India, Arabia, Europe and Africa.

Constantinople must also be restored to its proper place in the timeline. Anthony Kaldellis writes:

> Byzantine civilization began when there were still some people who could read and write in Egyptian hieroglyphics; the oracle of Delphi and the Olympic games were still in existence; and the main god of worship in the east was Zeus. When Byzantium ended, the world had cannons and printing presses, and some people who witnessed the fall of Constantinople in 1453 lived to hear about Columbus’s journey to the New World. Chronologically, Byzantium spans the entire arc from antiquity to the early modern period, and its story is intertwined with that of all the major players in world history on this side of the Indus river.[5]

From that perspective, the “Middle Ages” appears as a cover for what should be properly called the “Byzantine Age”.

> The medieval world is a fuzzy construct in both time and space and it is never clear whether a particular society belongs to it properly. But Byzantium, the primary referent in the field of Byzantine Studies is by contrast extremely easy to identify. There is no ambiguity or chronological fuzziness here: the field is defined by the history of a particular state, which one can always spot in the evidence, and that state harboured a Greek-speaking Roman and Orthodox society that had a distinctive national culture.[6]

If the term “Middle Ages” coined in the Renaissance is “inherently problematic” when one takes Byzantium into account, Kaldellis says, the more recent invention of “Late Antiquity” just added to the confusion: “late antiquity drove a wedge between Byzantium and its ancient roots.” It also “appropriated for itself major areas of Byzantine innovation that had world impact, such as the creation of most aspects of post-Constantinian Christianity, including its doctrines, literatures, churches, councils, canons, and institutional structures. Most of this was created in the east by Greek-speaking Christian Romans, i.e., by Byzantines.”[7]

Byzantium doesn’t fit well in our picture of Late Antiquity and the Middle Ages, because those categories were created to marginalize Byzantium. We have been taught that Byzantium was the left-over of the fallen Roman empire, slowly declining into insignificance. A decline lasting 1,123 years! Think about it! The reality is that Byzantium was the Roman Empire until the West, having seceded from it, erased it from history. “Byzantium in the tenth century resembled the Roman empire of the fourth century more than it resembled any contemporary western medieval state."[8] Late Antiquity and the Middle Ages are therefore provincial constructs that are irrelevant from a Byzantine perspective — as they are, of course, from a Eurasian perspective (what does "China in the Middle Ages", or "India in the Middle Ages" mean?).

Even our Western notion of "medieval Christianity" is seriously biased, Kaldellis argues: "'medieval Christianity' is understood to be of western and central Europe, even though the majority of Christians during the medieval period lived in the east, in the Slavic, Byzantine, and Muslim-ruled lands, and farther east than that too."[9] Not to mention that, until the 8th century, the bishop of Rome was appointed by Constantinople.

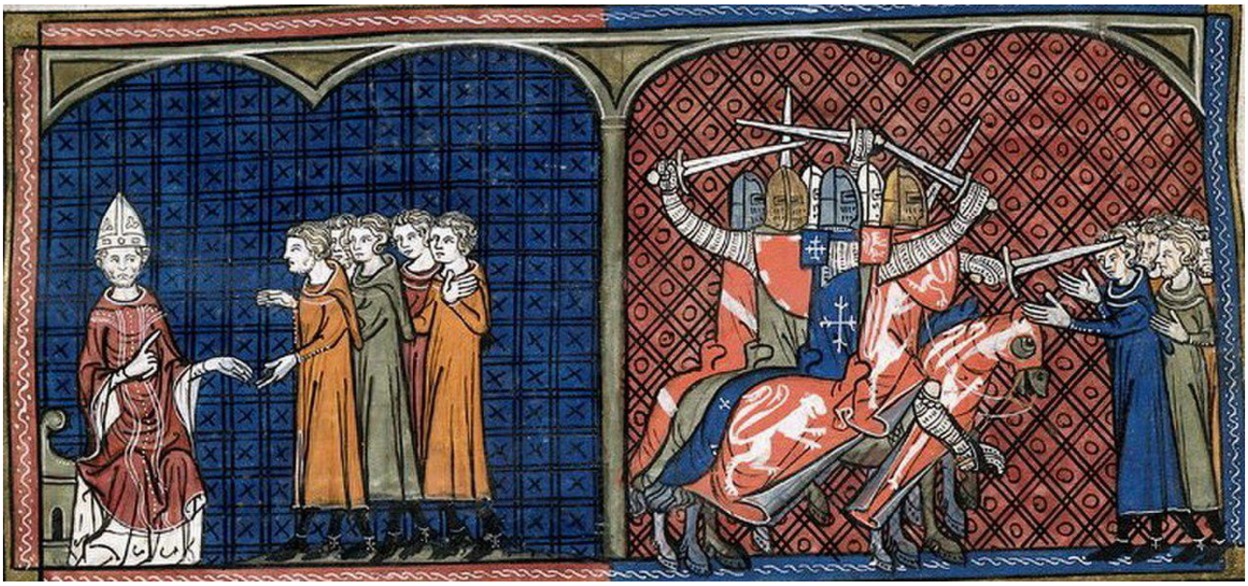
Byzantine revisionism also means getting the Byzantine side of the story of its long struggle with the West, acknowledging that the victor's narrative is deceptive, as it always is. We have been told that the crusades were the generous response of the West to the Byzantines' plea for help. And if, by some historian's indiscretion, we hear about the crusaders' sack of Constantinople in 1204, he at least explains that "the Venetians made them do it", or that it was a regrettable case of friendly fire caused by the fog of war. Byzantine revisionism clears that fog away. "There was never a greater crime against humanity than the Fourth Crusade," wrote Steven Runciman.[10]

> It is hard to exaggerate the harm done to European civilisation by the sack of Constantinople. The treasures of the City, the books and works of art preserved from distant centuries, were all dispersed and most destroyed. The Empire, the great Eastern bulwark of Christendom, was broken as a power. Its highly centralised organisation was ruined. Provinces, to save themselves, were forced into devolution. The conquests of the Ottoman were made possible by the Crusaders' crime.[11]

Anthony Kaldellis puts it in the correct perspective:

> It was in fact an act of aggression by one civilization against another, in the sense that both the aggressor and the victim were acutely aware of their ethnic, religious, political, and cultural differences, and the extreme violence that accompanied the destruction of Constantinople was driven by the self-awareness on the part of many crusaders of those differences.[12]

It is good that John-Paul II publicly apologized for the fourth crusade 800 years later,[13] but it doesn't change the fact that his predecessor Innocent III had responded to the news of the conquest of the city with joy and thanksgiving, and immediately tried to mobilize a fresh round of soldiers, clerics and settlers to secure the new Latin empire. In a sermon given in Rome and repackaged as a letter to the clergy accompanying the crusaders, "Innocent describes the capture of Constantinople as an act of God, who humbles the proud, renders obedient the disobedient, and makes Catholic the schismatic. Innocent argues that the Greek failure to affirm the *filioque* (a Trinitarian error), is akin to the Jewish error of not recognizing Christ's divinity. And, as such, the pontiff suggests that both Greek error and their downfall were predicted in Revelation."[14]



Sadly, the dominant narrative in the West has not radically changed. Speaking about one of the authors of the standard history of the Fourth Crusade, Kaldellis writes: “When I heard Tom Madden give a talk on the Fourth Crusade in 2005, I felt like I was hearing Donald Rumsfeld, the Secretary of Defense, talk about the US invasion of Iraq in 2003.”[15] That remark underscores the importance of studying history to understand the present. The interesting question is: to what extent have the crusades, their ideology and their celebration made the West what it has become today?[16]

Byzantine revisionism is controversial because it challenges not only the image that Westerners have of Byzantium, but also the image that Westerners have of the West. We are the civilization of the crusades, that have destroyed Byzantium, and have since tried to destroy all civilizations that stood in the way of our hegemony. We should know, at least, that this is the way Russia and much of the world is seeing us (watch “The Fall of an Empire: The Lesson of Byzantium”). As I have argued in “A Byzantine view of Russia and Europe,” we cannot understand Russia without doing some Byzantine revisionism, because Russia is Byzantium *redivivus* in many ways.

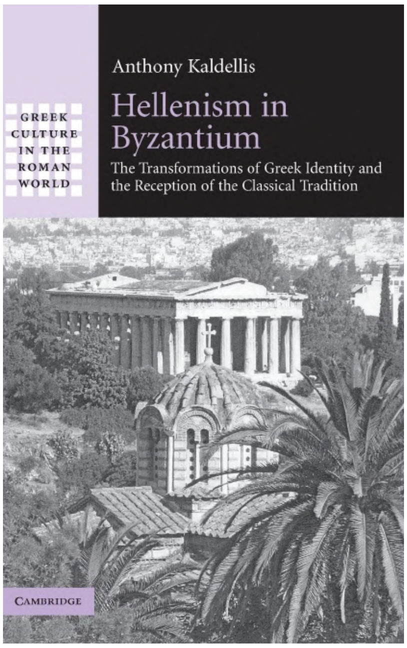
Learning about Byzantium can also help us take a different view at Turkey. No one, of course, will deny that the Ottomans stroke the final blow to Constantinople. But, as Romanian historian Nicolae Iorga showed in *Byzantium After Byzantium* (1934), there was never, from their side, the same hatred as from the Latins. That is why the city “was enlarged, repopulated, and deeply loved and respected, with care for all its needs and passions, by the emperors of Ottoman origin.”[17] About its conqueror Mehmet II, Steven Runciman wrote in *The Great Church in Captivity*: “He had Greek blood in his veins. He was well read and deeply interested in Greek learning. He was proud to see himself as the heir of the Caesars [taking the title Kayser-i-Rum] and was ready to shoulder the religious responsibilities of his predecessors, so far as his own religion permitted.”[18] The Turkish claim to a part of Byzantium’s legacy is not illegitimate, and, from a mystico-geopolitical viewpoint, it can be foreseen that a lasting alliance between Russia and Turkey will end the curse of the Fourth Crusade (read Israel Shamir’s article titled “Ottoman Empire, Please Come Back!”).

Byzantium’s Hellenistic roots

The best contribution of Anthony Kaldellis to Byzantine studies is the new light he shines on the true nature of Byzantine civilization, by first pealing off layers of Western prejudice, polemic, and deceit, but also by reading through Byzantium's own imperial propaganda. For example, Kaldellis argues that Christianity, although essential to Byzantine identity, was not as central and exclusive in everyday life as we have been led to believe, by reading too many ecclesiastical authors. Even during the reigns of Justin and Justinian, reputed to be an era of intolerant Christian orthodoxy, many officials and intellectuals showed not even nominal Christian faith: such is the case of the historian Procopius, who speaks of "Christians" as if excluding himself from that group, and regards as "insanely stupid to investigate the nature of God and ask what sort it is." As I have argued elsewhere, the very name given by Justinian to his architectural masterpiece—the world's greatest building for one thousand years—testifies to his high regard for Hellenism: Hagia Sophia, or Holy Wisdom, is the goddess of philosophers, not theologians.

The stereotype of Byzantium's hair-splitting obscurantism has occulted its enduring love for ancient Greek culture, which Anthony Kaldellis documents in *Hellenism in Byzantium* (2007), complemented in *Byzantium Unbound* (2019). Unlike what happened in the West under the influence of Tertullian, Augustine and others, Eastern Church Fathers did not condemn the Hellenistic heritage. In the fourth century, Gregorios of Nazianzos made the case that the classical texts were not inherently religious and could be profitably studied by Christians. His friend Basil of Caesarea wrote a brief treatise on that issue, *To Young Men on How They Might Benefit from Greek Literature*, which became authoritative. Homer was always "the poet" to Byzantine schoolchildren, and his works have survived to this day only because they stayed on the educational curriculum. The same holds true for other ancient Greek historians, tragedians and poets.

Photios, patriarch of Constantinople from 858 to 867 and from 877 to 886, is recognized in the Orthodox Church as Saint Photios the Great, although he is mostly remembered for promoting the edition and study of pre-Christian Greek literature. Even the works of anti-Christian emperor Julian (361-363), known in the West as "the apostate", were copied and preserved: "His legacy was a constant reminder that Hellenism was not, as many wanted to believe, merely a docile handmaiden of the faith but rather could be activated as a powerful alternative."[19]


Anthony Kaldellis
Hellenism in Byzantium
The Transformations of Greek Identity and the Reception of the Classical Tradition
GREEK CULTURE IN THE ROMAN WORLD
CAMBRIDGE

Knowledge of ancient Greek literature was brought to the West by Byzantine émigrés between the thirteenth and the sixteenth century.[20] One of them, Gemistos Plethon, who died around 1453, was "the real originator of Platonic studies in the West."[21] "Virtually all Greek texts … had to pass through Byzantium in order to reach us," writes Kaldellis. "So when you go into a classics seminar library and stare at rows of the Greek Loebs, Teubners, Oxford Classical Texts, or Budés, know that you are looking at a Byzantine Classical library." The West has consistently tried to hide its debt to Byzantium: "even recent works continue to cast

Byzantium not as a genuine participant but only as the caretaker of the classical tradition for the ultimate benefit of the West, its “true heir.”[22] But if Western civilization defines itself as the heir of Classical Greece, then “Byzantium emerges as the quintessentially western civilization.”[23] The reason why “there could be no Renaissance in Constantinople [is] because nothing had died that needed to be revived.”[24]

In the wake of *Hellenism in Byzantium*, Kaldellis wrote a shorter book on the Byzantines’ care for Athens and its Parthenon: *The Christian Parthenon: Classicism and Pilgrimage in Byzantine Athens* (2009):

> after antiquity Athens and the classical legacy that it still represented in the minds of many Byzantines did not vanish from the stage of history as has been asserted. The Parthenon, converted into a church, became an important site of pilgrimage whose fame spread throughout the Christian world. Yet contrary to the modes of Byzantine piety, what attracted pilgrims and adoration were not any sacred relics or icons that were kept thereby but rather the Parthenon itself, the building, whose classical past was known and, indeed, quite visible. Christian devotion was here engaged in a direct and continuous dialogue with antiquity, in the very seat of its classical greatness.[25]

Byzantium’s intimate connection with Hellenism created a very different kind of Christendom than in the West, where most popes had a strong dislike for anything Greek (starting with Gregory the Great, 590-604) and instilled in the Church a horror of pagan literature. Although there were always tensions between the two cultures in the East, these tensions maintained a balance that prevented Christianity from sinking into the exclusivist madness that characterized Roman Catholicism.

Byzantine imperial power could always count on an abundant supply of secular officials trained in the Hellenistic heritage. One major consequence is that the political philosophy that guided the ruling elite was classical rather than biblical. In contrast, Western “political theology” was primarily drawn from the Old Testament. Roman Christianity was a twofold religion: while the people were told to imitate Christ and carry their cross, the ruling elite, from the time of Charlemagne, drew their inspiration from the Jewish Tanakh, thinking of themselves as anointed new Moses or new Davids (never as a new Jesus).

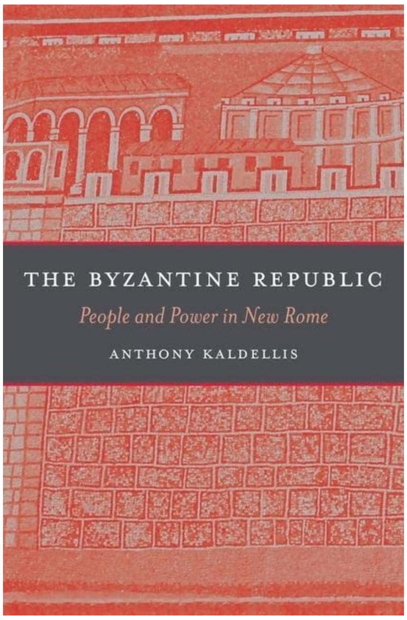
The ideology of the crusades came straight from the stories of Israel’s holy wars. In Eastern Christianity, this delusion was always held at bay by the counterweight of Hellenistic philosophy and history. Without this balancing force, Western Christianity fell under the spell of Yahweh to a much greater degree than the Eastern Church.

The papacy’s hatred of Greek culture also resonates deeply with the Old Testament. It is, after all, the essence of the anti-assimilationist messianism that shaped the final corpus of the Old Testament, with the Books of the Maccabees as the icing on the cake.

The spirit of Old Testament hebraism also manifested itself by the legalism that prevailed in the West, leading directly to the doctrine of Purgatory, to the Inquisition and the burning of heretics, and to so many aspects that are foreign to Orthodoxy. John Meyendorff and Aristeides Papadakis, wrote in *The Christian East and the Rise of the Papacy* (1994)d — an indispensable book for the Byzantine revisionist — about “the transformation of the papacy into the most complex tribunal in Christendom. … Legal rather than religious functions were to set the pattern of papal activity for the rest of the central Middle Ages. Practically every papal incumbent in the period 1100-1300 was to be a lawyer."[26]

The Byzantine Republican Monarchy

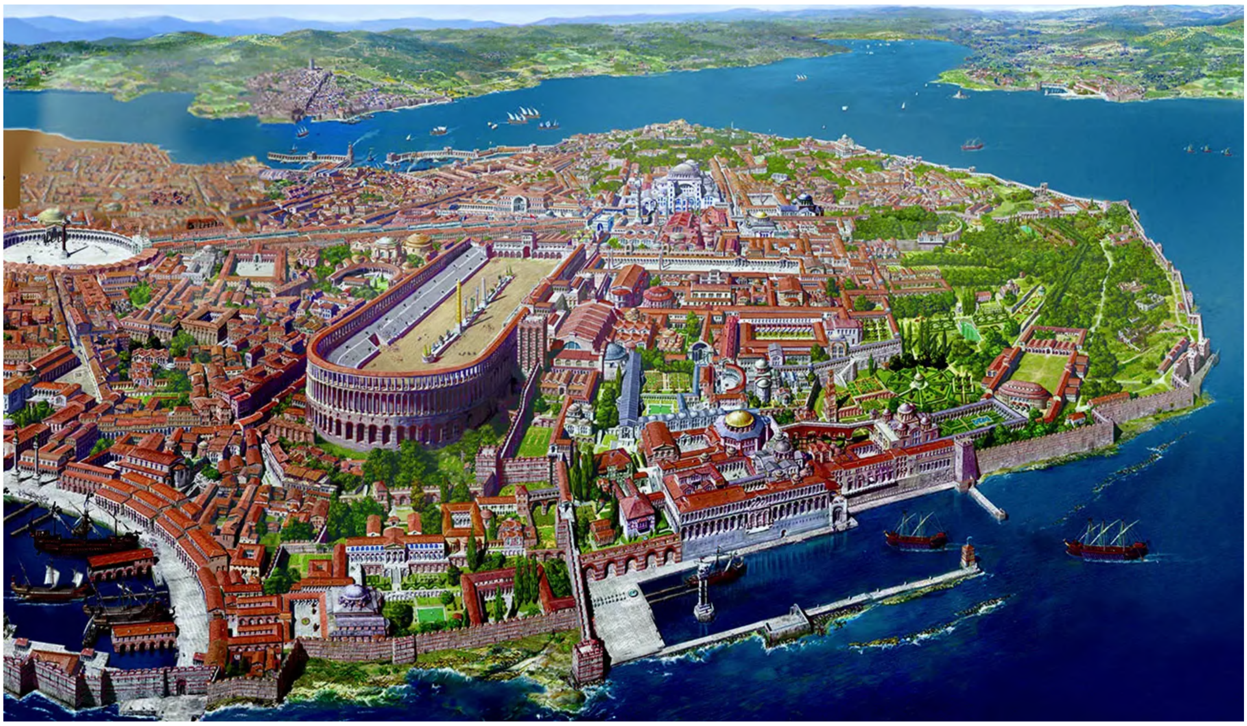
Byzantine political life has been studied with unprecedented depth by Kaldellis in *The Byzantine Republic: People and Power in New Rome* (2015). Here again, he puts an end to centuries of disinformation. "An imaginary modern construct labeled 'Byzantium,' identified with theocracy and absolutism, has come to stand between us and the vibrant political culture of the east Romans."[27] Byzantium, argues Kaldellis, was essentially a Republic, in the Roman sense of the term. It was a *basileia* (kingdom) in the service of a *politeia* (the Greek equivalent of *res publica*), a Republican monarchy in which popular acclamation made emperors, and popular disapprobation unmade them. It did not always work in practice, but that was at least "a deeply embedded ideology; that is, this was the only acceptable framework for the legitimation of imperial power in Byzantium, and it fundamentally shaped how it could be used."[28] "There was no imperial legitimacy without popular consent."[29]



Sure, there were dynasties, but "dynastic claims were not a right but only one among many rhetorical arguments that an emperor (or potential emperor) could make."[30] "Just as the people could turn out in numbers to end a dynasty (in 695, 1042, ad 1185), so too could they rally to defend it when it was popular and they perceived it as being under threat."[31]

According to Kaldellis, "the explicit or underlying assumption of all narratives, speeches, pronouncements, and documents relating to the *basileia*" is that "the emperor was supposed to work hard for the benefit of his subjects". And so in 491, when Anastasios I was "elected" (acclaimed) emperor in the hippodrome, he declared: "I am not unaware how great a burden of responsibility has been placed upon me for the common safety of all. … I entreat God the Almighty that you will find me working as hard at public affairs as you had hoped when you universally elected me now."[32] In 511, when a controversy pitted Anastasios against the patriarch Makedonios, and the threat of civil war was mounting, "Anastasios appeared in the hippodrome without his crown and offered to abdicate, which calmed the crowd. When the people told him to put his crown back on, they were symbolically reinvesting him with imperial authority."[33]

The elective nature of kingship should not, of course, be confused with the modern use of individual secret ballots. "Election" meant collective popular acclamation, and this made the hippodrome, directly connected to the Imperial Palace for convenience, the heart of the Byzantine Republic.



The Byzantines were not passive subjects. “They were on the alert for opportunities to intervene in the politics of the City and could mobilize within hours. They tended to act as one group and were rarely split on opposite sides; minority groups were rarely successful.”[34] Kaldellis provides many examples of “episodes when the people of Constantinople took the initiative to defend and enforce their views when it came to religious, political, fiscal, and dynastic matters, or when they disliked an emperor and wanted to get rid of him.”[35]

> Byzantium was a republican and not a “constitutional” monarchy. While there were no regular legal mechanisms by which the people could exercise power, there were also no formal agreements that could shield an emperor from the anger of the people or other elements of the republic when they had recourse to extralegal measures.[36]

Expressions of popular power often took the form of civil war. Byzantine chronicles make it clear that this was considered as an unfortunate but legitimate manifestation of the republican spirit. This is why “no state in history ever had more civil wars that changed nothing about the structure or the ideology of the polity. Byzantine civil wars were usually only about personnel.”[37]
In his introduction to *Streams of Gold, Rivers of Blood* (2017), Kaldellis covered other aspects of the republican tradition of Byzantium, contrasting it with the Western feudalism of the same period. The political hierarchy of Byzantium, he wrote, was an “an aristocracy of service, not blood, despite the occasional rhetoric.” The ruling elite “was marked by high turnover and had no hereditary right to office or titles, and no legal authority over persons and territories except that which came from office.” “families became powerful only when they succeeded in court politics and managed to retain imperial favor.”

> Constantinople was a magnet for the most talented and well-connected, but also the most destitute, for it was there that imperial and Church philanthropy was most bountiful. It was a place of opportunity. The founder of the reigning Macedonian dynasty, Basileios I (867-886), was a peasant who went to the City to escape poverty, and maneuvered his way to the throne.[38]

Like a painting conservator, Kaldellis revives the original colors of Byzantium that had been darkened by centuries of Western calumny. Byzantium comes out as both intensely Roman, and profoundly relevant today. Runciman explained in *Byzantine Civilisation*: "That the Byzantine Empire should have endured for eleven hundred years was almost entirely due to the virtues of its constitution and administration. Few states have been organised in a manner so well suited to the times and so carefully directed to prevent power remaining in the hands of the incompetent."[39] One better understands why Russian philosopher Konstantin Leontiev (1831-1891) saw "byzantinism" as the political ideal for Russia: an authoritarian, personalized power, backed by the Church and dependent on popular support. Byzantinism may be the recipe for lasting civilizational states.[40]

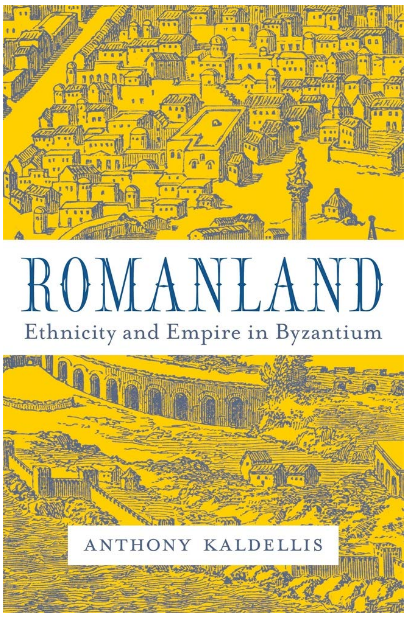
How Roman were the Byzantines?

In *Romanland: Ethnicity and Empire in Byzantium* (2019), Kaldellis confronts what he calls "Roman denialism," the scholarly prejudice against the Byzantines' self-professed Roman identity. It is, he says, "the original sin of Byzantinism in the West."[41]

> Roman denialism is today one of the pillars of Byzantine Studies. … most experts within the field continue to deny the obvious, sometimes zealously, asserting various pretexts, denials, and risible arguments by which to assert that the Byzantines were not "really" the Romans that they claimed to be. In some scenarios, "Roman" was allegedly just an empty label, a relic of past imperial glory or crusty antiquarianism; or it was a hollow piece of political propaganda; or an act of deception performed by a few elites for some reason; or a meaningless claim made by a population that was deluding itself; or it was equivalent to "Orthodoxy"; or any alternative that might avoid the ethnic implications that stare us in the face through so many sources, genres, and contexts, both social and geographical. … We have to come to terms with the fact that the Byzantines were what they claimed to be, Romans, in ways that were simultaneously (and comprehensively) legal, ethnic, and political. That Romanness is the great taboo, the inconvenient truth, that has held us back in a state of perpetual cognitive dissonance. There is now simply no theoretical justification left for outright denying the ethnicity of a society and imposing upon it an incoherent medley of invented alternatives to accompany the invented label ("Byzantium") that we have also foisted upon it.[42]

Depriving the Byzantines of their Romanness is a Western tradition that can be traced to the second half of the eighth century, when the popes turned away from

Constantinople and sought the patronage of the Franks.



> At this point, the term Graeci began to displace Romani in western references to the eastern empire. This intensified when some Frankish kings began, if at first only sporadically and uncertainly, to claim for themselves the title of emperor of the Romans. By the ninth century, both popes and western emperors were, in their official correspondence, actively questioning the right of the eastern emperor to call himself emperor of the Romans. … Thus, the easterners were increasingly reclassified as Graeci, a term that in ancient Latin literature conveyed negative connotations that were now reactivated, connotations of treachery, effeminacy, excessive sophistication, love of luxury, verbal trickery, and cowardice.[43]

The process is illustrated by a letter from Louis II, great-grandson of Charlemagne, to Basileios I, the founder of the Macedonian dynasty: “The Greeks,” he states, “have ceased to be emperors of the Romans on account of their bad opinions when it comes to religious faith. Also, not only have they abandoned the city and the seat of empire [Rome], they have also abandoned the Roman people [i.e., of Rome] and the language itself [Latin], having migrated in all ways to a different city, seat, people, and language [Greek].” In Kaldellis’ paraphrase, Louis also “maintains that he has a better claim to the title because it was bestowed on him by the pope, whereas in the east the so-called emperors were sometimes acclaimed by the senate, the people, and the armies. In making this argument, Louis displayed how out of touch he was with ancient Roman tradition. In this particular aspect, eastern practice adhered to authentic Roman notions of acclamation, whereas western practice did not.”[44]

The resulting Western image of Byzantium “was a package of distortions and strategic misunderstandings that stripped Byzantium of its claim to Rome and eventually also justified its conquest, exploitation, and (failed) attempts at conversion by western powers. This image continued without interruption down to the nineteenth century, when the field of Byzantine Studies came into being, even though it had evolved in the meantime.”[45]

The most interesting part of Kaldellis’ thesis is that the Byzantines imagined their “Romanness” not only as political and cultural, but as ethnic too: “the Romans of Byzantium saw themselves as an ethnic group or nation, defined in the same way that ethnic groups and nations are understood by modern scholars and sociologists: they had their own ethnonym, language, customs, laws and institutions, homeland, and sense (even if imagined) that they were related by kinship and taxonomically different from other ethnic groups.”[46] They called themselves Romaioi, their land Romania, and their

language Romaika; “for most of their history the Byzantines did not think that their language made them Greek; to the contrary, their ethnicity as Romans made their language ‘Roman,’ or Romaic.”[47]
Having established that “the Romans of Byzantium saw themselves as an ethnic group or nation,” Kaldellis asks: “Did the Byzantine Romans believe that they were collectively descended from the ancient Romans too?” He presumes that they did, although he cannot quote any statement to that effect. It was simply, he says, “presupposed in many discursive practices.”[48] But since Byzantine Romans cannot possibly descent from Italian Romans in a strictly genetic sense, Kaldellis finds himself in front of another enigma:

> There was a time, after all, when the core regions of Romanía had no Romans. How had it come to be filled up with Romans? … it is worth keeping in mind that this is a major question in ancient history that has not yet been answered satisfactorily. Plausible terms for it include Romanization, Roman ethnogenesis, or Romanogenesis, namely the process by which people who formerly had other ethnic, national, legal, political, and cultural identities became Roman in those categories and let their previous identifications lapse. That this did happen during the Roman empire is understood, although it has not yet been fully theorized or explored, especially for the Greek East.[49]

Kaldellis cannot solve that mystery. This is because it is unsolvable within the dominant “Roman” paradigm, that Kaldellis does not question. He has definitely proven that the Byzantines saw themselves as ethnic Romans, but has misunderstood what his sources tell him about the meaning of “Roman”.

Byzantine Revisionism of the Third Kind

Among the eight “snapshots” that Kaldellis provides to “highlight the ethnic aspects of Romanness in Byzantium,” none of them indicate that Byzantines thought they descended from Italian or Western immigrants. Two of them indicate that their “Roman ancestors” came from the Balkans, and one indicate that they came from Western Anatonia.[50] The first one, taken from the *Miracles of Saint Demetrios of Thessalonike*, is about people captured in the Balkans and resettled in Pannonia, who kept “the ancestral traditions of the Romans and the impulse of their *genos*.”[51] The second one is about the population of Melnik claiming in 1246 that, “we all originate in Philippopolis [a Greek city west of Constantinople] and we are pure Romans when it comes to our genos.”[52] The third one is a twelfth-century comment regarding some people from Herakleia, a Greek city on the Black Sea, east of Constantinople, who were resettled by Basileios I (867-886) in Kallipolis (Gallipoli) in southern Italy: “This explains why that city still uses Roman customs and dress and a thoroughly Roman social order, down to this day.”[53] Here we have people living in Italy calling themselves Romans because they were immigrants from Asia Minor — and presumably regarding their Italian neighbors as non-Romans. A fourth example can be found in Kaldellis’ *Hellenism in Byzantium*, where he writes: “To attack his theological opponent Gregorios of Cyprus in the 1280s, Ioannes

Bekkos argued that while he himself ‘had been born and raised among Romans and from Romans,’ Gregorios ‘was born and raised among Italians, and not only that, he merely affects our dress and speech.’”[54] Here a Byzantine affirms that he is a true Roman, while Italians are not. In fact, Byzantines always referred to Italians not as Romans, but as Latins.

So Byzantine sources indicate that when the Byzantines referred to their Roman ancestors, they were referring to a people living in what they called “Romania”, an area stretching West of the Black Sea, from ancient Dacia down to the Balkans and probably including West Anatolia. Italy was not part of this “Romania” — not, at least, until it became a Byzantine colony. Kaldellis read in his sources the opposite of what they say because he reasons from the premise that “Roman” means, etymologically, “from Rome, Italy.” But is this premise correct?

There are mounting doubts about the reliability of Eusebius of Caesarea’s tale of Constantine’s *translatio imperii* from Rome to Constantinople,[55] and Kaldellis himself complains that, “Almost every scholar who wants to illustrate what the Byzantines thought about politics or the emperor trots out some quotations from Eusebios.”[56] It must be observed that, even according to Latin sources, Rome was ruled by Oriental emperors at least since the Severan dynasty (193-235), if not since the Flavian dynasty (69-96). Constantine, a Flavian, was a native of the Balkans who had never set foot in Rome before he conquered it from Maxentius. His predecessor Diocletian was also from the Balkans, and so were many of his successors, including the Justinian dynasty.

The lack of record that the Byzantine Romans thought their ancestors came from the West, must be contrasted with the clear tradition among Italian Romans that their ancestors came from the East. Drawing on earlier legends, Virgil told in his *Aeneid* how Rome was founded by Aeneas from Troy, in the vicinity of the Bosphorus. “Rome itself was of Hellenic origin,” wrote first-century-BC historian Strabo in his *Geographia*. Even the names of Remus and Romulus in the alternative legend from Titus Livy indicate a Greek origin: Romos, Latinized as *Romus*, was a Greek word meaning “strong”. Greek-speaking Roman historian Herodian (c. 170-240 AD) wrote that, when Romans sent an embassy to Phrygia asking for a statue of the goddess Cybelle, “they easily got it by reminding the Phrygians of their kinship and by recalling to them that Aeneas the Phrygian was the ancestor of the Romans.”

Everybody knows that the Romans of Rome borrowed most of their culture, including their gods, from the Greeks. But no one can explain why the Romans had no gods and hardly any myth of their own. Cultured Romans, such as Marcus Aurelius and Hadrian (nicknamed Graeculus) spoke and wrote in Greek.

Dionysius of Halicarnassus (1st century BC) declared in his Roman Antiquities that “Rome is a Greek city.” He also claimed that “the language spoken by the Romans” derives from Aeolic Greek. This linguistic theory, called “Aeolism”, was taken up by Janus Lascaris, one of the most prominent Greek scholars of the Italian Renaissance, in a lecture delivered at the Florentine University in 1493. Lascaris argued that the “Latin people” (genus Latinum) was of ancient Greek extraction (which is why they imitated the Greeks in every domain of their public and private lives), and that “the Latin language is Greek.” This theory was replaced in the nineteenth century by the Proto-Indo-European hypothesis, tracing Latin and Greek to a common ancestor.[57] But is needs to be said that the origin of Latin remains a big mystery. The Romance language that most resembles Latin is Romanian, and some Romanian scholars argue quite convincingly that Latin actually originates from their part of the world, formerly known as Dacia.[58] This theory certainly makes more sense than the schoolbook assertion that the inhabitants of Dacia adopted Vulgar Latin from the Roman legions stationed on the lower part of their territory from 106 to 271 AD, and completely forgot their original language, to the point that no trace of it is left, after which they became so attached to their Vulgar Latin (Romanian) that no later invader (Germans, Huns, or Slavs) could impose their own language.

Subscribe to New Columns

So Kaldellis may be right to assume that the Byzantines "were Romans who had lost touch with the Latin tradition," and that when they referred to "the language of their ancestors," they meant Latin,[59] — although the proofs are elusive — but that does not mean that they thought their ancestors were from the Latium.

Everything, except academic dogma, suggests that the relationship of Rome to the Greek or proto-Byzantine world was originally that of a colony, somewhat like Carthage in relationship to Phoenicia. Rome became hegemonic in the Mediterranean during a brief period marked by a power vacuum in the eastern Mediterranean, in the first century BC, and lost its dominant position at the beginning of the third century AD. By that time, it had successfully but only partially blurred its early history, which became even more distorted when the Franks took control of the papacy and claimed the heritage of the Roman Empire for themselves. From that period date a general scenario of world history that boils down to a two-way *translatio imperii* in three stages:

1. from Greece to Rome: through the spread of Hellenism in the wake of Alexander's campaign, the people of Rome became culturally Hellenized;
2. from Rome back to Greece: with Constantine's first *translatio imperii* to Byzantium, the Greeks became Romanized;
3. from Greece back to Rome and Aachen: Franks and then Saxons were Romanized and took back the Roman imperium from Byzantium.

In my articles penned under the name "The First Millennium Revisionist" (expanded in my book Anno Domini), I have explored the possibility that the second stage is in a large part a fantasy, based on the spurious tales of Eusebius of Caesarea and reinforced by Western forgery and propaganda. There was never a transfer of civilization from Rome to Constantinople. Even Roman Law, supposedly Rome's greatest gift to the world, was codified under Justinian and imported to Italy from Byzantium at the end of the eleventh century.[60]

The Byzantine did not receive their Romanness from Italy. It was always in the Balkans with them. The Byzantine are neither the descendants nor the spiritual heirs of the Italians. Their civilization originated directly from the Hellenistic civilization of the last three centuries BC. The quintessential Roman is Alexander the Great (called a Rumi in Arab, Persian and Afghan traditions). Hellenism was always, from the beginning, true Romanism.

What happened, I suggest, is that the Franko-Italians have copyrighted the name "Roman" by erasing its eastern origin, as part of an elaborate deception that included the false Donation of Constantine, the tale of Peter as first bishop of Rome, and many other pious frauds. The main purpose was the usurpation of Constantinople's birthright by Rome and Aachen, and the outcome was the fratricide that destroyed the East and drove the West insane.

Notes

[1] Anthony Kaldellis, Hellenism in Byzantium: The Transformation of Greek Identity and the Reception of the Classical Tradition, Cambridge UP, 2007, p. 189.

[2] Anthony Kaldellis, Streams of Gold, Rivers of Blood: The Rise and Fall of Byzantium, 955 A.D. to the First Crusade, Oxford UP, 2019, p. 81.

[3] Steven Runciman, The Fall of Constantinople, 1453, Cambridge UP, 1965.

[4] Robert de Clari, La Conquête de Constantinople, Champion Classiques, 2004, p. 171.

[5] Anthony Kaldellis, Byzantium Unbound, ARC Humanities Press, 2019, kindle l. 728.

[6] Ibid., l. 1325.

[7] Ibid., l. 891.

[8] Ibid., l. 1369.

[9] Ibid., l. 1292.

[10] Steven Runciman, A History of the Crusades, vol. 3: The Kingdom of Acre and the Later Crusades (1954), Penguin Classics, 2016, p. 130.

[11] Steven Runciman, Byzantine Civilisation, E. Arnold & Co., 1933, on archive.org, pp. 54-55.

[12] Kaldellis, Byzantium Unbound, op. cit., l. 1480.

[14] George Demacopoulos, Colonizing Christianity: Greek and Latin Religious Identity in the Era of the Fourth Crusade, Fordham UP, 2019, p. 86.

[15] Kaldellis, Byzantium Unbound, op. cit., l. 1491.

[16] Check Michael Hudson's insight in https://www.unz.com/mhudson/germanys-position-in-americas-new-world-order/

[17] Nicolae Iorga, Byzantium After Byzantium (1934), The Center for Romanian Studies, Histria Books, 2022.

[18] Steven Runciman, The Great Church in Captivity, Cambridge UP, 1968, pp. 166-167.

[19] Kaldellis, Hellenism in Byzantium, op. cit., p. 144.

[20] Jonathan Harris, Greek Émigrés in the West, 1400-1520, Porphyrogenitus, 1995; Nigel G. Wilson, From Byzantium to Italy : Greek Studies in the Italian Renaissance, 1992, second edition, Bloomsbury Academic, 2017.

[21] Steven Runciman, The Great Church in Captivity: A study of the Patriarchate of Constantinople from the ever of the Turkish conquest to the Greek War of Independence, Cambridge UP, 1968, p. 124.

[22] Kaldellis, Hellenism in Byzantium, op. cit., p. 4.

[23] Ibid., p. 2.

[24] Kaldellis, Byzantium Unbound, op. cit., l. 1325.

[25] Anthony Kaldellis, The Christian Parthenon: Classicism and Pilgrimage in Byzantine Athens, Cambridge UP, 2009, p. xii.

[26] John Meyendorff and Aristeides Papadakis, The Christian East and the Rise of the Papacy, St. Vladimir's Seminary Press, 1994, p. 175.

[27] Anthony Kaldellis, The Byzantine Republic: People and Power in New Rome, Harvard UP, 2015, p. 199.
[28] Kaldellis, The Byzantine Republic, op. cit., p. 109.
[29] Ibid., p. 139.
[30] Ibid., p. 215.
[31] Ibid., p. 130.
[32] Ibid., pp. 55-56.
[33] Ibid., p. 120.
[34] Ibid., p. 137.
[35] Ibid., p. 124.
[36] Ibid., p. 181.
[37] Ibid., p. 138.
[38] Anthony Kaldellis, Streams of Blood, Rivers of Blood: The Rise and Fall of Byzantium 955 A.D. to the First Crusade, Oxford UP, 2017, p. 5.
[39] Runciman, Byzantine Civilisation, op. cit., p. 61.
[40] Christopher Coker, The Rise of the Civilizational State, Polity, 2019.
[41] Kaldellis, Byzantium Unbound, op. cit., l. 170.
[42] Anthony Kaldellis, Romanland: Ethnicity and Empire in Byzantium, Harvard UP, 2019, kindle l. 107-123.
[43] Ibid., l. 338-354.
[44] Ibid., l. 495-515.
Subscribe to New Columns
[45] Ibid., l. 370-394.
[46] Ibid., l. 317-320.
[47] Ibid., l. 2214.
[48] Ibid., l. 1489.
[49] Ibid., l. 2385-2397.
[50] Ibid., l. 217, and l. 288.
[51] Ibid., l. 217.
[52] Ibid., l. 288.
[53] Ibid., l. 883.
[54] Kaldellis, Hellenism in Byzantium, op. cit., p. 107.
[55] In their introduction to their translation of Eusebius's Life of Constantine (Clarendon, 1999, p. 1), Averil Cameron and Stuart G. Hall write: "it has proved extremely controversial. Some scholars are disposed to accept its evidence at face value while others have been and are highly skeptical."
[56] Kaldellis, The Byzantine Republic, op. cit., p. 167.
[57] Han Lamers, "Janus Lascaris' Florentine Oration and the 'Reception' of Ancient Aeolism," www.academia.edu/41405002/Janus_Lascaris_Florentine_Oration_and_the_Reception_of_Ancient_Aeolism
[58] See the documentaries "Dacians: Unsettling Truths" on Youtube, www.youtube.com/watch?v=8R99LhTukfY&t=2s, and "Dacians: Unsettling Truths" on Youtube, www.youtube.com/watch?v=8R99LhTukfY&t=2s
[59] Kaldellis, Romanland, op. cit., l. 2136, 2088.

[60] Harold J. Berman, Law and Revolution, the Formation of the Western Legal Tradition, Harvard UP, 1983; Aldo Schiavone, The Invention of Law in the West, Harvard UP, 2012.

The Crusade is Over, by Laurent Guyénot

UR unz.com/article/the-crusade-is-over

Laurent Guyénot September 7, 2023

Understanding the Crusades

The pope was the tutor of European civilization during the central Middle Ages. At the end of the eleventh century, he inculcated to the ruling caste one revolutionary idea: the Crusade. It brought the best and the worst out of the warrior class, it was embraced by the masses, and it gave the pope unprecedented spiritual and political dominance. It became central to Europe's identity and sense of mission. Although dressed in new clothes, the Crusade has remained the West's defining Big Idea: redeeming the world and itself through wars in the name of lofty principles. The West, now under the leadership of the U.S., is still the Civilization of the Crusade. But that is about to end.

In this article, I intend to show that the medieval Crusades were such a potent experience that their influence on Western civilization outlasted the fall of papal autocracy. My purpose is not to tell again the story of the Crusades, but to explain the *essence* of the Crusades (quoting from the best scholarship) and to draw from it some insight on the inherited character of the West. The focus will be on what the Crusades did to the West, including in its relationship to the East. What is the point, you ask? Like individuals, civilizations have an interest in looking back at their early life, especially when their adult life starts to unravel and they realize that everybody hates them.

I do not pretend, of course, that the medieval Crusades provide a sufficient explanation for the history of colonialism and imperialism of the modern West, but only that they shed some light on it, not by way of comparison—that the U.S. have been acting *like*

Crusaders is obvious enough, especially in the Arab world—but as a real, significant, historical cause.

Let me add two more preliminary remarks. First, its seems that every nation or civilization has a personality, a particular “will to power” that determines its patterns of behavior with other communities.[1] But only a dominant minority participates actively in that collective *anima*. At every level, the elite move the social body and forge its destiny.[2] Therefore, when I say that the Crusade is the essence of the West, I do not mean that the common folk necessarily support Western crusading adventures, but that crusading has remained a core existential principle of the Western elite’s culture.

Secondly, my aim is not to judge people, but to analyze the ideas that have directed Europe’s trajectory. Intelligent, courageous and self-sacrificing individuals can be moved by ideas that will prove disastrous in the end and will be regarded as delusional by future generations. Historians of the Crusades have given up trying to explain the “idea of the Crusade” as a mere religious pretext for material gain. In the words of Jonathan Riley-Smith, author of *The First Crusade and the Idea of Crusading*:

> In the light of the evidence it is hard to believe that most crusaders were motivated by crude materialism. Given their knowledge and expectations and the economic climate in which they lived, the disposal of assets to invest in the fairly remote possibility of settlement in the East would have been a stupid gamble. It makes much more sense to suppose, in so far as one can generalize about them, that they were moved by an idealism which must have inspired not only them but their families.[3]

It is true that people tend to cling to ideas that they see as advantageous to themselves. But if Crusaders were looking for personal gain, it was more in terms of social credit. From the twelfth century, explains Christopher Tyerman, author of *God’s War*, “crusading acted as a mechanism of social advancement … a means of entry to the ranks of the knightly and respectable for parvenus, a ticket of admission into the secular social elite.”[4] What that means is simply that the Crusade was part of the value system of the dominant class — that is, the dominant value system.

The Impact of the Crusades

In a 2006 review of recent developments in the historiography of the Crusades, Norman Housley wrote:

> Although there is much that is contested in the history of crusading, one advance that has been made in the course of the last half century would probably be disputed by nobody: that the crusades played a central rather than a peripheral role in the development of medieval Europe.[5]

“There can be no doubt,” Housley adds, “that crusading was one of the features of medieval life that gave Catholic Europe its remarkable rate of growth. This established an inherent dynamism that characterized the central Middle Ages.”[6]

One of the most remarkable aspects of this impulse is its sudden manifestation. “It was not the culmination of an evolution, but the almost spontaneous outpouring of a prodigious power of collective animation,” wrote French historian Paul Alphandéry around 1930.[7] We can pinpoint the day (27 November 1095) when the call fell like the Holy Spirit on a crowd, before being preached by an army of missionaries.

The First Crusade (1095-97) was a success, celebrated in what can be regarded as the earliest propaganda campaign of global scale. The First Crusade became for Westerners what the Trojan War was for ancient Greeks.[8] Christopher Tyerman writes:

> The scale and rapid production of histories of the First Crusade by eyewitnesses and others eager to interpret the startling events didactically finds no parallel in medieval historiography. Within a dozen years of Jerusalem’s capture, at least four full eyewitness accounts, three major western histories and part of the great Lorraine version by Albert of Aachen were being circulated along with a bevy of other accounts, more or less derivative, imaginative or polemic. While originating in monasteries and cathedrals, these texts reflected and excited secular interests, for example in local heroes or national pride. Most of the histories sculpted stirring tales of faith, bravery, suffering, danger, tenacity and triumph. The theologians distilled the message of God’s immanence and Christian duty; the no less artful eyewitnesses provided accessible tales of miracles and butchery. One of the very earliest, the *Gesta Francorum*, included elaborate scenes with stereotype exotic Orientals declaiming extravagant, bombastic nonsense much in the style of the verse *chanson de geste*. Naturalistic representation, especially of the enemy, did not feature.[9]

The epic stories of the First Crusade had such a lasting impact that, when a Second Crusade was preached in 1145, the response was, again, overwhelming. “I opened my mouth, I spoke, and at once the Crusaders have multiplied to infinity,” Bernard of Clairvaux wrote to the pope. “Villages and towns are now deserted. You will scarcely find one man for every seven women. Everywhere you see widows whose husbands are still alive.”

Although it was a papal idea from the beginning, the Crusade grew deep roots in the minds and hearts of the secular ruling class, and invaded every region of lay culture. Some vernacular accounts of the First Crusade, such as the immensely popular *Chanson d'Antioche*, competed with the genre of apocryphal gospels in their lavish use of prophecies, visions, miracles and other signs of divine Providence. Both genres actually merged in the international best-sellers of the Grail corpus: Chrétien de Troyes's seminal romance *Le Conte du Graal*, written around 1180, was woven around esoteric icons of the Crusade: the grail, containing the host (i.e., the body of Christ) is a symbol of the Holy Sepulchre, while the "bleeding lance" is the Holy Lance whose spearhead was miraculously discovered in Antioch by the besieged Crusaders.[11] It is no exaggeration to say that implicit evocations of the Crusade are present in all medieval lay literature, from the earliest *chansons de geste* to the latest Arthurian romances.

Through the Crusades, North-Western Europe made a place for itself in history. "Before their inception," wrote Steven Runciman in his unsurpassed *History of the Crusades*, "the centre or our civilisation was placed in Byzantium and in the lands of the Arab caliphate. Before they faded out the hegemony in civilisation had passed to Western Europe." In other words, Western Europe became a civilization in its own right through the Crusade. The end of the Crusades is traditionally dated in 1291, when the city of Acre, the last stronghold of the Latin Kingdom of Jerusalem, fell to the Mamluks, leaving no possible landing site for new expeditions. Strictly speaking, therefore, the Crusades lasted two centuries. Modern historians have conventionally numbered them from one to eight or nine, but in reality, there was an uninterrupted flow of military campaigns of various sizes and origins to the Middle East. Between the First and the Second Crusade, for example, at least six expeditions were sent, which are not counted as full-fledged Crusades but as reinforcement to the Latin States carved during the First Crusade. The Crusades can therefore be considered as one single war lasting two centuries, the longest in human history.

In fact, many more wars would continue to be waged under papal banner, with the full theological arsenal of the Crusades, until the late sixteenth century. In the fifteenth century alone, no less than seven papal bulls for Crusades were promulgated.[13] As Christopher Tyerman sees it:

> Crusading did not decline after 1291. It changed, as it had over the previous two centuries since the First Crusade. … the crusade mentality, transmitted through long habit, current liturgy and constant renewal in fresh appeals for alms, tax, purchase of indulgences and, occasionally, armed service, framed a way of regarding the world. This mentality, widely dispersed through society, allowed the expression of faith and identity through social rituals and religious institutions without the necessity of individual political or military action. The relative scarcity of *crucesignati* was masked by cultural ubiquity. Independent of fighting and wars, crusading evolved as a state of mind; a means of Grace; a metaphor and mechanism for redemption; a test of human frailty, Divine Judgement and the corruption of society. Crusading became something to be believed in rather than something to do.[14]

Salvation by War or Money

The Crusade introduced a new way of individual salvation: penitential warfare. God, speaking through His vicar on earth, now granted full remission of sins (thence a place in Heaven) to whoever would swear to travel to the Holy Land and kill infidels or be killed by them. According to the historian Orderic Vitalis, writing around 1135, “the pope urged all who could bear arms to fight against the enemies of God, and on God’s authority he absolved all the penitent from all their sins from the hour they took the Lord’s cross.”[15] Judging from the six partial versions of Pope Urban II’s speech preserved in chronicles, it is unclear if he presented things in so explicit terms. He may have simply decreed, as reported by Bishop Lambert of Arras, a direct witness: “Whoever for devotion alone, not to gain honor or money, goes to Jerusalem to liberate the Church of God can substitute this journey for all penance.”[16] And he may have added, as reported by Fulcher of Chartres: “All who die on the way, whether by land or by sea, or in battle against the pagans, shall have immediate remission of sins. This I grant them through the power of God with which I am invested.”[17] He probably was the first to give a radically new interpretation of Matthew 10:38, as reported by Robert the Monk: “Whoever does not take up his cross and follow me is not worthy of me.”[18]

In any case, full and immediate remission of all confessed sins for all *cruce signati* (those marked with a cross sewn on their clothes) is how the theology of the Crusade developed over the years, thanks to apologists like Innocent II and St Bernard of Clairvaux, or the great canonist Gratian.[19] In 1187, in the letter *Audita tremendi* that launched the Third Crusade, Pope Gregory VIII declared:

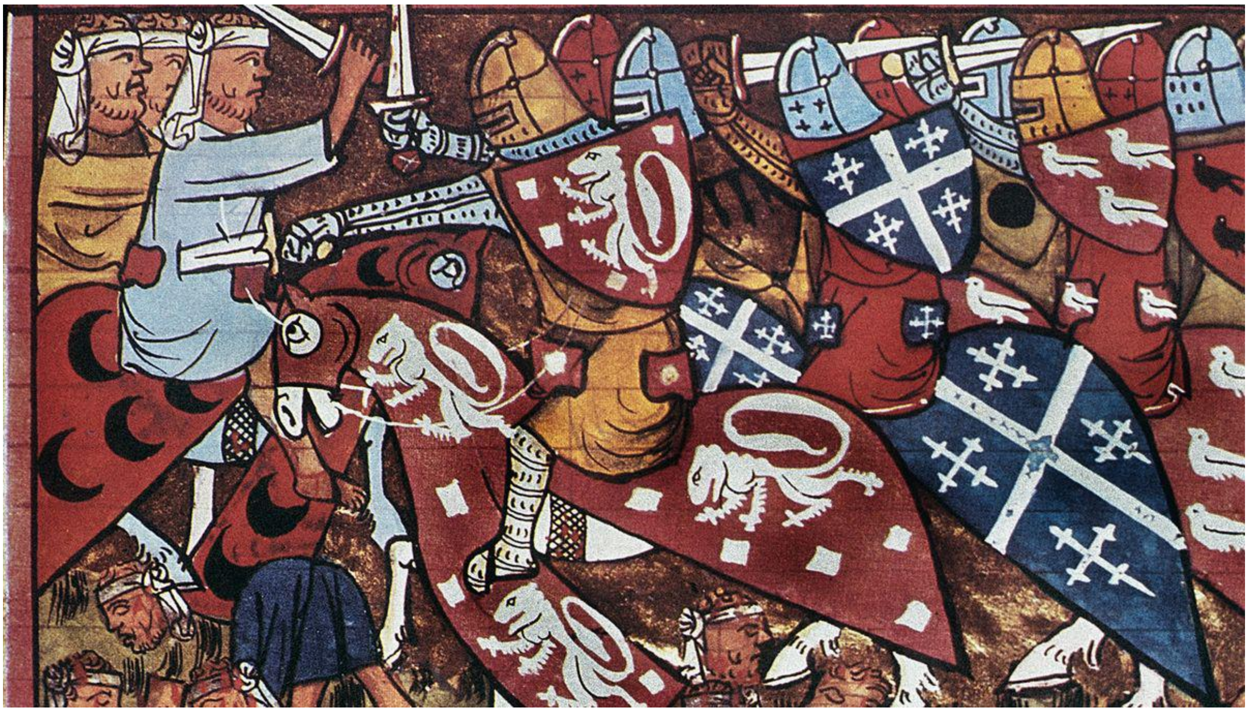
> to those who with contrite hearts and humbled spirits undertake the labor of this journey and die in penitence for their sins and with right faith we promise full indulgence of their faults and eternal life; whether surviving or dying they shall know that through the mercy of God and the authority of the apostles Peter and Paul and our authority they will have relaxation of the satisfaction imposed for all their sins, of which they have made proper confession.[20]

Note that only confessed sins would be forgiven (annual oral confession was to become mandatory for Roman Catholics at the 1215 Lateran Council).

The Crusade was a new religion. Guibert de Nogent, one of the most enthusiastic chronicler of the First Crusade, remarked that before, knight could only attain salvation by giving up their way of life and become monks, but “God has instituted in our time holy wars, so that the order of knights and the crowd running in their wake … might find a new way of gaining salvation.” The Crusade, declared a fourteenth-century master of the Hospitaliers, became “the nearest route to Paradise.”[21] Welsh priest Adam of Usk went further in his Chronicon (early fifteenth century):

> Any man who will not set off at once
> for the land where God lived and died,
> any man who will not take the Holy Land’s cross
> will have but little chance of going to heaven.[22]

Of course, material gain was not excluded for the survivors. According to Archbishop Baldric of Bourgueil, Urban II had stated: “The possessions of the enemy, too, will be yours, since you will make spoil of their treasures and return victorious to your own; or empurpled with your own blood, you will have gained everlasting glory.”[23] Yet the evidence suggests that most of those who joined the Crusades did so to save their souls. As strange as it may seem to us today, they believed that the pope knew what he was talking about when he distributed remissions of sins (called “indulgences”) in exchange for military service. They trusted that this imaginary currency was legal tender in the Otherworld.



The vow of “taking the cross” was binding, and failure to act upon it would cause excommunication, tantamount to a sentence to hell. Fortunately for those who had ceded to peer pressure but then found themselves excuses, the indulgence of the Crusade was extended to those who, instead of going themselves after taking the vow, sent another in their place or gave money to finance the crusades: this dispensation in return for a money payment was called the “redemption of vow.” From the pontificate of Alexander III (1159-1181), explains Christopher Tyerman,

> Vow redemption helped alter radically the funding of crusading, the manner in which the cross was preached, the methods of recruitment and planning, and even the reputation of the exercise itself as the system became vulnerable to charges of “crosses for cash”.[24]

> The offer of indulgences remained part of a general penitential system, increasingly commercial as redemption of vows or even the performance of any particular meritorious act gave way to simple sale and payment. The doctrine of a Treasury of Merits, a sort of divine bank account laid up by God to be drawn on by the penitent faithful, was perfected by Clement VI.[25]

Thus the gospel of salvation by war slowly evolved into the gospel of salvation by money. According to Norman Housley, “the shift that occurred in crusade preaching towards the raising of cash alongside or instead of volunteers … was certainly a major constituent of the trend which conflated the devotional emphasis on works with the substantial volume of specie that could be released in an increasingly commercial society.”[26]

For the anecdote, alongside this racket came the black market: in the years 1226-1228, scandals broke out in Germany and Italy, when impostor preachers accepted the redemption of the Crusade vow for more or less large sums, including one who managed to pass himself off as the Pope, and who, for nearly six weeks, relieved a crowd of Crusaders and pilgrims from their vows.[27]

More importantly, the selling of indulgence, an outgrowth of the Crusade, was the central charge against the papacy in Martin Luther's perfectly reasonable *Ninety-five Theses*, and one of his reasons for later calling the pope "the real Antichrist who has raised himself over and set himself against Christ" in his *Smalcald Articles*. Indeed, it is hard to deny that, by some Luciferian hubris, the popes undermined their own credibility and the unity of European Christendom, and plunged Europe in its bloodiest wars ever.

Making Jerusalem the Capital of Europe

It is said that the Crusades united Europe. French historian Francois Guizot stated in his lectures at La Sorbonne in 1828:

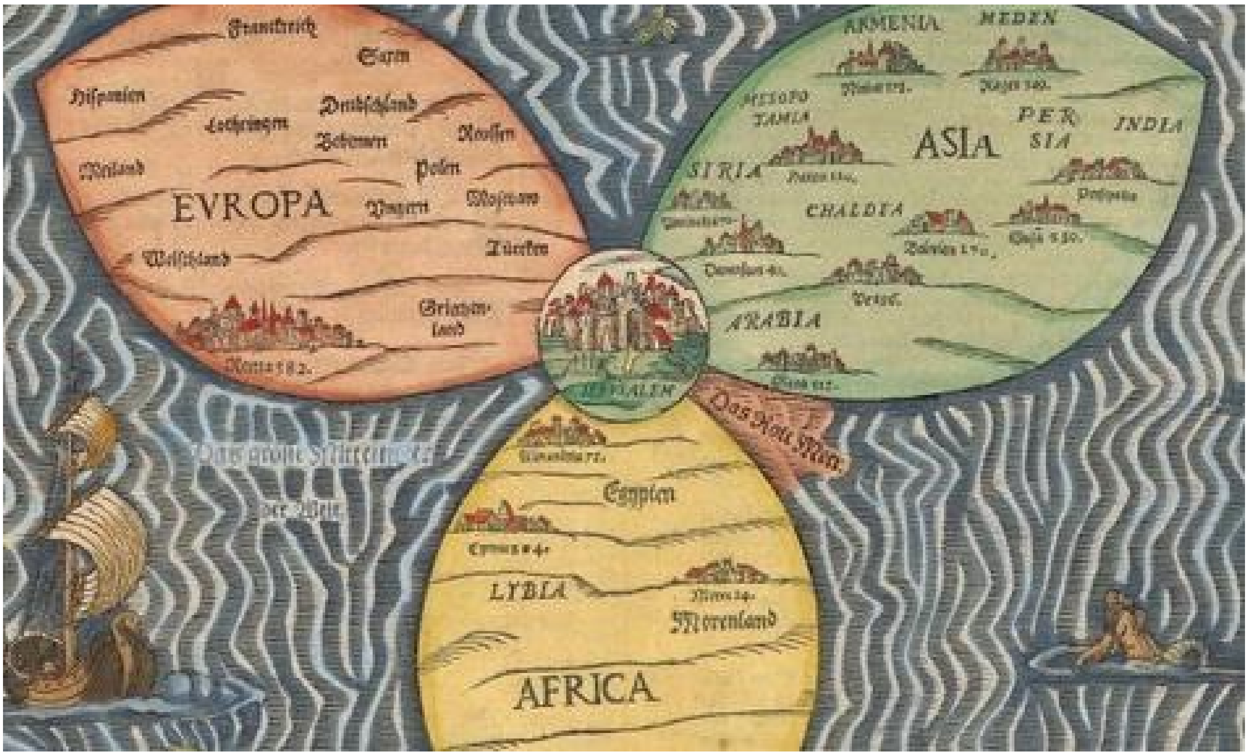
> The first character of the crusades is their universality; all Europe concurred in them; they were the first European event. Before the crusades, Europe had never been moved by the same sentiment, or acted in a common cause; till then, in fact, Europe did not exist. The crusades made manifest the existence of Christian Europe.[28]

That is true to some extent, but that "common cause" should not be confused with political unity or even internal peace, unless we call perpetual war "unity" and "peace". The Crusades did not bring peace inside Europe, as the popes were betting on. The Third Crusade is a case in point. Before leaving for it, the French and the English kings were at war over territorial claims. Although the Pope convinced Philip II and Richard I to sign a truce before departing for the Holy Land, their relationship worsened rather than improved during the expedition. As soon as they returned home (that is, after Richard was ransomed from the jail of Leopold of Austria, who accused him of having arranged the murder of Conrad of Montferrat), they resumed their feud, which would later grow into the Hundred Years War (1337-1453).

As I wrote in "The Failed Empire," one of the problems with the Crusades is that they were meant to unite Europe around Jerusalem. "By the Crusades, the popes told Europeans that the cradle of their civilization was a city at the other end of the world, disputed by two other civilizations (the Byzantine and the Islamic), and asked them to fight for it as if their own civilization depended on it. There cannot be a more anti-European project."

European obsession with Jerusalem did not start with the Crusades. Since the beginning of the eleventh century, writes Jonathan Riley-Smith,

> Large numbers of people were regularly departing for Jerusalem with the encouragement of the monasteries and there was traffic right up to the eve of the crusade and beyond. … In fact the attitude of eleventh-century Christians towards Jerusalem and the Holy Land was obsessive. Jerusalem was the centre of the world, the spot on earth on which God himself had focused when he chose to redeem mankind by intervening in history; at the same place, at the end of time, the last events leading to Doomsday would be enacted.[29]



It was Urban II’s stroke of genius to sell the military expedition as a penitential pilgrimage to Jerusalem:

> There is no doubt that Urban preached the crusade at Clermont as a pilgrimage and many of the measures he took brought it into line with pilgrimage practices. He extended the protection of the Church to crusaders, decreeing that their property was to be inviolate until their return. … Urban’s introduction of the cross to be sewn on the crusaders’ clothing must also have been associated with the pilgrimage to Jerusalem.”[30]

In this way, Urban II combined into a new synthesis two elements that were traditionally considered incompatible: the fascination with Jerusalem as a destination for pilgrimage — an aspect of Christian piety — and the warrior ethics of the feudal class inherited from their barbarian origin. That combination proved explosive.

It must be stressed that Jerusalem was not what the Byzantine basileus Alexios Komnenos was interested in when he asked for Western help. It had not been part of the Byzantine Empire since it had been conquered by the Arabs in 638, and Syria itself was peripheral to the Empire. His primary aim was to regain Anatolia, starting with Nicaea (today Iznik), which the Turks had conquered in 1081 and made the capital of their *Sultanate of Rum*, a mere hundred kilometers from Constantinople. As a secondary objective, Alexios hoped to recover Antioch, a prosperous and strategically important Greek city that had always belonged to the Empire.

Until 1073, Jerusalem had been governed in the name of the Fatimid caliphs, who respected the authority of the *basileus* and of the Patriarch of Jerusalem over Christian shrines, and let Christians worship freely.[31] Orthodox Christians had no complaints, and Syrian Jacobites and other non-Orthodox Christians even preferred Muslim to Byzantine rule. It was only when the Seljuk Turks took over Syria that things got complicated for Jerusalemite Christians and Western pilgrims. But the Fatimids retook Jerusalem from the

Seljuks one year before the Crusaders came before its walls, and the *basileus* was more than willing to let them rule it again. For Westerners, however, the Crusade was about "liberating" Jerusalem. They rejected the peace offer of the Fatimids, assaulted the Holy City, and massacred its population. Raymond of Aguilers, who witnessed the event, wrote: "in the Temple and portico of Solomon, Crusaders rode in blood up to their knees and the bridles of their horses. Indeed, it was a just and splendid judgment of God, that this place should be filled with the blood of the unbelievers, since it had suffered so long from their blasphemies." This, he claimed, fulfilled Revelation 14:20: "And the winepress was trodden without the city, and blood came out of the winepress, even to the horse bridles."[32] Another chronicler, the anonymous author of the *Gesta Francorum*, wrote: "our men rushed round the whole city, seizing gold and silver, horses and mules, and houses full of all sorts of goods and they all came rejoicing and weeping from excess of gladness to worship at the Sepulchre of our Savior Jesus, and there they fulfilled their vows."[33] This is the event that deserved to be celebrated as "the greatest event since the resurrection," according to chronicler Robert of Rheims.[34]

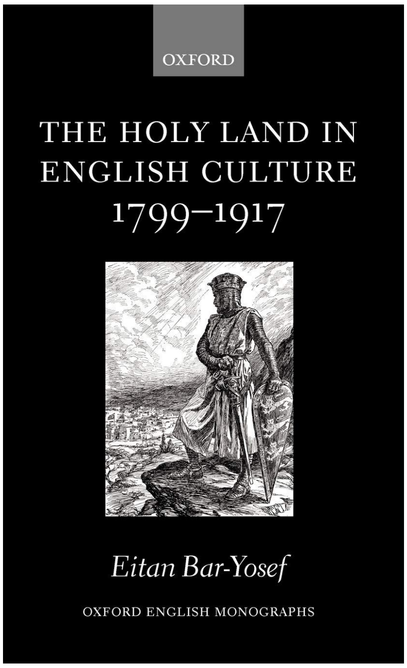
We should not underestimate the impact of such narrative on Western mentality. News of the "liberation" of Jerusalem silenced critics of the concept of holy war in Europe, and its celebration definitely installed the Crusade as a central paradigm in Western culture. From then on, Westerners saw themselves as the guardians of the belly button of the world. It became part of their identity. Their obsession only grew after Jerusalem was recaptured by Salah al-Din (Saladin) in 1187 (in conditions of humanity that shamed Western chivalry), and with every new failed attempt to recover it.

One of the greatest irony of the Crusades is that Jerusalem was temporarily recovered in 1229 by the Holy Roman emperor Frederick II, who went there while excommunicated by Pope Gregory IX, and got it back — together with Bethlehem and Nazareth — by diplomatic negotiation, without shedding a drop of Muslim or Christian blood. The Pope condemned this peaceful approach, denouncing as especially sinful Frederick's recognition of the Muslims' rights on the Mosque of Omar. In 1241, he decreed a Crusade against Frederick, with full indulgence to those who took part, and the possibility for those who had planned to go to the Holy Land to commute their vows to fight against Frederick instead.

In 1248, after Jerusalem had returned to the Muslims, French king Louis IX led the Seventh Crusade, which ended with his capture by Sultan Turanshah. Louis IX — posthumously revered as Saint Louis — is a good illustration of the curse that Jerusalem had become for Europe. He abandoned his kingdom again for another Crusade in 1270, and died of dysentery in Egypt that same year. It was reported that his last words were "Jerusalem! Jerusalem!" — the city he never saw.[36]

All Europe, it seems, has been weeping over Jerusalem ever since. "The clerical and lay elites of western Europe," writes Christopher Tyerman, "found it almost impossible to let go of the Holy Land as a political ambition or vision of perfection. Throughout the fourteenth and fifteenth centuries, governments, moralists, preachers and lobbyists returned again and again to a subject in which practical and moral objectives were fused together."[37] In fact, Jerusalem never left the back of the Westerners' mind until it was finally recaptured by Christian troops on December 9, 1917. When General Edmund Allenby entered the city on foot in a solemn procession, he proclaimed "the end of the

Crusades.” The London *Punch* published an illustration showing Richard I looking down on Jerusalem, and nodding contentedly, “My dream comes true!” (printed on the cover of Eitan Bar-Yosef’s book, *The Holy Land in English Culture 1799-1917: Palestine and the Question of Orientalism*, Clarendon Press, 2005).


OXFORD
THE HOLY LAND IN ENGLISH CULTURE 1799–1917
Eitan Bar-Yosef
OXFORD ENGLISH MONOGRAPHS

Note that the Anglican Church and later British offshoots of Calvinism had long rejected papal authority, and officially condemned the notion of penitential warfare. Yet there is no denying that the obsession with Jerusalem remained strong throughout the Victorian age, and played a significant part in the British support for Zionism. It must be said, though, that British Zionism had been stimulated by the French’s attempt to conquer Egypt and Palestine from the Ottomans in 1799. That quasi-crusade by the young General Bonaparte, although it ended in failure, contributed in no small way to his self-made legend, and that in itself testifies to the persisting attraction of Jerusalem in the collective unconscious of the French. As Bonaparte was fighting in Syria, there were reports in the French official press about his intention to offer Jerusalem to the Jews. The authenticity of his “Proclamation to the Jews,” discovered in 1940, is dubious[38] (an informed discussion can be read here), but the Napoleonian episode should not be excluded from the debate on the origin of Zionism.[39]

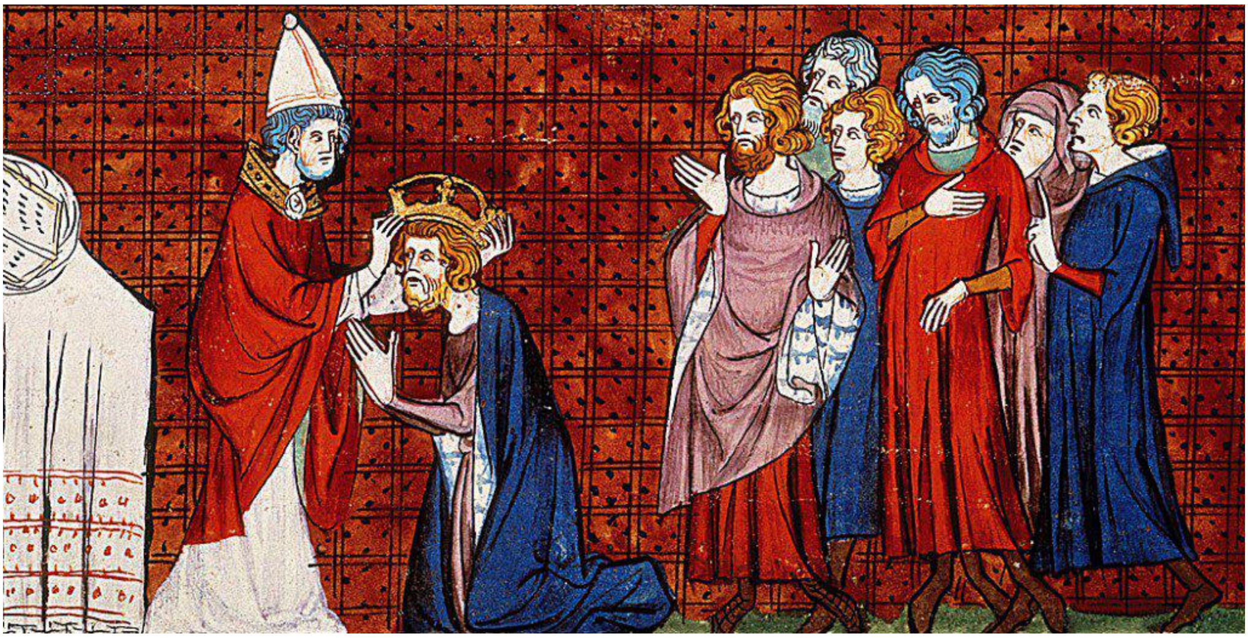
It was the Crusade that first sealed an unnatural but unbreakable bond between Europe and Jerusalem, making the possession of the center of the world an *idée fixe* in Western mind. Moreover, the obsession of conquering Jerusalem turned Western Christendom into a mimicry of Israel. According to one account by Robert of Rheims, Urban II had said in Clermont, “Take the road to the Holy Sepulchre, rescue that land from a dreadful race and rule over it yourselves, for that land that, as scripture says, flows with milk and honey was given by God as a possession to the children of Israel.”[40] Old Testament rhetoric was always part of the Crusades, and for Innocent III, the crusading pope *par excellence*, “the trials of the Old Testament Israelite heroes were of contemporary relevance not just oratorical resonance.”[41] The ghost of Joshua, rather than Christ, hovered above the Crusaders. Catholics like to blame Protestants for their emphasis on the Old Testament, but the trend had been started by the popes’ Crusade rhetoric.

Papal Theocracy and the Alienation of Eastern Christendom

The idea of a holy war to the Holy Land did not originate from Urban II (1088-1099), but from his mentor Gregory VII (1073-1085), the most energetic promoter of what became known as the Gregorian Reform — “the first European revolution” in Robert I. Moore’s view.[42] Gregory VII had planned to lead personally an army against the Eastern Muslims. Norman Cantor explains his two main objectives:

> Such a crusade would be an expression of the supreme pontiff's moral leadership of the western world (which was one of Gregory's cardinal doctrines) and would bring the peoples of the north into closer relations with Rome. Finally, the Latin invasion of the Orient could be expected to take a long step toward the assertion of papal hegemony in Greek Christian lands.[43]

It was left to the charismatic Urban II to bring the project to fruition. In term of the first objective, it was a success. Before he made his famous sermon in November 1095, Urban was in a dire position: he had been expelled from Rome, where Emperor Henry IV had installed his own pope Clement III (1080-1100). According to Christopher Tyerman, "Urban II sought to use the mobilization of the expedition as a cover to reclaim the pope's position in Italy and demonstrate his practical leadership of Christendom, independent of secular monarchs."[44] The show of strength was all the more spectacular that, in that very same Council of Clermont, Urban confirmed the excommunication of the King of France Philip I for his adulterous marriage with Bertrade of Montfort.[45] Urban thereby demonstrated that he could come into French territory, declare the French king unfit, and mobilize under his own banner the cream of French knighthood. It was a masterful coup d'état, and the real beginning of papal suzerainty over European kings.



With each new Crusade, the papal stranglehold became stronger. Ultimately, popes would use the Crusade to further all their policies, branding their enemies as fit targets for holy war, and promising the remission of sins to any who would agree to fight them. Crusades were launched against the pope's political enemies, such as the Hohenstaufens, as well as against any principality harboring "heretics" (in practice, communities who rejected papal authority), such as the Cathars in the County of Toulouse in 1209-29, or the Hussites of Bohemia in 1420-71. The Crusade, comments Norman Housley, "made it easier to move from a non-violent response towards organized dissent, to one that was coercive."[46] It facilitated the transformation of Europe into what Robert I. Moore has called a "persecuting society."[47]

In terms of the pope's second objective, affirming papal supremacy over the Greek Church, the Crusades were an utter failure. The Crusades made the schism permanent and irreversible. Tensions had accumulated from the beginning of the First Crusade, which was not the kind of help that Alexios Komnenos was expecting, as Steven Runciman shows:

> No government is unwilling to make allies. But when these allies send large armies, over which it has no control, to invade its territory, expecting to be fed and housed and provided with every amenity, then it questions whether the alliance is worth while. When news of the Crusading movement reached Constantinople it aroused feelings of disquiet and alarm."[48]

These feelings proved justified when the Norman Bohemond of Tarento, one of the leaders of the First Crusade, seized Antioch for himself, and later tried to mobilize a Crusade against Constantinople itself, with papal support.
The Second Crusade, which didn't even have the pretext of helping Constantinople, worsened the relationship between the Franks and the Byzantines. The Crusaders accused the emperor Manuel I Komnenos of the worst treachery, but Steven Runciman sets the record straight:

> The behaviour of the Crusaders when they were guests in his territory was not such as to increase the Emperor's liking for them. They pillaged; they attacked his police; they ignored his requests about the routes that they should take; and many of their prominent men talked openly of attacking Constantinople. Seen in such a light his treatment of them seems generous and forbearing.

The breaking point was, of course, the Fourth Crusade diverted against Constantinople. Western historians have struggled to explain it, but historians of Byzantium, such as George Ostrogorsky, consider it "the almost inevitable result of early developments."

> Since the schism between the Churches, and particularly since the beginning of the crusading movement, hostility towards Byzantium had been growing in the West. … Face to face with the obvious weakness and helplessness of the Byzantine Empire under the Angeli, Western hatred turned to thoughts of conquest. … When Venice threw its commercial and political interests into the balance, the idea became a reality. The increasing secularization of the crusading spirit reached its logical conclusion: the crusade became an instrument of conquest to be used against the Christian East.[50]

Innocent III expected this happy turn of events to hasten Greek submission to the "Mother Church." But, as Steven Runciman explains, his hope was never fulfilled.

> Instead, [the Crusaders'] barbarity left a memory that would never be forgiven them. Later, East Christian potentates might advocate union with Rome in the fond expectation that union would bring a united front against the Turks. But their people would not follow them. They could not forget the Fourth Crusade. … the whole Crusading movement had embittered their relations, and henceforward, whatever a few princes might try to achieve, in the hearts of the East Christians the schism was complete, irremediable and final.

Reuniting Islam and Reviving *Jihad*

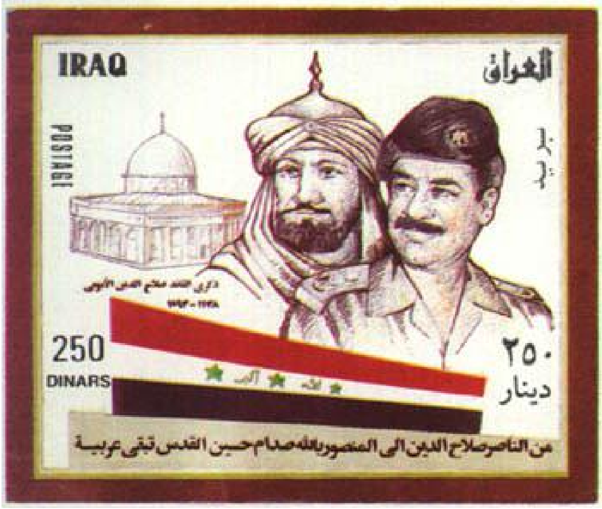
The Byzantines had developed a relatively peaceful co-existence with the Fatimid Caliphate. "In the middle of the eleventh century," writes Steven Runciman, "the tranquility of the east Mediterranean world seemed assured for many years to come. Its two great powers, Fatimid Egypt and Byzantium, were on good terms with each other."[52] Christians worshipped freely in Jerusalem, and Muslims had their mosque just outside the walls of Constantinople (it was burnt down by the Franks during the Fourth Crusade). The Seljuk invaders from the East were the common foes of the Fatimids and the Byzantines. But for the unsophisticated Crusaders, all Muslims were the same. The Franks disturbed Constantinople's alliance with the Fatimid Caliphate, and after the collapse of the latter, they continued to damage Byzantine diplomacy, which had learnt "how to play off the various Moslem princes against each other and thus to isolate each of them in turn."[53] For example, the Crusaders' decision to attack Damascus during the Second Crusade was particularly ill-advised. Runciman writes:

> It was a decision of utter folly. … of all the Moslem states the Burid kingdom of Damascus alone was eager to remain in friendship with the Franks; for, like the farther-sighted among the Franks, it recognized its chief foe to be Nur ed-Din. Frankish interests lay in retaining Damascene friendship till Nur ed-Din should be crushed, and to keep open the breach between Damascus and Aleppo. To attack the former was, as the events of the previous year had shown, the surest way to throw its rulers into Nur ed-Din's hands. … To the visiting Crusaders Aleppo meant nothing, but Damascus was a city hallowed in Holy Writ, whose rescue from the infidel would resound to the glory of God.[54]

The Crusaders made a pitiful retreat from Damascus after only four days of siege. This was "a terrible humiliation" and "a bitter blow to Christian prestige."[55] It stimulated the reunification of the Muslim world, previously fragmented in two rival caliphates (Baghdad and Cairo) and a number of independent emirates and city-states. Archbishop William of Tyre wrote in the early 1180s:

> In former times almost every city had its own ruler … not dependent on one another … who feared their own allies not less than the Christians [and] could not or would not readily unite to repulse the common danger or arm themselves for our destruction. But now … all the kingdoms adjacent to us have been brought under the power of one man [Nur ad-Din].[56]

As Norman Housley notes, each new wave of Crusaders carried with it the pope's policy of "normative hostility" against Muslims, which in turn radicalized Islamic hatred of the West, and revived the spirit of *jihad*.[57] That is easy for us to understand, because history repeated itself when American crusaders went dropping "Democracy" into Iraq and Syria in the form of bombs. George W. Bush called his war a "crusade" while Hollywood intensified its propaganda against "real bad Arabs."[58] Meanwhile, Saddam Hussein portrayed himself as the new Saladin.


IRAQ
العراق
POSTAGE
250
DINARS
٢٥٠
دينار
من الناصر صلاح الدين الى المنصور بالله صدام حسين القدس تبقى عربية

Subscribe to New Columns

Blueprint for Colonization

In *The Latin Kingdom of Jerusalem: European Colonialism in the Middle Ages*, Joshua Prawer presented Crusader society as a forerunner to later European colonialist expansion. The institutions and economy of the Latin states are best understood in the light of their colonial status, he contends.

> Though colonization is not a new phenomenon in European history, only since the Crusades is there continuity and filiation between colonial movements. Ever since, colonialism has remained a major factor in European and non-European history. In this sense it is justified to regard the Crusader kingdom as the first European colonial society.

It is hard to argue with that. The continuity between Crusade and colonialism is all the more obvious that, in the wake of the First Crusade, new Crusades were launched toward the Baltic regions, with the benefit of full papal indulgences and privileges. These wars of conquest fit perfectly modern definitions of colonization, and the appeal of Archbishop Adalgot of Magdeburg in 1108 makes it clear:

> These gentiles are most wicked, but their land is the best, rich in meat, honey, corn and birds, and if it were well cultivated none could be compared to it for wealth of its produce … And so, most renowned Saxons, French, Lorrainers and Flemings and conquerors of the world, this is an occasion for you to save your souls and, if you wish it, acquire the best land in which to live. May He who with the strength of his arm led the men of Gaul on their march from the far West in triumph against his enemies in the farthest East give you the will and power to conquer those most inhuman gentiles who are nearby and to prosper well in all things.[60]

The filiation between Crusade and colonization is also transparently clear when one studies the background of the colonization of the Americas. In *Columbus and the Quest for Jerusalem*, Carol Delaney reveals:

> The quest for Jerusalem was Columbus's grand passion; it was the vision that sustained him through all the trials and tribulations he felt, like Job, that he endured … He had dedicated his life to the liberation of Jerusalem; on his deathbed, realizing he would never see his project fulfilled, he ratified his will that left money to support the crusade he hoped would be taken up by his successors.[61]

Columbus was also obsessed with gold. He was hoping to reach the Cipango (Japan) of Marco Polo, so rich in gold that roofs and furniture were made of it. But gold meant for him Jerusalem. He wrote in his diary, December 26, 1492, that he wanted to find gold "in such quantity that the sovereigns … will undertake and prepare to go conquer the Holy Sepulchre."[62] In a letter written to King Ferdinand and Queen Isabella just before he arrived back from his first voyage, Columbus claimed "that in seven years from today I will be able to pay Your Highnesses for five thousand cavalry and fifty thousand foot soldiers for the war and conquest of Jerusalem, for which purpose this enterprise was undertaken." Ten years later, he was still dwelling on the same theme. In a letter written from Jamaica during his fourth voyage, he wrote to the Sovereigns: "Gold is a metal most excellent above all others and of gold treasures are formed, and he who has it makes and accomplishes whatever he wishes in the world, and finally uses it to send souls into Paradise."[63]

The Spanish and Portuguese Conquistadors had been immersed all their lives in the ideology of the *Reconquista*, a series of Crusades against the Muslims of Iberia. As Norman Cantor explains:

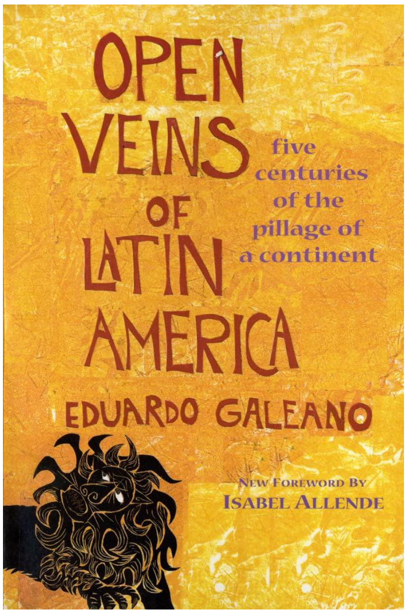
> The *Reconquista* was the dominant, almost the exclusive, theme of medieval Christian Spanish history, and some historians have seen it as the determining factor in the molding of the peculiar Spanish character. All Iberian society originated in a grim war of five centuries against Islam, and the Spanish institutional structure was organized around the warlord and the necessities of aggressive warfare.[64]

No wonder, then, that the Conquistadors saw themselves as Crusaders. Cortez "described himself as a religious savior, a messiah who was sent to save the Indians from using unchristian practices during their spiritual festivities."[65]

Why, then, do Latin American countries have no crusading spirit today — which is why they don't count as part of "the West". The reason is simple: these countries have never escaped their condition of being colonies. On this topic, I can only recommend the classic essay by Eduardo Galeano, *Open Veins of Latin America: Five Centuries of the Pillage of a Continent*, originally published in 1971, in which is also explained how the Spanish Habsburgs wasted the tons of gold extracted for them by the natives of America to finance not the conquest of Jerusalem, but religious wars in Europe.

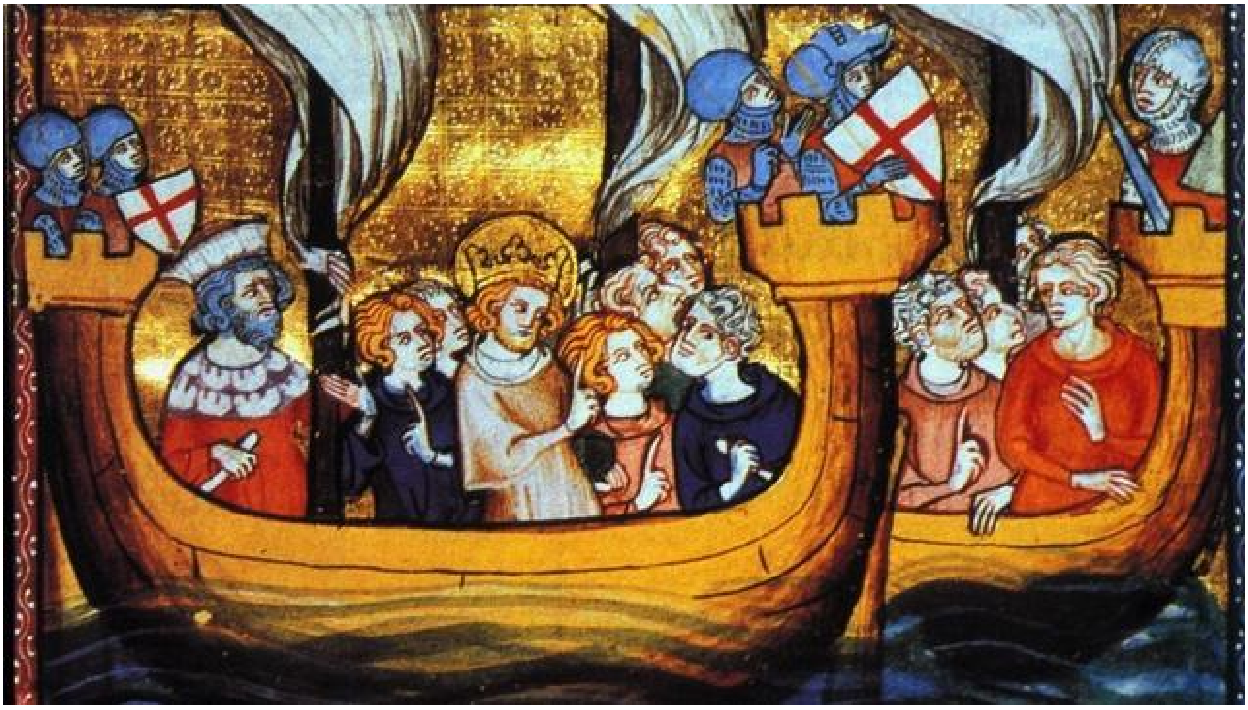
By contrast, the United States of America inherited Europe's crusading spirit. In the nineteenth century, having achieved its "Manifest Destiny" at home, the U.S. became a Crusading empire. President Woodrow Wilson declared in 1912: "We are chosen and prominently chosen to show the way to the nations of the world how they shall walk in the path of liberty."[66] Dwight Eisenhower titled his memoirs *Crusade in Europe*. Christopher Tyerman defines the medieval Crusades as "wars justified by faith conducted against real or imagined enemies defined by religious and political elites as perceived threats to the Christian faithful."[67] That today crusades are launched in the name of Democracy rather than Christianity is the only difference.

But how did the United States inherit the Crusade gene if, unlike Latin American countries, they had negligible direct Catholic roots? To explain this paradox, I propose a detour through France.


OPEN VEINS OF LATIN AMERICA
five centuries of the pillage of a continent
EDUARDO GALEANO
NEW FOREWORD BY
ISABEL ALLENDE

Detour Through the French Enlightenment

The Crusade was a French specialty. Crusaders were always known in the East as Franks, and French was the main language in the Latin Levant. The First Crusade was "God's acts through the Franks" (*Gesta Dei per Francos*) as Guibert of Nogent titled his chronicle. The Second Crusade was the Crusade of King Louis VII. According to Christopher Tyerman, "This international adventure conferred on Louis and his dynasty the reality of national rule," including as the pretext for an unprecedented general tax.[68] The two crusades of pious Louis IX were equally important in the construction of France. "By 1300, crusading had been claimed almost as a national prerogative, an enterprise in which the king of France held the major shareholding."[69]



The Crusade, therefore, had a special impact on French national identity. This, of course, was the result of a unique alliance between the papacy and the French monarchy, which made Pope Gregory IX write to Louis IX in 1239:

> [God] chose France, in preference to all the other nations of the earth, for the protection of the Catholic faith and for the defense of religious freedom. … As formerly the tribe of Judah received a very special blessing from on high among the other sons of the patriarch Jacob, likewise the Kingdom of France is above all other peoples, crowned by God himself with extraordinary prerogatives. The tribe of Judah was the anticipated figure of the Kingdom of France.[70]

France's inheritance of Israel's chosenness, symbolized by the ritual unction of the king after the Biblical model, became a recurrent them of papal flattery.[71]

This unique providential mission of the French kingdom was transferred to the French republic after 1789. Although they repudiated Catholic and Monarchic institutions, the revolutionaries preserved, under new clothes, the national messianic faith that had become attached to French identity. What else could they build their new nation upon? France was now chosen to enlighten the world with the new Trinity: Liberté, Égalité, Fraternité. In a speech printed in April 1791, Robespierre thanked the "eternal Providence" who called on the French, "alone since the origin of the world, to restore on earth the empire of Justice and Liberty."[72]

Although the United States were founded before the French Revolution, they were founded on the ideas of the French Enlightenment, as the Declaration of Independence makes indisputably clear. From that perspective, France, rather than England, is the godmother of the U.S., which took up the mission to bring Democracy to the world. The Puritan mythology, I believe, ranks second in the ingredients of American identity as world power. The Crusade also ran in the Puritans' blood, but by finding their "new Jerusalem" in Massachusetts, they freed themselves from the attraction of the old one. It is my understanding that the crusading spirit came to the U.S. from the French Enlightenment, heir to Catholicism, rather than from Protestantism. I offer this as a speculative hypothesis.

I do not pretend to have isolated the unique factor that drove the U.S. to crusade the world since WWI. But I hope to have shown that its irresistible crusading *habitus* results in part from a very peculiar history that started in the eleventh century. If not, I hope at least to have argued convincingly that understanding the essence and the impact of the medieval Crusades is helpful for us Westerners to know who we are. And if I haven't, I hope this was interesting anyway.

Notes

[1] This is, of course, shared by most philosophers of civilizations, and notoriously Oswald Spengler, who called the West the "Faustian" civilization.

[2] The archetypal example is given in the Hebrew Bible, where we read, again and again, how the Levites (originally Moses's personal guard) subjugate a reluctant and incorrigibly "idolatrous" people. Ultimately, the character of Israel is the character imposed on Israel by the Levites. That character has changed very little over centuries.

[3] Jonathan Riley-Smith, *The First Crusade and the Idea of Crusading*, University of Philadelphia Press, 1986, p. 47.

[4] Christopher Tyerman, *God's War: A New History of the Crusades*, Penguin, 2006, p. 885.

[5] Norman Housley, *Contesting the Crusades*, Blackwell Publishing, 2006, p. 144.

[6] Housley, *Contesting the Crusades*, pp. 154-155.

[7] Paul Alphandéry et Alphonse Dupront, *La Chrétienté et l'idée de croisade*, Paris, Albin Michel, 1954-1959, nouv. éd. 1995, kindle l. 311.

[8] As noted by Oswald Spengler, *Decline of the West*, pp. 10 and 27.

[9] Tyerman, *God's War*, p. 244.

[10] Steven Runciman, *A History of the Crusades*, vol. 2: *The Kingdom of Jerusalem and the Frankish East, 1100-1187*, Cambridge UP, 1951 (on archive.org), p. 253.

[11] Laurent Guyénot, *La Lance qui saigne: Hypertextes et métatextes du 'Conte du Graal'*, Champion, 2011.

[12] Steven Runciman, *A History of the Crusades*, vol. 1: *The First Crusade and the Foundation of the Kingdom of Jerusalem*, The Folio Society, 1994 (on archive.org), p. xi.

[13] Jérôme Baschet, *La Civilisation féodale. De l'an mil à la colonisation de l'Amérique*, Flammarion, 2006, p. 373.

[14] Tyerman, *God's War*, p. 825

[15] Riley-Smith, *The First Crusade and the Idea of Crusading*, p. 28.

[16] Louise and Jonathan Riley-Smith, ed. and trans., *The Crusades. Ideas and Reality, 1095-1274*, Edward Arnold, 1981, p. 37.

[19] Riley-Smith, *The First Crusade and the Idea of Crusading*, p. 1.

[20] Jonathan Riley-Smith, *What were the Crusades?* third edition, Ignatius Press, 2002, p. 62.

[21] Tyerman, *God's War*, p. 827.

[22] Tyerman, *God's War*, p. 756.

[24] Tyerman, *God's War*, p. 481.

[25] Tyerman, *God's War*, p. 888.

[26] Housley, *Contesting the Crusades*, p. 148.

[27] Paul Alphandéry et Alphonse Dupront, *La Chrétienté et l'idée de croisade*, Albin Michel, 1954-1959, nouvelle édition, 1995, p. 419.

[28] François Pierre Guillaume Guizot, *General History of Civilization in Europe*, D'Appleton & Co, 1896, on oll.libertyfund.org/title/knight-general-history-of-civilization-in-europe

[29] Riley-Smith, *The First Crusade and the Idea of Crusading*, p. 20.

[30] Riley-Smith, *The First Crusade and the Idea of Crusading*, pp. 22, 24.

[31] Runciman, *A History of the Crusades*, vol. 1, p. 23.

[32] Raymond d'Aguilers, *Histoire des Francs qui prirent Jérusalem. Chronique de la première croisade*, Les Perséides, 2004, p. 165.

[33] Tyerman, *God's War*, p. 158.

[34] Tyerman, *God's War*, p. 168.

Subscribe to New Columns

[35] Jonathan Harris, *Byzantium and the Crusades*, 2nd ed., Bloomsbury Academic, 2014, kindle l. 4153-62.

[36] Tyerman, *God's War*, p. 812.
[37] Tyerman, *God's War*, p. 827.
[38] It is defended by Paul Strathern in *Napoleon in Egypt*, Bantam Books, 2009, pp. 353-356.
[39] Look also at the 2021 *Haaretz* article titled "When Napoleon Was About to Declare a Jewish State in Palestine," www.haaretz.com/israel-news/2021-07-11/ty-article-magazine/.premium/when-napoleon-was-about-to-declare-a-jewish-state-in-palestine/0000017f-e18b-df7c-a5ff-e3fbe5480000
[40] Tyerman, *God's War*, p. 84.
[41] Tyerman, *God's War*, p. 477.
[42] Robert I. Moore, *The First European Revolution, c. 970-1215*, Basil Blackwell, 2000.
[43] Norman Cantor, *The Civilization of the Middle Ages*, HarperPerennial, 1994, pp. 290-291.
[44] Tyerman, *God's War*, pp. 7-8. Also p. 74.
[45] This episode and its significance is studied in Georges Duby, *The Knight, The Lady, and the Priest: The Making of Modern Marriage in Medieval France*, Pantheon Books, 1981.
[46] Housley, *Contesting the Crusades*, p. 164.
[47] Robert I. Moore, *The Formation of a Persecuting Society: Authority and Deviance in Western Europe 950-1250*, second edition, Blackwell Publishing, 2007.
[48] Runciman, *History of the Crusades*, vol. 1, p. 96
[49] Runciman, *A History of the Crusades*, vol. 2 : *The Kingdom of Jerusalem and the Frankish East, 1100-1187*, Cambridge UP, 1951, p. 275.
[50] George Ostrogorsky, *History of the Byzantine State*, Rutgers UP, revised edition, 1969, p. 414.
[51] Steven Runciman, *A History of the Crusades*, vol. 3: *The Kingdom of Acre and the Later Crusades* (1954), Penguin Classics, 2016, p. 131.
[52] Runciman, *A History of the Crusades*, vol. 1, p. 42.
[53] Runciman, *A History of the Crusades*, vol. 2, pp. 274-275.
[54] Runciman, *A History of the Crusades*, vol. 2, p. 281.
[55] Runciman, *A History of the Crusades*, vol. 2, p. 284-285.
[56] Tyerman, *God's War*, p. 343.
[57] Housley, *Contesting the Crusades*, p. 158.
[58] Jack Shaheen, *Real Bad Arabs: How Hollywood Vilifies a People*, Olive Branch Press, 2012. Watch also the documentary of the same title.
[59] Joshua Prawer, *The Latin Kingdom of Jerusalem: European Colonialism in the Middle Ages*, Weidenfeld and Nicolson, 1972, p. ix. See also George Demacopoulos, *Colonizing Christianity: Greek and Latin Religious Identity in the Era of the Fourth Crusade*, Fordham UP, 2019.
[60] Tyerman, *God's War*, p. 676.
[61] Carol Delaney, *Columbus and the Quest for Jerusalem*, Free Press, 2012, kindle l. 228.
[62] Delaney, *Columbus and the Quest for Jerusalem*, l. 86.
[63] Carol Delaney, "Columbus's Ultimate Goal: Jerusalem," on www.amherst.edu/system/files/columbus.pdf

[64] Norman Cantor, *The Civilization of the Middle Ages*, HarperPerennial, 1994, p. 290.
[65] Frank Jacob and Riccardo Altieri, “Missionaries or Crusaders? – The Self-Reception of the Spanish Conquistadors in the 16th and 17th Century,” City University of New York, 2015, academicworks.cuny.edu/cgi/viewcontent.cgi?article=1018&context=qb_pubs
[66] Wilson Center, www.wilsoncenter.org/about-woodrow-wilson
[67] Christopher Tyerman, *God’s War*, p. xiii.
[68] Tyerman, *God’s War*, pp. 276-277.
[69] Tyerman, *God’s War*, p. 909.
[70] https://laportelatine.org/formation/magistere/lettre-gregoire-ix-a-saint-louis-1239-bulle-dei-filius
[71] In 1311, Pope Clement V declared: “Just as the Israelites are known to have granted the Lord’s inheritance by the election of Heaven, to perform the hidden wishes of God, so the kingdom of France has been chosen as the Lord’s special people” (Tyerman, *God’s War*, p. 909).
[72] Auguste Valmorel, Œuvres de Robespierre, 1867 (sur fr.wikisource.org), p. 71.

Kennedy: An Israeli Perspective, by Laurent Guyénot

unz.com/article/kennedy-an-israeli-perspective

Laurent Guyénot September 28, 2023

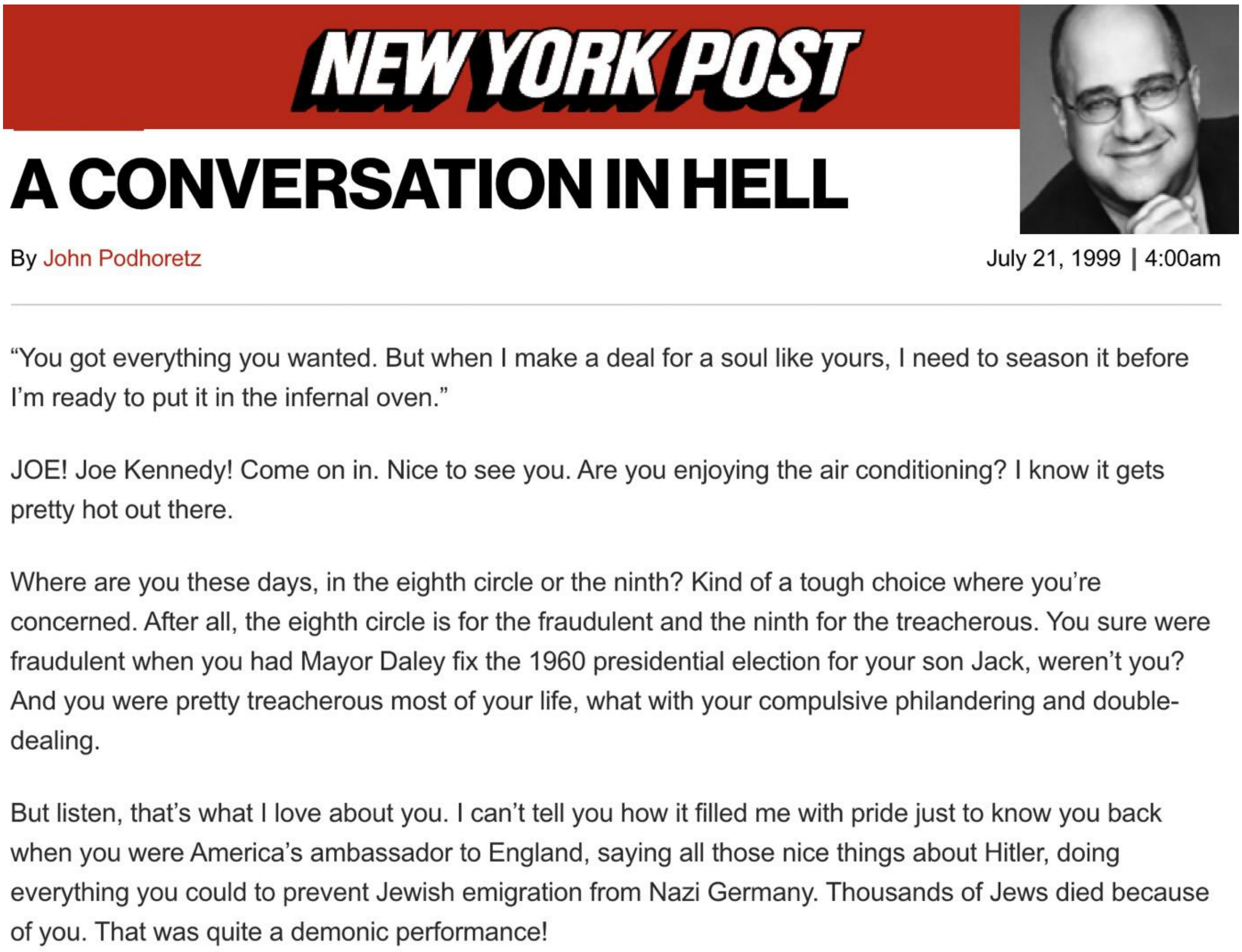
What does "Kennedy" stand for?[1] Kennedy is the name of a crypt in the subconscious of each true American, or a ghost nagging the American conscience.[2] It was not just LSD that drove America's youth mad after 1963. It was a sense of guilt, shame and disgust. "How can we let them get away with executing our President in broad daylight, and then lying to our face everyday as they rule over us?" Kennedy was truly "America's Last President," as Monika Wiesak argued in her wonderful book. What has been called America ever since is something else; it is a country built on murder and lie.

Truth can set America free. But love, also. We live in an age when the honor of great men is trampled every day. But great men are the light-fountains of the peoples who love them, wrote Thomas Carlyle in *On Heroes*. John Kennedy was a hero and a martyr, but there is not even a national Kennedy Day. Shame on America! And shame on the Catholic Church too! Hugh Turley and Dave Martin made the following observation in their book *The Martyrdom of Thomas Merton,* in reference to Pope Francis's visit to Washington on in 2015:

> Before Pope Francis spoke to the Congress, he visited St. Matthew's Cathedral in Washington, D.C. and spoke to a gathering of bishops. The pontiff was standing on the very spot in the cathedral where these words are inscribed in the floor, "Here rested the remains of President Kennedy at the Requiem Mass, Nov. 25, 1963, before their removal to Arlington where they lie in expectation of a heavenly resurrection." Incredibly, the pope stood on that spot and never mentioned John F. Kennedy, America's only Catholic president [written in 2019, before Biden became president].

Kennedy was a blessing for America, and if we can't love him more than they hated him, then their hatred has conquered us, and their curse is upon us.

Oh, how they hate the Kennedys! Sometimes they can't help telling us. We should thank John Podhoretz for that, actually. He is the son of Norman Podhoretz, the man who wanted the U.S.A. to bomb Iran and start World War IV. There is a joke that, when he worked at the *Washington Times,* people called him "John P. Normanson," because the paper's editor, Arnaud de Borchgrave, introduced him around as "John Podhoretz, Norman's son." The Podhoretz are people of the lie (the title of Norman's autobiography, *My Love Affair With America,* reminds me of Arlen Specter's *Passion for Truth*). But sometimes, the truth of their hatred drips through their foaming mouth. Five days after JFK Jr.'s plane plunged into the sea on July 16, 1999, John Podhoretz wrote a piece for the *New York Post* titled "A conversation in hell." He was fancying Satan telling JFK Jr.'s grandfather Joe: "Every time you think your family is on its way back to glory, I just have to do something. Like I did this weekend with your grandson John."



NEW YORK POST

A CONVERSATION IN HELL

By John Podhoretz

July 21, 1999 | 4:00am

"You got everything you wanted. But when I make a deal for a soul like yours, I need to season it before I'm ready to put it in the infernal oven."

JOE! Joe Kennedy! Come on in. Nice to see you. Are you enjoying the air conditioning? I know it gets pretty hot out there.

Where are you these days, in the eighth circle or the ninth? Kind of a tough choice where you're concerned. After all, the eighth circle is for the fraudulent and the ninth for the treacherous. You sure were fraudulent when you had Mayor Daley fix the 1960 presidential election for your son Jack, weren't you? And you were pretty treacherous most of your life, what with your compulsive philandering and double-dealing.

But listen, that's what I love about you. I can't tell you how it filled me with pride just to know you back when you were America's ambassador to England, saying all those nice things about Hitler, doing everything you could to prevent Jewish emigration from Nazi Germany. Thousands of Jews died because of you. That was quite a demonic performance!

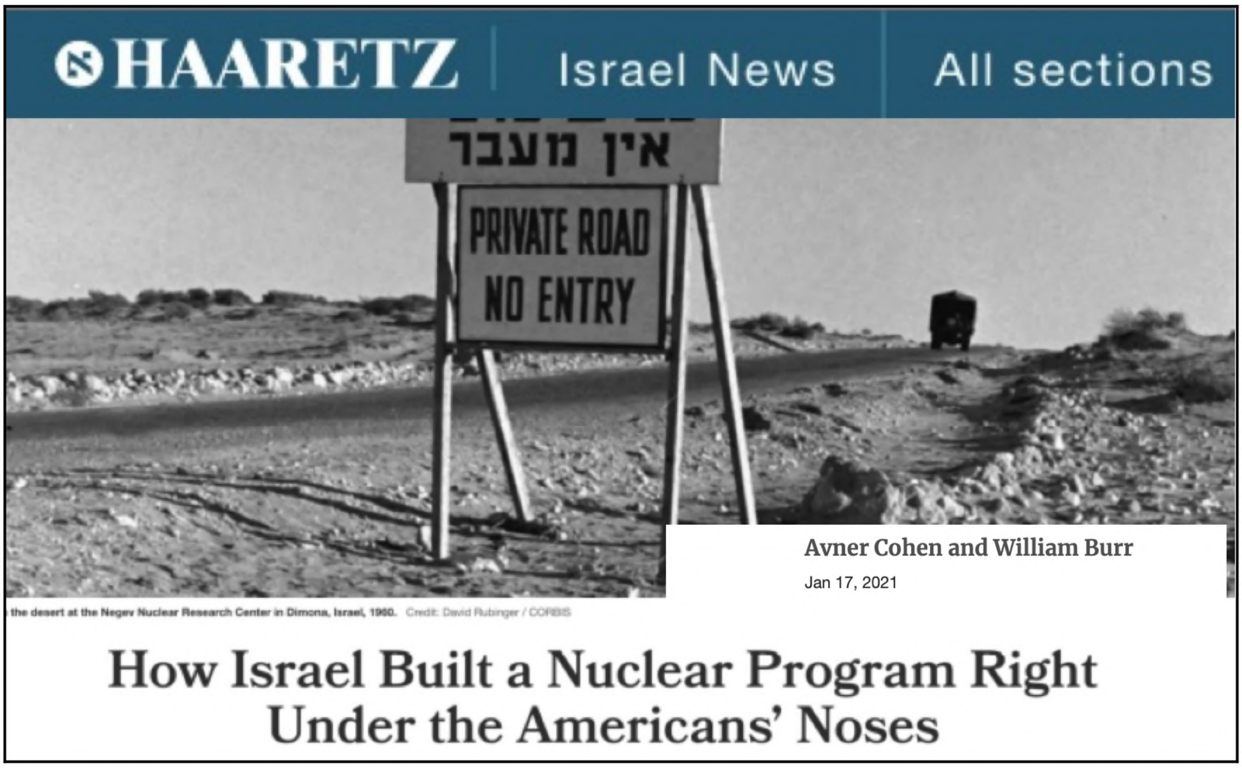
One interesting thing about this piece (which is still on the net, by the way) is that, while saying that the death of JFK's son was a price for the anti-Semitism of JFK's father, Podhoretz omits JFK himself from the equation. It is as if he was dying to say that JFK was killed in retaliation for what his father did to the Jews, but could not say so explicitly, and seized with delight the occasion of John Jr.'s death to say it implicitly. It is one thing to write that John Jr. paid for his grandfather's enmity to the Jews, when people believe John Jr. died in an accident; it is an entirely different matter to say so about JFK, who was murdered by yet unidentified forces.

People like Podhoretz know that the Goy is too thickheaded to react to the implicit: as long as they don't write in plain letters, "We killed your little Kennedy," he will continue to ignore their heavy insinuations. It is a fun little game. Edward Klein, author of *The Kennedy Curse,* introduced his book with the story of how a holy rabbi named Israel Jacobson, while fleeing the Nazis, "put a curse on Kennedy, damning him and all his male offspring to tragic fates." In the same playful spirit, Ronald Kessler took the title of his book *The Sins of the Father* from Exodus 20:5: "I, Yahweh, am a jealous God, punishing the children for the sins of the parents to the third and fourth generation of those who hate me." Joe Kennedy's worst sin, needless to say, was that "he was a documented anti-Semite and an appeaser of Adolf Hitler" who "admired the Nazis." That is the meaning of "Kennedy" for these people.

After now ten years reading and thinking about the Kennedys, I came to the conviction that the signature of the JFK assassination is the "Umbrella Man," who, according to his own testimony before the House Select Committee on Assassinations in 1978, wanted to "heckle" JFK about his father's appeasement of Hitler — impersonating Neville Chamberlain's ghost, so to speak — and, by pure coincidence, happened to do it seconds before JFK received his sentence. The average Goy, if he ever hears about the Umbrella Man, will be too happy to pretend to himself that he can make no sense of it, and agree with Josiah Thompson's ridiculous quantum physics explanation. But such meaningful synchronicity can only be intentional. It is designed by people who are experts at using symbols to make implicit statements that any Goy will be punished to make explicit. The Goyim are so well trained in the resulting cognitive inhibition that Jewish authors can enjoy telling them that JFK died because of his father's Nazi sympathies, and then watch them struggling *not* to understand.

With the same technique Israelis can pretend to honor Kennedy with a memorial in the form of "the stump of a felled tree," which really symbolizes unequivocally their plan for Kennedy's posterity and legacy.

I am not saying that JFK’s assassination was only a vengeance against his father. That was just the metaphysical or biblical dimension to it — and they care deeply about it. Kennedy was killed because he categorically refused to let Israel become a nuclear State. It has been now more than 30 years since the deadlock between Kennedy and Ben-Gurion over Dimona was first documented. Kennedy’s death unlocked the situation, because Johnson “saw no Dimona, heard no Dimona, and spoke no Dimona,” as Stephen Green once wrote as early as 1984.[4] Even the Israeli press now brags about it:



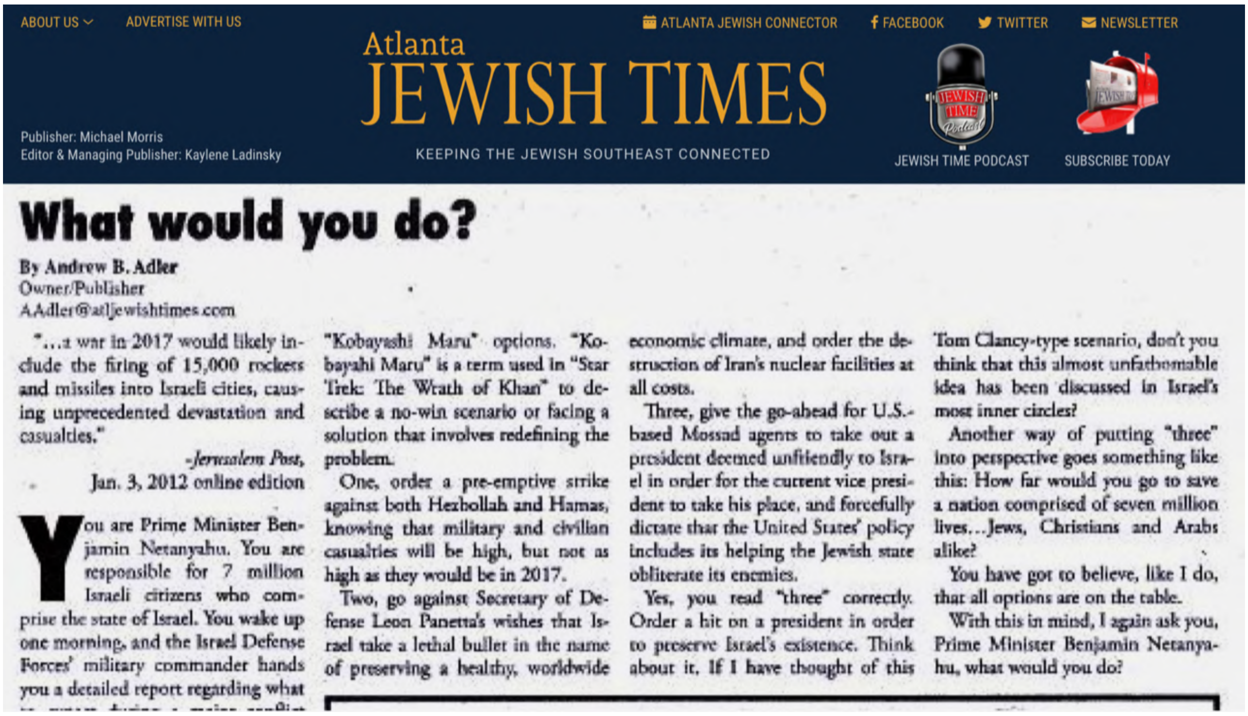
Avner Cohen and William Burr

Jan 17, 2021

the desert at the Negev Nuclear Research Center in Dimona, Israel, 1960. Credit: David Rubinger / CORBIS

How Israel Built a Nuclear Program Right Under the Americans’ Noses

All Jews who care deeply about Israel know the story. They wink to each other as one of them suggests that an Israeli Prime Minister should “give the go-ahead for U.S.-based Mossad agents to take out a [U.S.] president deemed unfriendly to Israel in order for the current vice-president to take his place and forcefully dictate that the United States’ policy includes its helping the Jewish State obliterate its enemies.” This is what Andrew Adler wrote on January 13, 2012 in *The Atlanta Jewish Times*, which he owned. He was suggesting to Netanyahu to get Obama killed because he failed to do what it took to stop Iran from getting nukes. “Yes, you read… correctly. Order a hit on a president in order to preserve Israel’s existence.”


ABOUT US
ADVERTISE WITH US
ATLANTA JEWISH CONNECTOR
FACEBOOK
TWITTER
NEWSLETTER
Atlanta JEWISH TIMES
KEEPING THE JEWISH SOUTHEAST CONNECTED
JEWISH TIME PODCAST
SUBSCRIBE TODAY

Publisher: Michael Morris
Editor & Managing Publisher: Kaylene Ladinsky

What would you do?

By Andrew B. Adler
Owner/Publisher
AAdler@atljewishtimes.com

> "…a war in 2017 would likely include the firing of 15,000 rockets and missiles into Israeli cities, causing unprecedented devastation and casualties."
>
> -*Jerusalem Post*,
> Jan. 3, 2012 online edition

You are Prime Minister Benjamin Netanyahu. You are responsible for 7 million Israeli citizens who comprise the state of Israel. You wake up one morning, and the Israel Defense Forces' military commander hands you a detailed report regarding what

"Kobayashi Maru" options. "Kobayahi Maru" is a term used in "Star Trek: The Wrath of Khan" to describe a no-win scenario or facing a solution that involves redefining the problem.

One, order a pre-emptive strike against both Hezbollah and Hamas, knowing that military and civilian casualties will be high, but not as high as they would be in 2017.

Two, go against Secretary of Defense Leon Panetta's wishes that Israel take a lethal bullet in the name of preserving a healthy, worldwide economic climate, and order the destruction of Iran's nuclear facilities at all costs.

Three, give the go-ahead for U.S.-based Mossad agents to take out a president deemed unfriendly to Israel in order for the current vice president to take his place, and forcefully dictate that the United States' policy includes its helping the Jewish state obliterate its enemies.

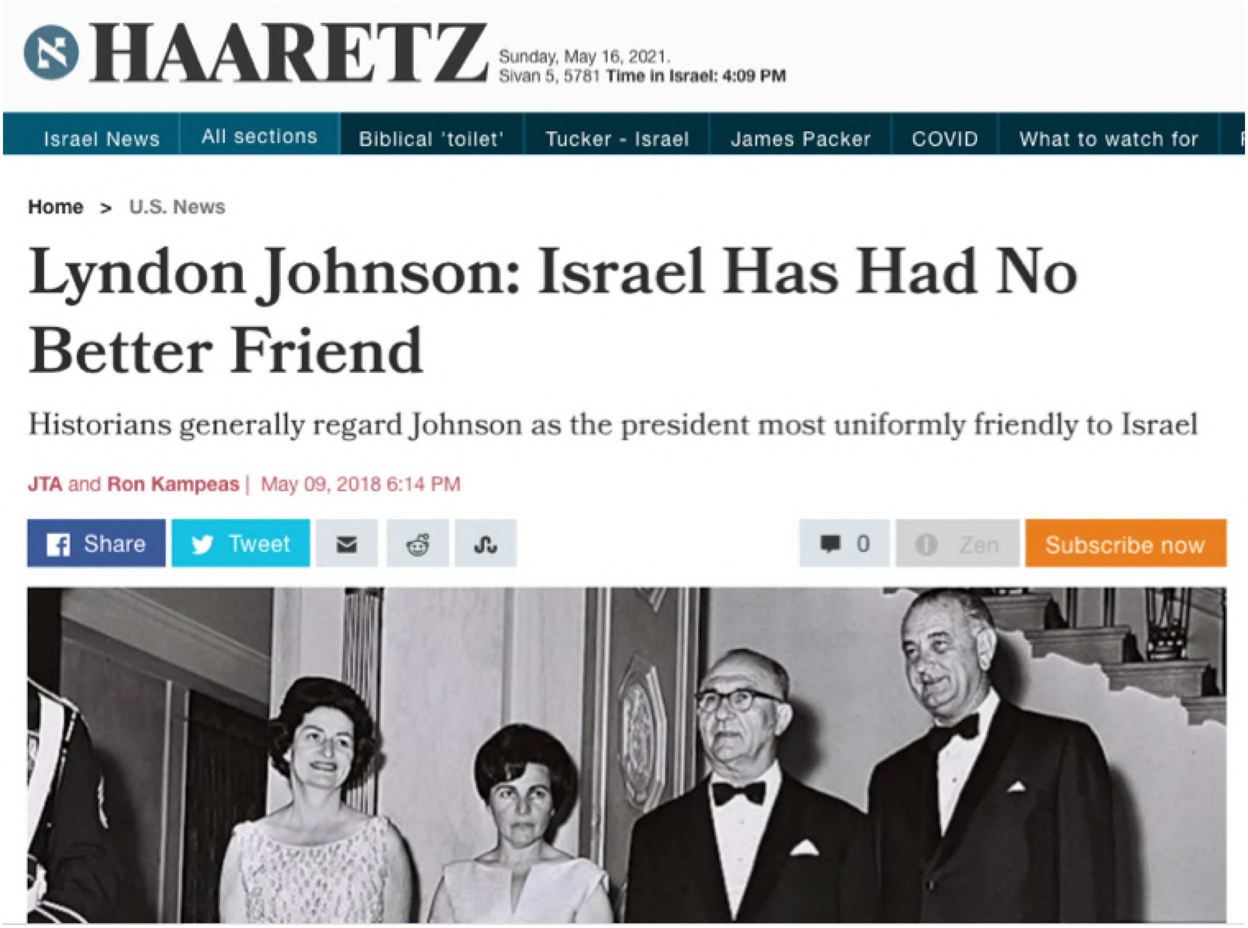
Yes, you read "three" correctly. Order a hit on a president in order to preserve Israel's existence. Think about it. If I have thought of this Tom Clancy-type scenario, don't you think that this almost unfathomable idea has been discussed in Israel's most inner circles?

Another way of putting "three" into perspective goes something like this: How far would you go to save a nation comprised of seven million lives…Jews, Christians and Arabs alike?

You have got to believe, like I do, that all options are on the table.

With this in mind, I again ask you, Prime Minister Benjamin Netanyahu, what would you do?

Adler’s op-ed raised a wave of mild protests, including by the ADL. But it is interesting to note that in none of them, Adler was blamed for lending implicit support to the theory that Ben-Gurion ordered a hit on Kennedy to replace him by his vice-president. Adler is a smart, proud, educated Jew. Can we doubt that he had this precedent in mind, and that many of his Jewish readers, including his critics, got the allusion? Adler knows, as do his informed readers, that in 1963, Ben-Gurion believed that Kennedy was endangering Israel’s existence by trying to prevent her from making nukes. Seymour Hersh’s book *The Samson Option* came out more than twenty years before Adler wrote his editorial piece. Israel’s nuclear policy has two sides: nukes for Israel, no nukes for Iran. So what Adler advises Netanyahu to do in 2012, he surely assumes Ben-Gurion did in 1963. Adler also knows, obviously, that the significance of Kennedy’s death lies in the pro-Israel policy of the vice-president that took his place. It is common knowledge among Israelis that “Israel has had no better friend” than Lyndon Johnson.


HAARETZ
Israel News
All sections
Biblical 'toilet'
Tucker - Israel
James Packer
COVID
What to watch for
Share
Tweet
0
Zen
Subscribe now

Sunday, May 16, 2021.
Sivan 5, 5781 **Time in Israel: 4:09 PM**

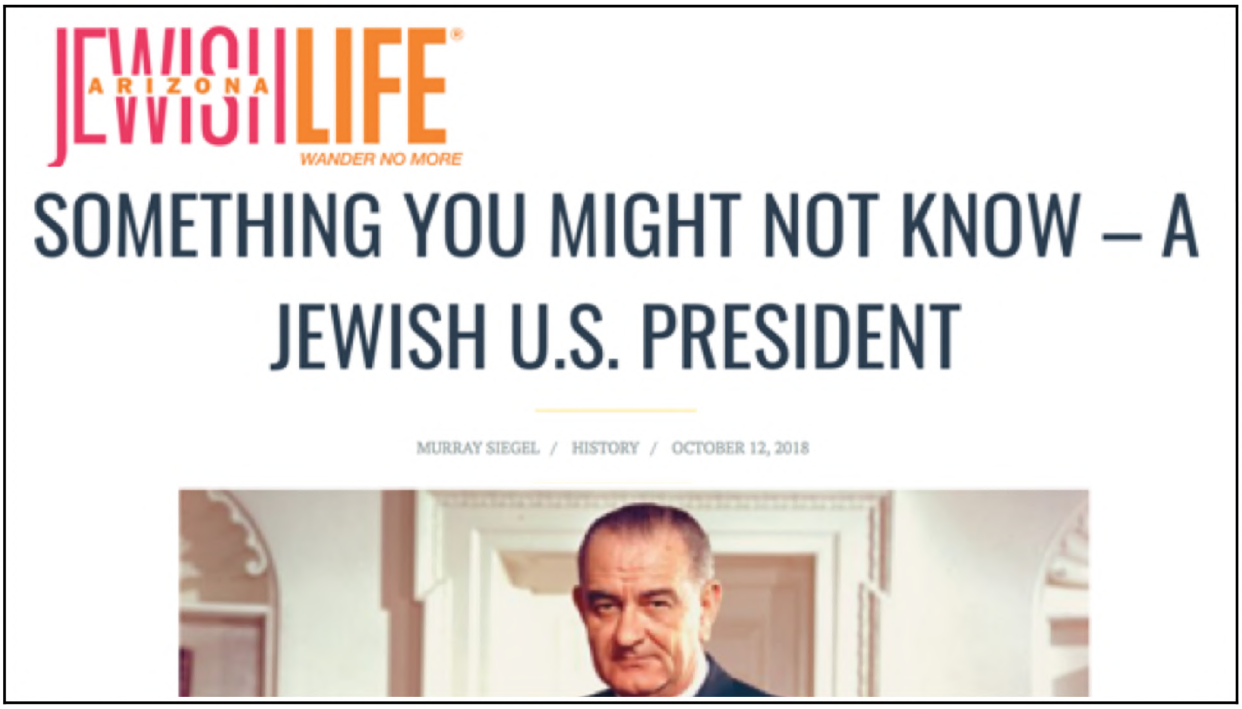
Home > U.S. News

Lyndon Johnson: Israel Has Had No Better Friend

Historians generally regard Johnson as the president most uniformly friendly to Israel

JTA and **Ron Kampeas** | May 09, 2018 6:14 PM

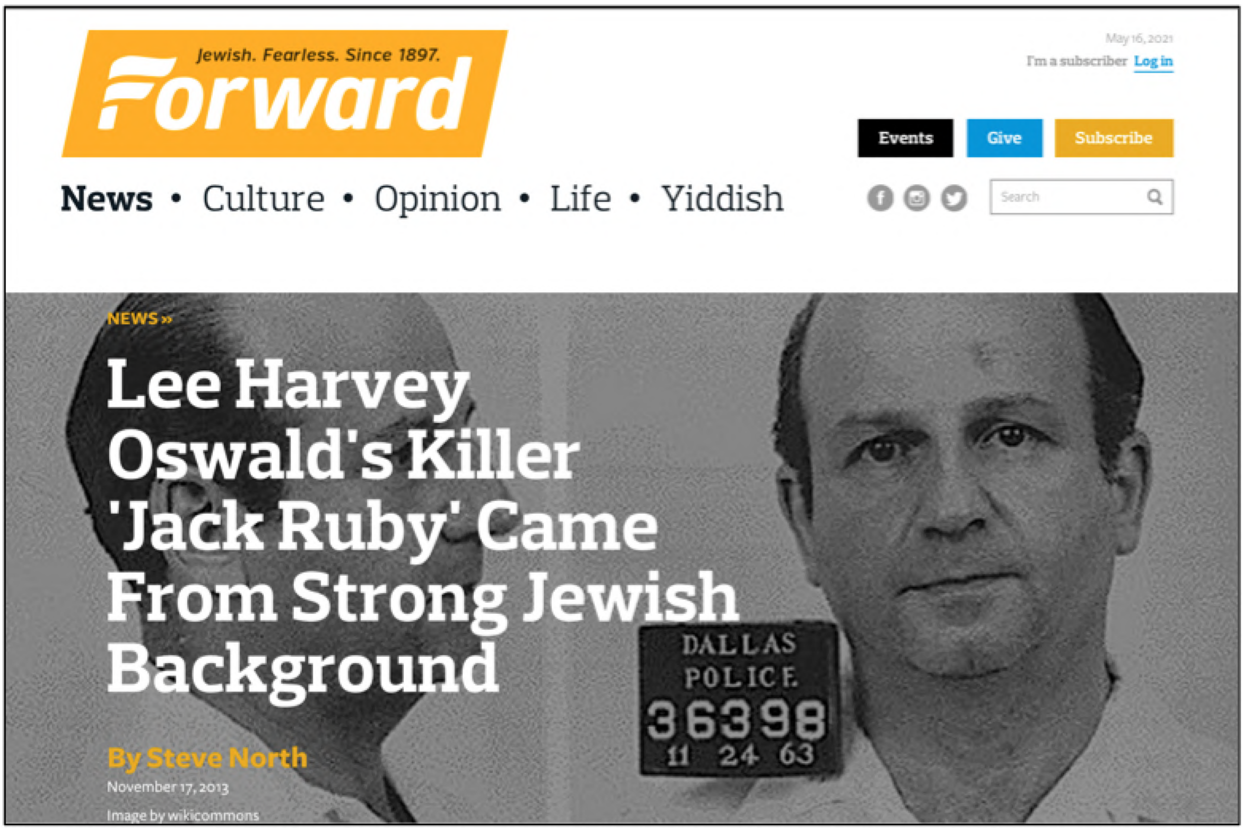
An article in the *5 Towns Jewish Times*, running under the title "Our First Jewish President Lyndon Johnson?" and taken up by *Arizona Jewish Life*, even suggested that, if "President Johnson firmly pointed American policy in a pro-Israel direction," it was because he was a crypto-Jew: "both of Lyndon Johnson's great-grandparents, on the maternal side, were Jewish. … The line of Jewish mothers can be traced back three generations in Lyndon Johnson's family tree. There is little doubt that he was Jewish."


JEWISH ARIZONA LIFE
WANDER NO MORE

SOMETHING YOU MIGHT NOT KNOW – A JEWISH U.S. PRESIDENT

MURRAY SIEGEL / HISTORY / OCTOBER 12, 2018

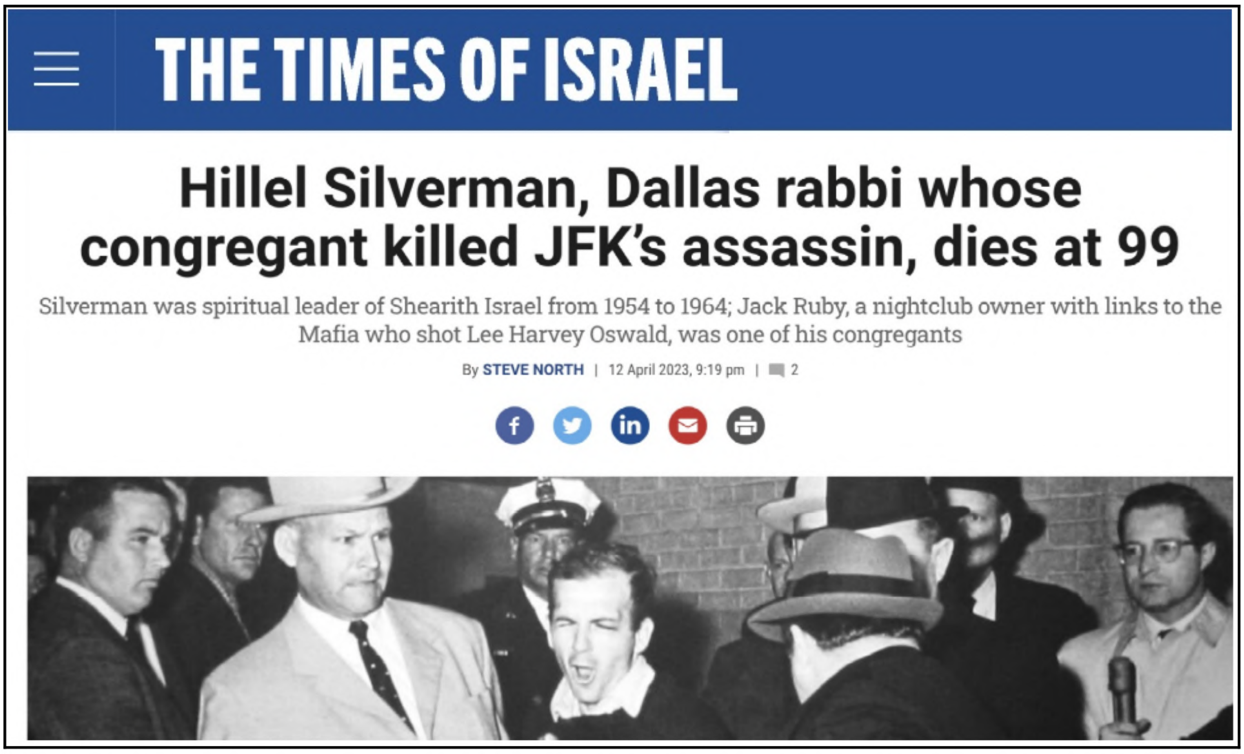
Isn't it interesting how candid the Israeli and Jewish media are about the whole matter? It is precious to see them brag how Jewish was the whole context of John Kennedy's assassination. One of my favorites is Steve North's piece for *The Forward*, informing Jews that Jack Ruby "Came From Strong Jewish Background."


Jewish. Fearless. Since 1897.
Forward
May 16, 2021
I'm a subscriber Log in
Events
Give
Subscribe
News • Culture • Opinion • Life • Yiddish
Search
NEWS »
DALLAS POLICE
36398
11 24 63

Lee Harvey Oswald's Killer 'Jack Ruby' Came From Strong Jewish Background

By Steve North
November 17, 2013
Image by wikicommons

North also authored a piece for the *Times of Israel*, reporting that Ruby shot Oswald "to show that Jews had guts." To make sure Israelis don't miss the point, he wears the story to the limit:

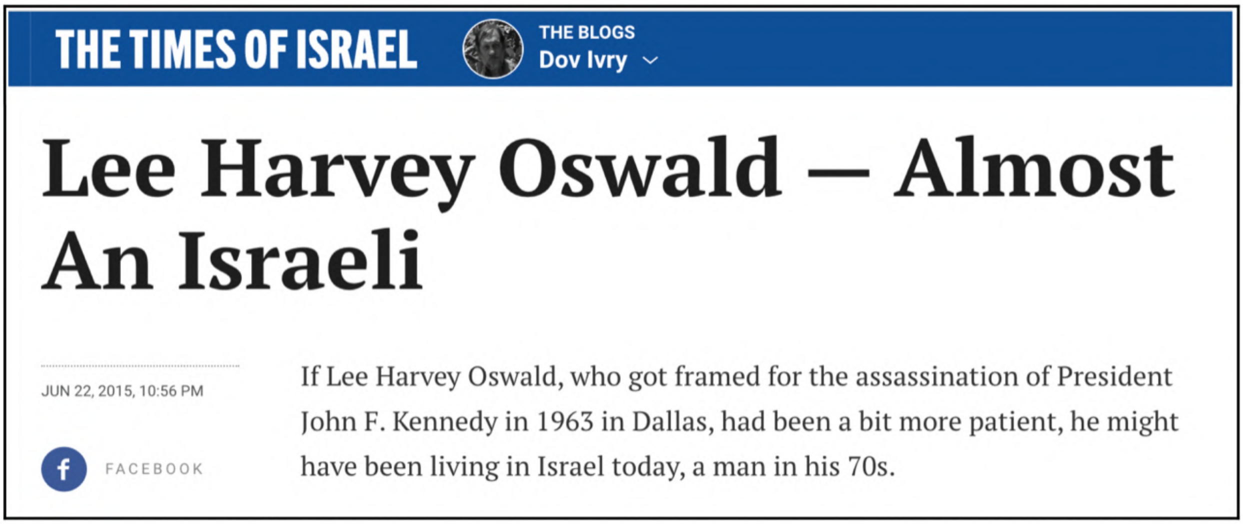

THE TIMES OF ISRAEL

Hillel Silverman, Dallas rabbi whose congregant killed JFK's assassin, dies at 99

Silverman was spiritual leader of Shearith Israel from 1954 to 1964; Jack Ruby, a nightclub owner with links to the Mafia who shot Lee Harvey Oswald, was one of his congregants

By STEVE NORTH | 12 April 2023, 9:19 pm | 2

Yes, they really overdo it, sometimes:

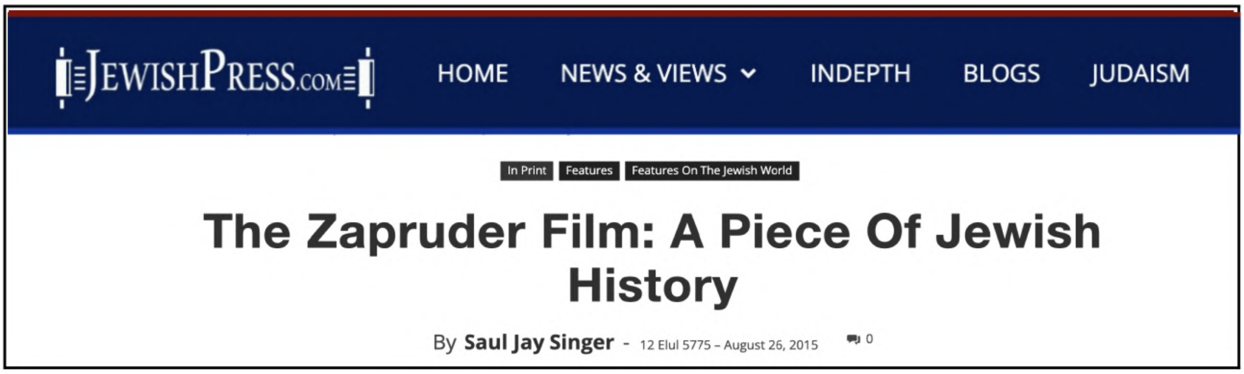

THE TIMES OF ISRAEL
THE BLOGS
Dov Ivry
FACEBOOK

Lee Harvey Oswald — Almost An Israeli

JUN 22, 2015, 10:56 PM

If Lee Harvey Oswald, who got framed for the assassination of President John F. Kennedy in 1963 in Dallas, had been a bit more patient, he might have been living in Israel today, a man in his 70s.

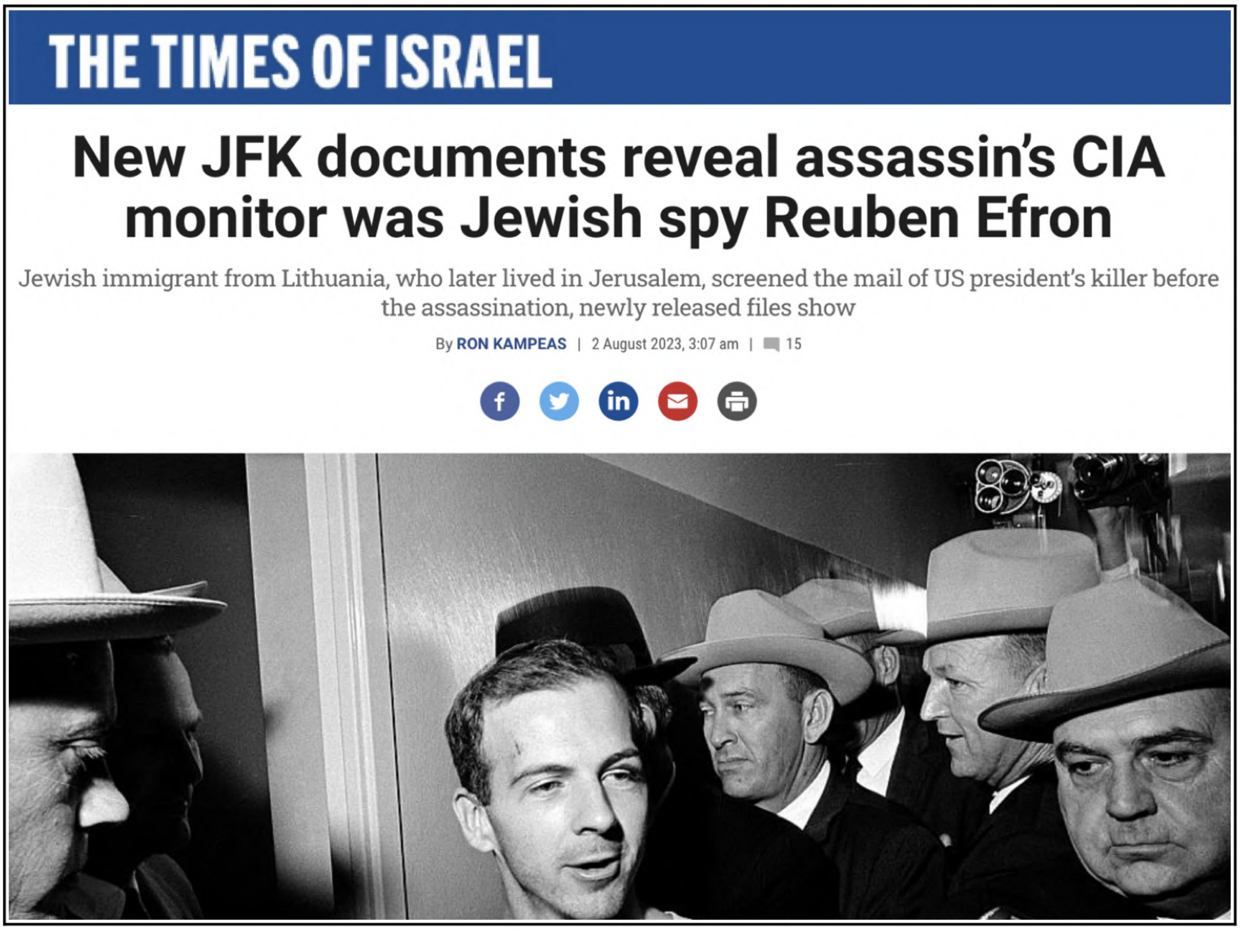
Do you catch? Oswald was almost an Israeli, Ruby was strongly Jewish, and Johnson was Israel's best friend. So Kennedy's assassination is really a Jewish story — why bother otherwise? *The Jewish Press* doesn't really need to tell their readers that Abraham Zapruder — the man who kept filming without a flinch when shots cracked behind him and Kennedy's head exploded before him — is Jewish. But they do anyway:


JEWISHPRESS.COM
HOME
NEWS & VIEWS
INDEPTH
BLOGS
JUDAISM
In Print
Features
Features On The Jewish World
0

The Zapruder Film: A Piece Of Jewish History

By **Saul Jay Singer** - 12 Elul 5775 – August 26, 2015

And now comes a new Jewish piece in the puzzle. Ron Kampeas, who wrote the "Johnson no better friend" piece, recently informed readers of *The Times of Israel* that, "New JFK documents reveal assassin's CIA monitor was Jewish spy Reuben Efron":



THE TIMES OF ISRAEL

New JFK documents reveal assassin's CIA monitor was Jewish spy Reuben Efron

Jewish immigrant from Lithuania, who later lived in Jerusalem, screened the mail of US president's killer before the assassination, newly released files show

By **RON KAMPEAS** | 2 August 2023, 3:07 am | 15

The story was broken by Jefferson Morley in his JFK Facts blog and then taken up by the *New York Times*, in which we read:

> According to an unredacted copy of the memo released recently by the government, the official who intercepted Oswald's mail for the C.I.A. in the months before President John F. Kennedy was assassinated was named Reuben Efron.

> … Curiously, Efron was previously listed as being in the room when the Warren Commission interviewed Marina Oswald, his Russian-born widow, in February 1964 — the only one present whose title and role were not explained. Mr. Morley suspects Efron was monitoring the commission's investigation for James Angleton, the legendary C.I.A. official, essentially his "eyes and ears inside the room."

Morley is the author of a groundbreaking biography of James Jesus Angleton, *The Ghost* (2017), which documents Angleton's infatuation with the Mossad. The role of Israeli spy Efron adds grain to his mill.

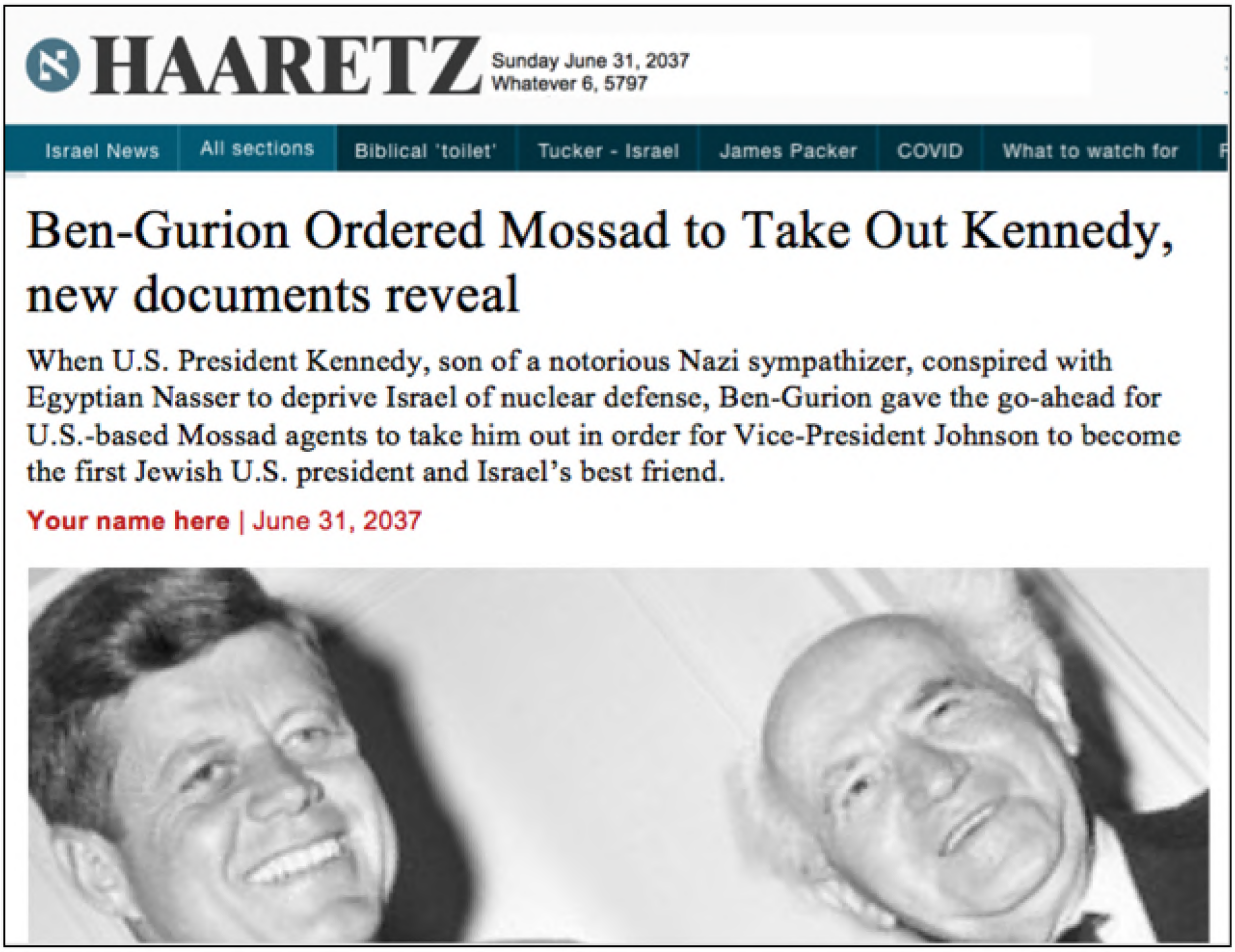
Efron died on the very day of the 30th anniversary of Kennedy's assassination. As Ron Kampeas reports, his obituary in the *Miami Herald* said that, "he commuted between Israel and the United States for many years, during which he studied Israeli law and was admitted to the Israeli bar." While in Israel, "he contributed five articles in the 1970s to the *Jewish Bible Quarterly*, a World Zionist Organization-affiliated publication based in Jerusalem, that channeled his expertise in espionage." In one of these articles, he portrayed Rahab, the prostitute who infiltrated the Hebrews into Jericho in the Book of

Joshua (chapter 2), as “a prototype of a Mata Hari,” the World War I-era exotic dancer-turned-spy. (My Catholic Bible, on the other hand, tells me that Rahab symbolizes the Church introducing the Jewish God to the Gentiles.)

Efron is a small but not insignificant Jewish piece in the puzzle, to be added to the list I made in my previous Kennedy article. It is remarkable that only the Israeli press deems it worth reporting. Why do they do it? I wonder what game journalists like Ron Kampeas are playing. For example, is the irony of his *Haaretz* piece titled “John Kennedy: A Martyr Who Worried About the Spread of Nukes” intentional? I don’t know. But I guess that the smartest readers of *Haaretz*, considering how much Jewishness surrounds the Kennedy assassination, have now figured that Ben-Gurion probably ordered it, while agreeing that the subject is not appropriate for Goyim and should not be discussed openly in English.

How about in Hebrew, then? While researching for their book *Dangerous Liaison: the Inside Story of the U.S.-Israeli Covert Relationship* (2003), Andrew and Leslie Cockburn spent some money on translation from Hebrew, and found that some stories differ radically from what the Goyim is told in English. For example, in a book by Israel Lior, they found a first-hand account of a meeting of top brass at the prime minister’s home on June 3, 1967, waiting for Mossad head Meir Amit to return from Washington with Johnson’s green light for an attack on Egypt. Amit arrived at midnight and reported: “I am given to understand that the Americans would bless us if we were to break Nasser in pieces.”[6] If Israelis can be so ingenuous when writing in Hebrew about their lies and crimes in cahoot with Johnson in 1967, then there is a good chance that an extensive project of automatic translation of Hebrew publications on contemporary history would yield some interesting results regarding 1963. As Ronan Bergman has observed during his research for *Rise and Kill First: The Secret History of Israel’s Targeted Assassinations,* Israelis who have participated in assassinations — especially against individuals regarded as a threat to Israel’s nuclear hegemony in the Middle East — are often proud of it and willing to talk about it to sympathetic ears in their old age.[7]

In the meantime, we can count on the Israeli and Jewish press to keep us updated about the latest Jewish fingerprint on Dealey Plaza. And we can predict with confidence that, if the full story ever makes it into the mainstream, it will be in Israel first. I suggest something like this:



HAARETZ Sunday June 31, 2037
Whatever 6, 5797

Ben-Gurion Ordered Mossad to Take Out Kennedy, new documents reveal

When U.S. President Kennedy, son of a notorious Nazi sympathizer, conspired with Egyptian Nasser to deprive Israel of nuclear defense, Ben-Gurion gave the go-ahead for U.S.-based Mossad agents to take him out in order for Vice-President Johnson to become the first Jewish U.S. president and Israel's best friend.

Your name here | June 31, 2037

Laurent Guyénot is the author of the book *The Unspoken Kennedy Truth,* and of the film *Israel and the Assassinations of the Kennedy Brothers*.

Notes

[2] "Crypt" and "ghost" are psychoanalytical concepts introduced by Nicolas Abraham and Maria Torok in *The Shell and the Kernel,* University of Chicago Press, 1994.

[3] Hugh Turley and Dave Martin, *The Martyrdom of Thomas Merton,* McCabe Publishing, 2019 *,* p. 245.

[4] Stephen Green, *Taking Sides: America's Secret Relations With a Militant Israel,* William Morrow & Co., 1984, p. 166.

[5] Morris Smith, "Our First Jewish President Lyndon Johnson? – an update!!," *5 Towns Jewish Times,* April 11, 2013, no longer on 5tjt.com, but accessible via the Wayback Machine on web.archive.org/web/20180812064546/http://www.5tjt.com/our-first-jewish-president-lyndon-johnson-an-update/ A French version published by *Tribune Juive* is accessible on www.tribunejuive.info/2016/11/07/un-president-americain-juif-par-victor-kuperminc/

[6] Andrew and Leslie Cockburn, *Dangerous Liaison: the Inside Story of the U.S.-Israeli Covert Relationship,* Harper Perennial, 1991, p. 145.

[7] Ronen Bergman, *Rise and Kill First: The Secret History of Israel's Targeted Assassinations,* John Murray, 2019, p. xv.

Israel’s Biblical Psychopathy, by Laurent Guyénot

unz.com/article/israels-biblical-psychopathy

Laurent Guyénot October 22, 2023

TV7 ISRAEL NEWS

I am tired of reading that Netanyahu is a psychopath. He most certainly is not. I see no reason to consider him, or any other Israeli leader, as psychopaths in the psychiatric sense. They have a collective psychopathy, which is a very different thing.

The difference is the same as between a personal neurosis and a collective neurosis. According to Freud, religion (and he meant christianity) is a collective neurosis. Freud did not mean that religious people are neurotic. On the contrary, he observed that their collective neurosis tends to immunize religious people from personal neurosis. I do not subscribe to Freud’s theory, I just need his backing to introduce my own theory: Zionists, even the most bloodthirsty of them, are not individual psychopaths; many of them are loving and even self-sacrificing persons within their own community. Rather, they are the vectors of a collective psychopathy, which means a special way (we may call it inhuman) by which they collectively see and interact with other human communities.

This is a crucial point, without which we can never understand Israel. Calling their leaders psychopaths is not helpful. What we need is recognize Israel as a collective psychopath, and study the origin of this unique national character. It is a matter of survival for the world, just as it is a matter of survival for any group to recognize the psychopath among them and understand his patterns of thinking and of behavior.

What Is a Psychopath?

Psychopathy is a syndrome of psychological traits classified among the personality disorders. Canadian psychologist Robert Hare, in the wake of Hervey Cleckley’s *The Mask of Sanity* (1941), has defined its diagnostic criteria on the basis of a cognitive model that is now widely adopted, though some psychiatrists prefer the term “sociopathy” because it really has to do with the inability to socialize in a genuine way.[2] In an effort to get everyone to agree, the *Diagnostic and Statistical Manual on Mental Disorders* has suggested “antisocial personality disorder”; but the term “psychopathy” is still the most popular, and for that reason alone, I will adopt it.

The most characteristic trait of the psychopath is a complete absence of empathy and, as a result, of moral inhibition in harming others, combined with a thirst for power. Psychopathy also shares some traits with narcissism: psychopaths have a grand vision of their own importance. In their minds, everything is owed to them because they are exceptional. They are never wrong, and failures are always the fault of others.

Truth is of no value to the psychopath; truth is whatever is convenient for him at any given moment. He is a pathological liar, but he is hardly aware of it. Lying is so natural to him that the question of his “sincerity” is almost irrelevant: the psychopath beats the lie detector.

The psychopath feels only very superficial emotions and has no real feelings for anyone; but he has developed a great ability to deceive. He can be charming to the point of charismatic. He is unable to empathize, but learns to simulate it. His power is his extraordinary ability to feign, trick, trap, and capture. Although he himself is immunized against guilt, he becomes a master in making others feel guilty.

Because the psychopath is unable to put himself in the shoes of anyone else, he cannot look at himself critically. Confident in any circumstance of his right, he is genuinely surprised by the grudge of his victims—and will punish them for it. If he steals someone’s property, he will regard the resentment of the despoiled as irrational hatred.

Although the psychopath can be judged raving mad, he is not insane in the medical sense, since he does not suffer—psychopaths don’t visit psychiatrists unless forced to. In a certain sense, the psychopath is over-adjusted to social life, if the purpose of social life is to get by individually. That is why the real mystery, from a Darwinian point of view, is not the existence of psychopaths, but their low proportion in the population.

The most optimistic low-end estimate in the Western population is 1 percent. They should not be confused with the proverbial 1 percent who own half the world’s wealth, although a study among senior executives of large companies has shown that psychopathic traits are widespread among them.[3]

Israel as a Psychopathic State

The fact that Jews are today disproportionately represented among the elite (they form half of American billionaires, while representing only 2.4% of the population), does not mean either that psychopathy is more prevalent among Jews. In a way, quite the opposite is the case: Jews demonstrate among themselves a high degree of empathy, or at least solidarity, often to the point of self-sacrifice. But the selective nature of this empathy suggests that it is addressed less to the humanity of others than to their Jewishness.

In fact, Jews tend to confuse Jewishness and humanity. So what is good for the Jews must necessarily be good for humanity. Conversely, a crime against the Jews is a “crime against humanity,” a concept they created in 1945. Confusing Jewishness with humanity is a sign of collective narcissism, but when it comes to regarding non-Jews as less than human, it becomes a sign of collective psychopathy.

Collectively, Jews consider themselves innocent of the charges brought against them. That is why Zionist pioneer Leo Pinsker, a medical doctor, regarded Judeophobia as “a psychic aberration. As a psychic aberration it is hereditary, and as a disease transmitted for two thousand years it is incurable." By way of consequence, the Jews are "the people chosen for universal hatred" (even atheist Jews cannot help defining Jewishness as chosenness).

Israel, the Jewish State, is the psychopath among nations. It acts towards other nations in the way a psychopath acts towards his fellow men. "Only psychiatrists can explain Israel's behavior," wrote Israeli journalist Gideon Levy in *Haaretz* in 2010. However, his diagnosis, including "paranoia, schizophrenia and megalomania,"[6] is mistaken. Considering Israel's absolute self-righteousness, dehumanization of the Palestinians, and its extraordinary capacity to lie and manipulate, we are dealing with a psychopath.

By drawing a parallel between psychopathy and the attitude of Israel, I do not blame Israelis or Jews as individuals. They are part of this collective psychopathy only to the extent of their submission to the national ideology. We can make a comparison with another sort of collective entity. In *The Corporation: The Pathological Pursuit of Profit and Power*, Joel Bakan noted that large companies behave like psychopaths, insensitive to the suffering of those they crush in their pursuit of profit: "Corporate behavior is very similar to that of a psychopath."[7] My analysis of Israel is based on the same reasoning. Except that Israel is much more dangerous than any giant company (even Pfizer), because the ideology that causes its personality disorder is much more insane than the liberal, social-darwinian ideology that rules the Stock Market. Israel's ideology is biblical.

The Biblical Virus

Israel's collective psychopathy is not genetic, it is cultural, but it was formed is very ancient times, and so it is embedded in the ancestral subconscious (whatever that is): it ultimately comes from the jealous god invented by the Levites to control the starving tribes they set out to conquer Palestine some three thousand years ago. By birth, Israel is the nation of the psychopathic god.

Yahweh, "the god of Israel," is an angry and lonely volcano god who manifests toward all other gods an implacable hatred, and ends up considering them as non-gods, him being, in fact, the only true god. This very clearly characterizes him as a psychopath among gods. By contrast, for the Egyptians, according to German Egyptologist Jan Assmann, "the gods are social beings," and harmony between them guarantees harmony in the cosmos.[8] There was, moreover, a degree of translatability between the pantheons of various civilizations. But Yahweh taught the Hebrews contempt for the deities of their neighbors—making them, in the eyes of these neighbors, a threat to the cosmic and social order. Yahweh is essentially, says Assmann, a theoclastic god: "You must completely destroy all the places where the nations you dispossess have served their gods, on high mountains, on hills, under any spreading tree; you must tear down their altars, smash their sacred stones, burn their sacred poles, hack to bits the statues of their gods and obliterate their name from that place" (Deuteronomy 12:2-3).

Yahweh may be a character of fiction, but his hold on the Jewish mind is nevertheless real. "To appeal to a crazy, *violent* father, and for three thousand years, that is what it is to be a crazy Jew!"[9] said Smilesburger in Philip Roth's *Operation Shylock*. Jews have been taught by Yahweh to keep strictly separate from other people. Food prohibitions serve to prevent all socialization outside the tribe: "I shall set you apart from all these peoples, for you to be mine" (Leviticus 20:26).

The nature of the covenant is not moral. The sole criterion for approval by Yahweh is obedience to his arbitrary laws and commands. To slaughter treacherously hundreds of prophets of Baal is good, because it is the will of Yahweh (1Kings 18). To show mercy to the king of the Amalekites is bad, because when Yahweh says, “kill everyone,” he means “everyone” (1Samuel 15). In the biblical historiography, the fate of the Jewish people depends on them following Yahweh’s orders, no matter how insane. As well said by Kevin MacDonald:

> The idea that Jewish suffering results from Jews straying from their own law occurs almost like a constant drumbeat throughout the Tanakh—a constant reminder that the persecution of Jews is not the result of their own behavior vis-à-vis Gentiles but rather the result of their behavior vis-à-vis God.[10]

If the Jews follow Yahweh’s command of alienating themselves from the rest of humankind, in return, Yahweh promises to make them rule over humankind: “follow his ways, keep his statutes, his commandments, his customs, and listen to his voice,” and Yahweh “will raise you higher than every other nation he has made”; “You will make many nations your subjects, yet you will be subject to none” (Deuteronomy 26:17-19 and 28:12). This sounds very much, actually, like the pact Satan proposed to Jesus: “the devil showed him all the kingdoms of the world and their splendor. And he said to him, ‘I will give you all these, if you fall at my feet and do me homage.’” (Matthew 4:8-9).
If Israel follows scrupulously the Law, Yahweh promises to submit all nations to the domination of Israel, and destroy those that resist. “Kings will fall prostrate before you, faces to the ground, and lick the dust at your feet,” whereas “the nation and kingdom that will not serve you will perish” (Isaiah 49:23 and 60:12). Nations must either recognize Israel’s sovereignty, or be destroyed. Yahweh told Israel that he has identified “seven nations greater and stronger than yourself,” that “you must put under the curse of destruction,” and not “show them any pity.” As for their kings, “you will blot out their names under heaven” (Deuteronomy 7:1-2, 24).
The war code of Deuteronomy 20 commands to exterminate “any living thing” in the conquered cities of Canaan. In practice, the rule is extended to all people who resist the Israelites in their conquest. It was applied by Moses to the Midianites, although in this case Yahweh allowed his warriors to keep the young virgin girls (Numbers 31). It was applied by Joshua to the Canaanite city of Jericho, where the Israelites “enforced the curse of destruction on everyone in the city: men and women, young and old, including the oxen, the sheep and the donkeys, slaughtering them all” (Joshua 6:21). In the city of Ai, the inhabitants were all slaughtered, twelve thousand of them, “until not one was left alive and none to flee. … When Israel had finished killing all the inhabitants of Ai in the open ground, and in the desert where they had pursued them, and when every single one had fallen to the sword, all Israel returned to Ai and slaughtered its remaining population.” Women were not spared. “For booty, Israel took only the cattle and the spoils of this town” (Joshua 8:22-27). Then came the turns of the cities of Makkedah, Libnah, Lachish, Eglon, Hebron, Debir, and Hazor. In the whole land, Joshua “left not one survivor and put every living thing under the curse of destruction, as Yahweh, god of Israel, had commanded” (10:40).

As wrote Avigail Abarbanel in “Why I left the Cult,” the Zionist conquerors of Palestine “have been following quite closely the biblical dictate to Joshua to just walk in and take everything. … For a supposedly non-religious movement it’s extraordinary how closely Zionism … has followed the Bible.”[11] Kim Chernin, another Israeli dissident, wrote in “The Seven Pillars of Jewish Denial”: “I can’t count the number of times I read the story of Joshua as a tale of our people coming into their rightful possession of their promised land without stopping to say to myself, ‘but this is a history of rape, plunder, slaughter, invasion, and destruction of other peoples.’”[12]

Yahweh offers only two possible paths to Israel: domination of other nations, if Israel keeps Yahweh’s covenant of separateness, or annihilation by these same nations, if Israel breaks the covenant:

> “if you make friends with the remnant of these nations still living beside you, if you intermarry with them, if you mix with them and they with you, then know for certain that Yahweh your god will stop dispossessing these nations before you, and for you they will be a snare, a pitfall, thorns in your sides and thistles in your eyes, until you vanish from this fine country given you by Yahweh your god.” (Joshua 23:12-14)

Dispossess others or be dispossessed, dominate or be exterminated: Israel cannot think beyond that alternative.

Zionism is Biblical

What has it got to do with Zionism, you ask? Isn’t Zionism a secular ideology? I think it is high time to dispel this misunderstanding. Zionism is a product of Jewishness, and Jewishness is rooted in the Hebrew Bible, the Tanakh. Whether he has read it or not, whether he judges it historical or mythical, every Jew ultimately bases his Jewishness on the Bible—or whatever he knows about the Bible. Jewishness is the internalization of the psychopathic god. It makes little difference whether Jews define their Jewishness in religious terms or in ethnic terms. From a religious viewpoint, the Bible preserves the memory and the essence of the Covenant with God, whereas from a secular viewpoint, the Bible is the foundational narrative of the Jewish people, and the pattern by which Jews interpret their whole subsequent history (the Dispersion, the Holocaust, the rebirth of Israel, and so on).

It is true that Theodor Herzl, the prophet of political Zionism, did not draw his inspiration from the Bible. Yet he termed his ideology Zionism, using a biblical name of Jerusalem. As for post-Herzl Zionists, and for the actual founders of the modern State of Israel, they were steeped in the Bible. “The Bible is our mandate,” declared Chaim Weizmann in 1919, and in 1948 he offered Truman a Torah scroll for his recognition of Israel. Thus begins the Declaration of the Establishment of the State of Israel:

> ERETZ-ISRAEL [(Hebrew) – the Land of Israel, Palestine] was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books.

There is no question that the State of Israel was founded on the biblical claim.

David Ben-Gurion, the author of this document and the father of the nation, had a biblical vision of the Jewish people. To him, according to his biographer Dan Kurzman, the rebirth of Israel in 1948 “paralleled the Exodus from Egypt, the conquest of the land by Joshua, the Maccabean revolt.” Ben-Gurion had never been to a synagogue, and ate pork for breakfast, yet he was steeped in biblical history. “There can be no worthwhile political or military education about Israel without profound knowledge of the Bible,” he used to say.[13] Tom Segev writes in his more recent biography:

> He sponsored a Bible study class in his home and promoted two concepts to characterize the State of Israel’s moral character and its destiny and duty to itself and the world: the first was “chosen people,” a term coming from the covenant between God and the people of Israel (Exodus 19:5-6); the second was the Jewish people’s commitment to the principles of justice and peace that make it a “light to the nations,” in the spirit of the prophets (Isaiah 49:6). He frequently spoke and wrote about these concepts.[14]

Ben-Gurion’s biblical mindset became more and more apparent as he grew older. Consider for example the fact that, while he was begging Kennedy to let his people have the Bomb because the Egyptians wanted to exterminate them (as they had under Moses), he prophesied in the magazine *Look* (January 16, 1962) that within twenty-five years, Jerusalem “will be the seat of the Supreme Court of Mankind, to settle all controversies among the federated continents, as prophesied by Isaiah.”[15] Ben-Gurion was not crazy, he was simply thinking biblically.

Almost every Israeli leader of Ben-Gurion’s generation and the next shared share the same biblical mindset. Moshe Dayan, the military hero of the 1967 Six-Day War, justified his annexation of new territory in a book titled *Living with the Bible* (1978). Naftali Bennett, while Israeli minister of Education, has also justified the annexation of the West Bank by the Bible.[16] Zionists can find in the Bible all the justifications they need: for Gaza, they have Judges 1:18-19: *“And Judah took Gaza with its territory … Now Yahweh was with Judah, and they took possession of the hill country.” There are now overt Bible freaks in the Israeli government, like the Minister of National Security Itamar Ben-Gvir, who shoot Bible quotes every day.* “God gave the land of Israel to the Jewish people” is the alpha and the omega of Zionism, not just for Israelis, but for the Christians who, since 1917, have supported the Jewish claim and support Israel today.

Even more than Ben-Gurion, Benjamin Netanyahu thinks biblically, and it is also getting clearer and clearer as he gets older. He also knows Christians cannot seriously argue against the biblical claim. On March 3, 2015, he dramatized in front of the American Congress his phobia of Iran by referring to the biblical book of Esther:

> We're an ancient people. In our nearly 4,000 years of history, many have tried repeatedly to destroy the Jewish people. Tomorrow night, on the Jewish holiday of Purim, we'll read the book of Esther. We'll read of a powerful Persian viceroy named Haman, who plotted to destroy the Jewish people some 2,500 years ago. But a courageous Jewish woman, Queen Esther, exposed the plot and gave the Jewish people the right to defend themselves against their enemies. The plot was foiled. Our people were saved. Today the Jewish people face another attempt by yet another Persian potentate to destroy us.[17]

Netanyahu scheduled his address on the eve of Purim, which celebrates the happy end of the Book of Esther—the slaughter of 75,000 Persian men, women and children. In 2019, Netanyahu's pronounced these words during a tour of the West Bank, "I believe in the book of books and I read it as a call to action that every generation must do what it can to ensure the eternity of Israel." The Bible occupies such a large part of his brain that he wants to put a Bible on the Moon!

So please stop calling Netanyahu a psychopath. Or at least, call him a biblical psychopath, a worshipper of the psychopathic god. And while you are there, learn see the Hebrew Bible for what it is: "a conspiracy against the rest of the world," as said H. G. Wells. In the books of the Bible, "you have the conspiracy plain and clear, … an aggressive and vindictive conspiracy. … It is not tolerance but stupidity to shut our eyes to their quality."[18]

Notes

[1] Freud developed this theory in three books: *Totem and Taboo*, *Civilization and Its Discontents* and *The Future of an Illusion*.

[2] Robert Hare, *Without Conscience: The Disturbing World of the Psychopaths Among Us,* The Guilford Press, 1993.

[3] Paul Babiak and Robert Hare, *Snakes in Suits: When Psychopaths Go to Work*, HarperCollins, 2007.

[4] Benjamin Ginsberg, *The Fatal Embrace: Jews and the State,* University of Chicago Press, 1993; J.J. Goldberg, *Jewish Power: Inside the American Jewish Establishment,* Basic Books , 1997.

[5] Leon Pinsker, *Auto-Emancipation: An Appeal to His People by a Russian Jew*, 1882 , on www.jewishvirtuallibrary.org/jsource/Zionism/pinsker.html

[6] Gideon Levy, "Only psychiatrists can explain Israel's behavior," *Haaretz,* January 10, 2010, www.haaretz.com/print-edition/opinion/only-psychiatrists-can-explain-israel-s-behavior-1.261115

[7] Joel Bakan, *The Corporation: The Pathological Pursuit of Profit and Power,* Free Press, 2005. Watch also the documentary of the same title.

[8] Jan Assmann, *Of God and Gods: Egypt, Israel, and the Rise of Monotheism,* University of Wisconsin Press, 2008, p. 47.

[9] Philip Roth, *Operation Shylock: A Confession,* Simon & Schuster, 1993, p. 110.

[10] Kevin MacDonald, *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism,* Praeger, 1998, kindle 2013, kindle l. 6187–89.

[11] Avigail Abarbanel, "Why I left the Cult," Oct 8, 2016, on https://mondoweiss.net/author/avigail/

Subscribe to New Columns

[12] Kim Chernin, “The Seven Pillars of Jewish Denial,” *Tikkun*, Sept. 2002, quoted in Kevin MacDonald, *Cultural Insurrections: Essays on Western Civilization, Jewish Influence, and Anti-Semitism,* Occidental Press, 2007, pp. 27-28.

[13] Dan Kurzman, *Ben-Gurion, Prophet of Fire*, Touchstone, 1983, pp. 17–18, 22, 26–28.

[14] Tom Segev, *A State at Any Cost: The Life of David Ben-Gurion,* Apollo, 2019, kindle l. 286.

[15] David Ben-Gurion and Amram Ducovny, *David Ben-Gurion, In His Own Words*, Fleet Press Corp., 1969, p. 116.

[16] “Israeli minister: The Bible says West Bank is ours” on www.youtube.com/watch?v=Png17wB_omA

[17] “The Complete Transcript of Netanyahu’s Address to Congress,” on www.washingtonpost.com.

[18] Herbert George Wells, *The Fate of Homo Sapiens*, 1939 (archive.org), p. 128.

The Gospel of Gaza, by Laurent Guyénot

UR unz.com/article/the-gospel-of-gaza

Laurent Guyénot November 6, 2023

In a speech in Hebrew on October 28, Netanyahu justified the Israeli slaughter of civilians in Gaza with a biblical reference to Amalek.

> You must remember what Amalek has done to you, says our Holy Bible. And we do remember. And we fight. Our brave troops and combatants who are now in Gaza and in all other regions in Israel, are joining the chain of Jewish heroes, a chain that has started 3,000 years ago, from Joshua ben Nun, until the heroes of 1948, the Six-Day War, the October 73 War, and all other wars in this country. Our hero troops, they have one supreme main goal: to completely defeat the murderous enemy, and to guarantee our existence in this country.

In Netanyahu's Holy Bible, God gives his chosen people Palestine, and the same God commands them to exterminate the Amalekites, an Arab people that stands in their way. Yahweh asks Moses to not only exterminate the Amalekites, but to "blot out the memory of Amalek under heaven" (Deuteronomy 25:19).
It was left to Saul to finish them up: "kill man and woman, babe and suckling, ox and sheep, camel and donkey," Yahweh instructs him (1Samuel 15:8). Because Saul spared the Amalekite king Agag, Yahweh withdrew the kingship from him and drove him mad: "I regret having made Saul king, since he has broken his allegiance to me and not carried out my orders" (15:11). The holy prophet Samuel, who had a direct line of communication with Yahweh, had to butcher Agag himself ("hewed Agag in pieces," in the *Revised Standard Version*). Yahweh then gave the kingship to David, who proved a more obedient

exterminator, for example when he put the people of Rabba “under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick kiln: and thus did he unto all the cities of the children of Ammon” (2 Samuel 12:31).

Despite their complete genocide in the Bible, the Amalekites remain the eternal nightmare of Israel. Amalek came to be associated, like his grandfather Esau, with Rome and Christianity, but also with Iran, because the villain of the Book of Esther, Haman, is referred to as an Agagite, that is, a descendant of the Amalekite king Agag. That is why the hanging of Haman with his ten sons and the massacre of 75,000 Persians are often conflated in Jewish tradition with the extermination of the Amalekites and the brutal execution of their king. The Torah reading on the morning of Purim is taken from the account of the battle against the Amalekites, which ends with the conclusion that “Yahweh will be at war with Amalek generation after generation” (Exodus 17:16).[1]

In a 2009 *New York Times* piece called “Israel’s Fears, Amalek’s Arsenal,” Jeffrey Goldberg reports that, when he asked one of Netanyahu’s adviser’s “to gauge for me the depth of Mr. Netanyahu’s anxiety about Iran,” the answer he received was: “Think Amalek.”[2] Now Netanyahu is calling on Israelis to remember Amalek while their army shells Gaza, men, women, children, infants and livestock included.

Netanyahu has not gone insane, as I explained earlier. He is simply possessed by the Bible, because Israel and the Bible are one. Netanyahu’s insanity is rooted in the Bible. His obsession with Amalek is a collective one, shared by Zionist religious Jews around the world. Let us, for example, listen to this lecture by Rabbi Eliyahu Kin, delivered in 2009, on the question: “Why must Jews destroy Amalek?” Let me summarize it for you. The Amalekites deserved their fate because they opposed the will of God. The will of God is good, and opposing the will of God is evil. So exterminating Amalek is good, while saving just one Amalekite, as Saul did, is evil. In fact, since God is good, exterminating Amalek is the expression of his goodness. And since “the best way to love what Hashem (God) loves is to hate what Hashem hates,” hating Amalek is loving God. The reason why the Amalekites hate the Jews is not because the Jews want to exterminate them. “What bothers Amalek is that the Jew believes in *mussar*, morality, ethics, being good, being nice.” The Amalekites are also evil because they oppose the Torah — in which God orders them to be exterminated. Ultimately, Rabbi Kin summarizes, “we are cruel to Amalek because we need to be. Because that is exactly what they would do to us if they had the chance.” Why? Because Amalek “is a concentration of hatred.” And Jews must hate hatred — except the hatred of God for Amalek, which they must love as an expression of God’s love. How do you deal with such collective madness?

More to the point: what’s wrong with Netanyahu quoting the Bible? It is the Holy Bible, isn’t it? The Word of God! We, Christianized peoples, have been taught too that in ancient times God chose the Jews, gave them Palestine, and commanded them to exterminate the Amalekites (and the Midianites, and many other peoples, seven nations in all). What can Christians possibly object to the rabbi? That God was hot-blooded in those days, but has now cooled down? That the Amalekites are no longer around, or now have the right to oppose the biblical project? (Because, you know, we are Israel now). Enough with all this hand-wringing! After all, God, the creator of the universe, does order, in our Christian Bible, to exterminate Amalek, men, women, children and babies (and cattle, for Yahweh makes no difference). It is undeniable, indisputable, irrefutable.

Let us face it: the God of the Old Testament is a bloodthirsty devil. Some people have known that for a long time, and tried to warn us. Bakunin, for example, who saw the Jewishness in Marxism, stated in *God and the State* that of all the gods adored by men, Yahweh "was certainly the most jealous, the most vain, the most ferocious, the most unjust, the most bloodthirsty, the most despotic, and the most hostile to human dignity and liberty." To quote from John Kaminski, "Yahweh gave the Jews the right to steal the lands of others (Deuteronomy 6:10-13, 6:18-19, 7:1-2). Yahweh gave the Israelites the right to commit genocide, to totally annihilate the peoples whose lands they had the God-given right to take as their own (Deuteronomy 7:16). Yahweh gave the Israelites the right to 'destroy them (other peoples) with a mighty destruction until they be destroyed' (Deuteronomy 7:23). Yahweh gave the Israelites the right to murder and plunder other races of their property (Exodus 3:20-22). Yahweh has made the Israelites a 'holy' people, a master race among other races (Deuteronomy 7:6)."

Bakunin was among those insightful intellectuals who, in the nineteenth century, woke up to the realization that Israel had been the creation of the most evil deity from the beginning. But most people didn't hear them, because Israel was, for Christians, an abstraction, a story, a holy legend from mythological times. But today, Israel is real, and its hellish character is plainly manifested for everyone to see. Never before has the realization of Israel's evil soul been so accessible. We are living in a time of revelation, and we'd better not miss it.

"The Palestinians have unwittingly sacrificed themselves for the purposes of enlightening the entire planetary civilization to the profound evil and satanic nature of the Zionist State of Israel," wrote the Armchair Prophet.[3] A profound statement. Gaza is Christ, and Israel is Israel.[4] But Gaza is also Amalek. Amalek was Christ from the beginning, but we didn't see it, because we were told that Christ was Yahweh's son, and one with him. Now we can begin to see our tragic mistake. This is our wake up call. Let us face the truth about Yahweh and the chosen people he created in his image (or the other way around).

Why have Christians never noticed that, when he promised Israel domination over the nations on the condition of exclusive worship, Yahweh was the very same devil that later appeared to Jesus and "showed him all the kingdoms of the world and their splendor [and] said to him, 'I will give you all these, if you fall at my feet and do me homage'" (Matthew 4:8-10). After all, Satan is just an "angel of Yahweh" in the Hebrew Bible (Numbers 22 and 32), indistinguishable from Yahweh himself in 1Chronicles 21.

Netanyahu is opening our eyes, and I am eagerly awaiting his next Bible lesson. After mentioning Amalek, he referred to the biblical Joshua as a "Jewish hero". Please read the Book of Joshua to understand what he means, and what all Israelis who applaud him mean. Joshua committed genocide after genocide on the order of Yahweh, killing "men and women, young and old" (6:21) In the whole land, he "left not one survivor and put every living thing under the curse of destruction, as Yahweh, god of Israel, had commanded" (10:40).

Three days before that speech, Netanyahu declared to his people: "We shall realize the prophecy of Isaiah." You may recall from your Sunday school that Isaiah prophesied a time when all nations "will hammer their swords into plowshares and their spears into sickles" (Isaiah 2:4). But go back to your Bible, and read the full prophecy to understand what Netanyahu means. Isaiah is about a time when "the Law will issue from Zion" and

Israel “will judge between the nations and arbitrate between many peoples” (2:3-4). Here is more from Isaiah: “the nation and kingdom that will not serve you will perish, and the nations will be utterly destroyed” (60:12); “You will suck the milk of nations, you will suck the wealth of kings” (60:16); “You will feed on the wealth of nations, you will supplant them in their glory” (61:5-6). “Yahweh’s sword is gorged with blood, it is greasy with fat,” says Isaiah on the occasion of “a great slaughter in the land of Edom [Amalek’s grandfather]” (34:6).

One man, in the second century AD, saw clearly that Jesus could not possibly be the son of Yahweh, that he was instead his archenemy. His name was Marcion. Scholars call him a Gnostic, because he taught that Yahweh was an evil demiurge, and Christ the good god coming down from Heaven to save us from Yahweh. Most texts we call Gnostics promoted this view, in one form or another. In the *Apocryphon of John*, also from the second century, Yahweh (or Yaltabaoth) is the first of a series of demonic entities called archons, who usurps the position of God by proclaiming: “I am a jealous god, there is none other than me.” Yaltabaoth and the other archons attempt to imprison Adam in the Garden of Eden, a false paradise. But Christ, who is the first aeon, sends Eve to Adam to release the light trapped in him, and lead him to eat the liberating fruit of the Tree of Knowledge.

Modern scholarship has established that Gnosticism arose within Judaism, probably in Samaria. In the highly regarded opinion of Gilles Quispel, Gnosticism was a Jewish heresy before it was a Christian heresy. During the first three centuries there were Christian Gnostics and anti-Christian Gnostics, but all are Jews. As a Jewish heresy, Gnosticism can be seen as a rejection by spiritual Jews of the materialistic and sadistic nature of Yahweh. Gnostics, however, still took their Torah too seriously and accepted the premise that, before becoming the god of Israel, Yahweh had been “God”, the creator of the world. In that sense, they were still under a biblical delusion.

In the Jewish infancy of Christianity, there was a struggle between Gnostic Christians and anti-Gnostics Christians. Marcion wrote the first *evangelium* and established the first organized *ekklesia.* It was still very strong in the early third century, according to Tertullian, who also tells us that the Gnostic teacher Valentinus almost became bishop of Rome (*Against Marcion*). Gnostics, relying on Paul’s teaching, believed that Jesus’s new covenant freed them from Moses’s covenant, but their enemies insisted on continuity, and claimed that the New Covenant (or Testament) fulfilled rather than contradicted the Old one. The anti-Gnostics ultimately prevailed, and the Jewish Tanakh became part of the Christian canon. That might have been a wise political move as long as the purpose was to convert Jews. But as Christianity became a Gentile religion, it resulted in Gentiles worshipping Yahweh along with Christ.

Christianity has given us the powerful story of Christ, the man who wanted to free Jews from their evil, ethnocentric god, and was martyred for it. But Christianity also became Yahweh’s Trojan Horse into Gentile civilization. The spirit and the teaching of Christ came to us mixed with the spirit and the teaching of Yahweh. The spirit of Yahweh is the spirit of mass murder: “The spirit of Yahweh came upon him (Samson), and he went down to Ashkelon, where he killed thirty of their men and despoiled them” *(Judges 14:19). The spirit of Yahweh is in all Israel, now, stronger than ever before, fed by a century of bloodbaths orchestrated by Zionists.*

In a book written under the pen-name Seymour Light, *The Marcion Thesis, Revisited,* which I recommend, Nick Kollerstrom (also author of the memorable *Terror on the Tube*) points out that, if we had to draw Yahweh's portrait, he would have to be a dragon: he "rides through the heavens" (Deuteronomy 33:22) with his wings (Psalm 17:8, 36:8, 91:4), while "smoke rises from his nostrils, and from his mouth devouring fire" (Psalms 18:8 and Samuel 22:9). Yahweh also shares with the evil dragons of lore his lust for gold which he hoards in his dwelling place: "Mine is the silver, mine the gold!" (Haggai 2:8). (According to 1Kings 10:14, the amount of gold hoarded each year into Salomon's temple was "666 talents of gold"). Like dragons, Yahweh is also a consumer of young virgins: thirty-two of them were offered to him after the slaughter of the Midianites, presumably burnt as holocausts together with the oxen, donkeys and sheep that were also part of Yahweh's share (Numbers 31).

In the episode of Elijah's contest with the prophets of Baal, Yahweh's devouring fire is given as the definite proof that he is God: "You must call on the name of your god, and I shall call on the name of Yahweh; the god who answers with fire, is God indeed" (1Kings 18:24). How spiritual! It is Yahweh's devouring fire that is now unleashed on Gaza.

You better realize it now: Yahweh, the god of Israel, is Satan.

For more evidence, read my other *Unz Review* articles:

Notes

[1] Elliott Horowitz, *Reckless Rites: Purim and the Legacy of Jewish Violence,* Princeton University Press, 2006, pp. 122-125, 4.

[2] Jeffrey Goldberg, "Israel's Fears, Amalek's Arsenal," *New York Times,* May 16, 2009, on www.nytimes.com

[3] The Armchair Prophet, "What's happening in Gaza right now is beyond biblical… beyond apocalyptic," *State of the Nation,* November 2, 2023, on https://stateofthenation.co/?p=193985

[4] Watch Abby Martin's 2019 documentary *Gaza Fights for Freedom*.

[5] *Gilles Quispel, Gnostica, Judaica, Catholica. Collected Essays of Gilles Quispel,* edited by Johannes Van Oort, Brill, 2008. Also Attilio Mastrocinque, *From Jewish Magic to Gnosticism,* Mohr Siebeck, 2005.

Kennedy Assassination: "CIA-Did-It" Theorists Are Covering For Israel, by Laurent Guyénot

UR **unz.com**/article/kennedy-assassination-cia-did-it-theorists-are-covering-for-israel

Laurent Guyénot November 17, 2023

RFK Jr. and the *Unspeakable*

Dick Russell's recent biography, *The Real RFK Jr.: Trials of a Truth Warrior*, contains two chapters on RFK Jr.'s quest for truth on the assassinations of his father and uncle.[1] Here is an excerpt from chapter 28:

> He was approaching his midfifties when, in 2008, while preparing to give an environmental talk at the Franciscan Monastery in Niagara, New York, Bobby [RFK Jr.] found a copy of a just-published book "on my greenroom table, left as an anonymous gift for me." It was titled *JFK and the Unspeakable: Why He Died and Why It Matters* by Catholic theologian James W. Douglass. Bobby found the book "a fascinating and meticulous dissection of the circumstances surrounding the assassination." Bobby spent a lot of time examining Douglass's thorough footnotes. He noted "the extraordinary analysis implicated rogue CIA operatives connected to the Cuban project and its Mob cronies." Bobby was impressed enough to send the book to President Kennedy's speechwriter Ted Sorenson [Sorensen], who wrote him back in 2010: "It sat on a table for two weeks and then I picked it up. And once I started I couldn't put it down. And you know for so many years none of us who were close to Jack could handle ever looking at this stuff and all of the conspiracy books. Well, it seemed that nothing they had would stand up in court. All of us were, you know, 'it won't bring Jack back.' But I read this and it opened my eyes and it opened my mind and now I'm going to do something about it." Sorenson said he'd spoken to the author and planned to write a foreword for the paperback edition. "Thanks for getting the ball rolling," he wrote Bobby. However, Sorenson later told Douglass that his wife and daughter had persuaded him that his association with Jack had always been about the president's life and he should leave it at that. Sorenson died soon after that. Bobby himself "embarked on the painful project of reading the wider literature on the subject."[2]

I have quoted this paragraph at length because it illustrates the remarkable impact of James Douglass's book, *JFK and the Unspeakable,* published in 2008. With the endorsement of some of the most prominent JFK-assassination researchers, including film-maker Oliver Stone, it has become the Gideon's Bible of every JFK amateur. It is representative of the dominant school — I'll call them the CIA-theorists — but the author, a longtime Catholic peace activist with a big heart and a poetic mind, gives his book a spiritual flavor, lifting the story to mythical, even mystical level. It is the story of a man who "turned" from Cold Warrior to peacemaker (during the 1962 Cuban Missile Crisis), and saved the world from nuclear Armageddon; a man who saw death approaching, but lived up to his ideal of nuclear disarmament, and became immortal. A heroic peacemaker. A Christ, almost.

The basic storyline of the book is questionable. According to Jim DeEugenio *, there was no "conversion", because Kennedy had never been a Cold Warrior, despite his rhetoric in the 1960 campaign.*[3] *Other specifics in Douglass's narrative, such as the two-Oswald scenario (borrowed from* Richard Popkins's 1966 book *The Second Oswald*), have also received criticism. Nevertheless, Douglass is praised for having defended the CIA-theory with unprecedented talent, and explained in eloquent terms "why it matters."

What's wrong with Douglass?

I was impressed by Douglass's book when I first read it in 2011. It set me on the most fascinating intellectual quest, and I am grateful for that. I found a French publisher and helped with the translation.[4] But, within a year, as I became familiar with part of Douglass's bibliography and explored other lines of inquiry, I became aware of the book's shortcomings, and puzzled by them. Two thick files are missing entirely from Douglass's material: Johnson and Israel. This is a common characteristic of most works aimed at indicting the CIA, such as Oliver Stone's recent documentary written by DiEugenio, which I have reviewed here.

I also find the structure of Douglass's book artful: interweaving Oswald's story, to prove that he was handled by the CIA, and Kennedy's story, to prove that the CIA hated him, maintains a constant sense of correlation between those two stories, and it does constitute strong circumstantial evidence that the CIA was involved in the assassination, but it does not prove that the masterminds of the assassination were in the CIA. Far from it.

First of all, what CIA are we talking about? Certainly not the CIA that CIA director John McCone (appointed by Kennedy) knew about. Most CIA-theorists agree that the CIA's strings attached to Oswald came from the office of Counterintelligence chief James Jesus Angleton. In the words of John Newman, a respected CIA-theorist, "No one else in the Agency had the access, the authority, and the diabolically ingenious mind to manage this sophisticated plot."[5] But Angleton was certainly not "the CIA." Rather, as Peter Dale Scott wrote, he "managed a 'second CIA' within the CIA."[6] According to his biographer Jefferson Morley, Angleton operated on his own initiative, sealed from scrutiny and free of any accountability; his supervisor, Richard Helms, "let Angleton do as he pleased, few questions asked," McCone had no idea what Angleton was doing. Another biographer, Tom Mangold, notes that Angleton's Counterintelligence Staff "had its very own secret slush fund, which Angleton tightly controlled," an arrangement "which gave Angleton a unique authority to run his own little operations without undue supervision."[7] In fact, Angleton was regarded by many of his peers as a madman whose paranoid obsession with uncovering Soviet moles did great damage to the Agency. The only reason why he was not fired before 1974 (by director William Colby) is because he kept too many files on too many people.

It is inconceivable that Angleton directed the whole operation. But if he was not following orders from Richard Helms — and there is not a single piece of evidence that Helms knew of the assassination —, under whose direction or influence was he operating? That is an easy one: besides Counterintelligence, Angleton headed the "Israeli Desk", and he had more intimate contacts with the hierarchy of the Mossad than with his own. He loved Israelis as much as he hated Communists — apparently believing that one man could not be both. Meir Amit, head of Mossad from 1963 to 1968, called him "the biggest Zionist" in Washington, while *Robert Amory, head of the CIA Directorate of Intelligence, called him a "co-opted Israeli agent."*[8] While Angleton was disgraced in the U.S. after his forced resignation, he was honored in Israel. After his death in 1987, according to the *Washington Post,* five former heads of Mossad and Shin Bet and three former Israeli military intelligence chiefs were present "to pay final tribute to a beloved member of their covert fraternity." Among the services he rendered Israel, "Angleton reportedly aided Israel in obtaining technical nuclear data."[9]

Douglass never mentions Angleton’s Israeli connection. He never mentions Jack Ruby’s Israeli connection either, although Seth Kantor had made them very clear in his book *Who Was Jack Ruby?* written in 1978. For Douglass, he is just “CIA-connected nightclub owner Jack Ruby.”[10] Only by scrutinizing the endnotes can we learn his real name, Jacob Rubenstein (doesn’t sound so Sicilian anymore). Ruby was not “Mafia”. Like his mentor Mickey Cohen, he was connected to both Meyer Lansky (boss of the Jewish Crime Syndicate), and Menahem Begin (former Irgun terrorist in chief).

Finally, Douglass, like most CIA-theorists, keeps Johnson out of the loop, ignoring the evidence accumulated through 50 years of research that Johnson was in full control before, during and after Kennedy’s assassination. How could Douglass miss Johnson? First, by not asking the most important question: How did they kill Kennedy? In other words: “Why Dallas, Texas?” Texas was a hostile state for Kennedy (“We’re heading into nut country,” Kennedy said to Jackie), but it was Johnson’s kingdom, and Johnson knew all Kennedy-haters there. At the very least, there is no way around the premise that the conspirators knew in advance that Johnson would cover them. But Douglass got around it.

I say “Dimona”, you say “Auschwitz”

Having corresponded with Douglass for the translation, I shared my concerns with him by email and letter. First, I advised him to read Phillip Nelson’s book *LBJ: The Mastermind of JFK’s Assassination* (2010), and encouraged him to reconsider Johnson’s role. He answered that he bought Nelson’s book, but didn’t find it convincing, without elaborating. Later, I questioned Douglass about his silence over Kennedy’s determination to forestall Israel’s nuclear ambitions. Kennedy’s effort to lead the world towards general nuclear disarmament is the central and most inspiring theme in Douglass’s book. Kennedy’s resolute opposition to Israel’s secret nuclear bomb factory is the most dramatic manifestation of that effort. For what reason, then, did Douglass choose not to mention it? I asked him in an interview for the French website Reopen 9/11, and in a long, personal letter. In the interview, Douglass answered: “I have found no convincing evidence that Israel was involved in the Kennedy assassination. The story I wrote is about the reasons for his death. For Israel to be included in this story, Kennedy’s resistance to Israel’s nuclear weapons program would have to be linked to the plot against his life.” By letter, he responded to my arguments with a personal testimony of how Jewish writer André Schwarz-Bart, author of the novel *The Last of the Just,* “helped to liberate me from the Christendom that has so murderous a heritage, and to introduce me to a Jewish perspective that I needed to see from within a boxcar approaching Auschwitz.” From there he stated that he does not work on the assumption of Israel’s responsibility in the Kennedy assassination, 9/11, or any other crime.

His justification struck me as irrelevant and irrational, yet very revealing. If I say “Dimona,” Douglass says “Auschwitz,” implying, I suppose, that Jews should not be suspected of guilt in the JFK assassination since they are, by essence, innocent victims. Or was I to understand that just mentioning Dimona would risk hurting the Jews, who already suffered so much from the hands of Christians? Or that the word “Dimona” has anti-Semitic overtones? Whatever the reason, the troubling fact is that Douglass decided to omit from his book anything that could suggest any complicity of Israel with “the Unspeakable”. We can say about Douglass what Stephen Green wrote about LBJ after 1963: “he saw no Dimona, heard no Dimona, and spoke no Dimona.”[11]

I would not normally share the content of personal letters, but I made an exception because Douglass’s reference to Shwarz-Bart is not confidential (he wrote articles about him), and because it is of public interest, as a candid explanation for the censorship that CIA-theorists consistently impose on themselves regarding Israel in general, and Dimona in particular.

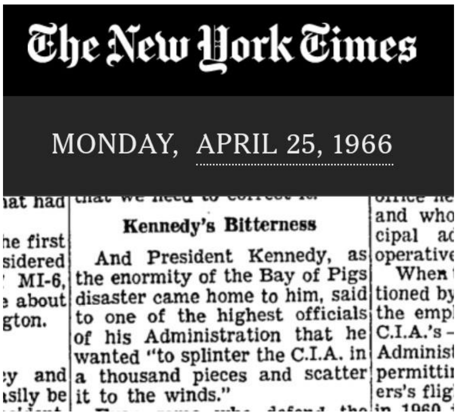
Self-censorship can be strategically justifiable. For example, living in France, I do not openly profess my heretical beliefs on the Holocaust, in order to avoid being put in jail by the powerful French Inquisition. So I can also conceive that Douglass would censor himself as a strategy to minimize the risk of being banned by publishers, and to maximize readership. This is not what Douglass told me, but if this is nevertheless the real reason, I can even agree that it was worth it, since Douglass’s book converted RFK Jr. and other influential people to the falsehood of the official theory.

However, it is one thing to avoid a topic altogether, and another to write a book pretending to have solved once and for all the Kennedy assassination, while concealing the facts that may point to a different solution. It is actually worse than that: Douglass kept silent on Kennedy’s angst over Dimona even though it would have reinforced his main thesis about Kennedy’s determination to stop and reverse nuclear proliferation. For some reason, Douglass made sure he didn’t give his readers the slightest chance to start imagining that Israel had any part in Kennedy’s problem with “the Unspeakable”. Which has led me to say that Israel is the truly unspeakable in *JFK and the Unspeakable,* and which motivated me to write *The Unspoken Kennedy Truth*.

The CIA-theory as a shield for Israel

In this article, I will explain in some detail why the CIA-theory is wrong. By the CIA-theory, I do not mean the theory that high-ranking officers of the CIA were involved (I believe that to be the case). I mean the theory that a core group of CIA executives, with a few military top brass, masterminded and orchestrated the assassination. To the question “Who Killed JFK?” we can of course include both the CIA and the Mossad, as well as the FBI, the Pentagon, the Mafia, Cuban exiles, Texan oil barons, and what have you. But the important question is: Which group was the prime mover? Who had conceived the plot long before others were brought into it? Who was leading, or misleading, all others involved? Who, in the distribution of tasks on a need-to-know principle, knew the global scheme? Not who pulled the trigger, but who pulled the main ropes? As we will see, the answer cannot be the CIA. It cannot be Angleton, and it cannot even be Johnson.

I express my gratitude for the work of the dozens of researchers who built up the case against the CIA from the 1960s. Some of them are heroic. They have accumulated enough evidence to prove the conspiracy and the cover-up beyond a reasonable doubt. That is a great success. However, their general CIA-theory must now be recognized as a failure. It was a false lead from the start. Vince Salandria, one of the earliest critique of the Warren Commission (his first article was published in the *Legal Intelligence* in 1964), held as a teacher by many JFK investigators and by Douglass himself (who dedicated his book to him), became disillusioned by his own CIA-theory, saying frankly to Gaeton Fonzi in 1975: “I’m afraid we were misled. All the critics, myself included, were misled very early. … the interests of those who killed Kennedy now transcend national boundaries and national priorities. No doubt we are dealing now with an international conspiracy.”[12]



The New York Times

MONDAY, APRIL 25, 1966

Kennedy’s Bitterness

And President Kennedy, as the enormity of the Bay of Pigs disaster came home to him, said to one of the highest officials of his Administration that he wanted “to splinter the C.I.A. in a thousand pieces and scatter it to the winds.”

The CIA-theory, I will argue, serves as a cover for the real perpetrators, like the KGB-theory. The KGB-theory quickly fell apart because it was meant to and because it contains no truth whatsoever, while the CIA-theory is more resistant because it has some truth. The CIA is deeply compromised, but the masterminds were somewhere else. They needed the CIA to be compromised enough for the U.S. government to be forced to cover the whole affairs. At the same time, they use the CIA-theory to shield their own group from suspicion. That is why Israeli *sayanim* working in the news, book or movie industries have diligently kept the CIA-story alive in public opinion. This was pre-planned limited hangout. In “Did Israel kill the Kennedys?” I have given examples of Zionist agents planting signposts to direct the skeptics towards the CIA and the Mafia (rather than the Mossad and the Mishpucka). *The classic example is Arnon Milchan, producer of Oliver Stone’s film JFK released, who, by his own admission, acted as a secret Israeli agent working to boost Israel’s nuclear program — it’s always about Dimona. Another* example, which had previously escaped me, is the *New York Times* revealing on April 25, 1966 that Kennedy “said to one of the highest officials of his administration that he wanted ‘to splinter the C.I.A. in a thousand pieces and scatter it to the winds,’” an untraceable statement that has now become one of the most quoted by CIA-theorists, who, in this case, show blind confidence in the reliability of the *New York Times*.

An additional proof that the leading CIA-theorists are less interested in searching for the truth than in covering for Israel’s crimes came to me a two weeks ago, in the form of an email from Benjamin Wecht, son of Cyril Wecht and program administrator for the annual symposium on the JFK assassination organized by Citizens Against Political Action (CAPA) at the Cyril H. Wecht Institute of Forensic Science and Law of Dusquesne University, Pittsburg:

> I’m writing to inform you that the poster you’ve proposed for presentation here next month has been rejected, as it fails to meet the academic standards of this institution and, moreover, espouses a position that we feel would be particularly inflammatory – if not outright disruptive – at this time and in this place. Our partnering organization, Citizens Against Political Assassinations, is in full concurrence with our decision.

This was in response to a submission that Karl Golovin and I sent for the “poster session” of the upcoming symposium organized on the occasion of the 60th anniversary (see our poster at the end of this article, and get it in high-resolution here). Considering the speciousness of Wecht’s denial or my “academic standards,” and considering his position that accusing Israel of the crime of the century is “inflammatory” and “disruptive”, I think it is fair to call Wecht and the organization he represents shameless gatekeepers for Israel. Ultimately, accusing Oswald and accusing the CIA of the crime of the century both serve the same purpose. Which explains why CAPA’s chairman Cyril Wecht, the forensic pathologist tirelessly denouncing the lie of the “single bullet,” was a friend of Arlen Specter, the inventor of that lie, whom he helped become U.S. senator in 2004.[14]

Did Johnson foil the CIA plan?

To understand why the CIA-theory is wrong, we have to start with its biggest inconsistency. Almost unanimously, from Mark Lane to James Douglass, CIA-theorists assume that the assassination was conceived as a false-flag operation to blame Castro and/or the Soviets, and to justify retaliation against them.

This is a natural assumption, based on two facts. First, Oswald was clearly set up as a pro-Castro communist. The scheme included the visits and telephone calls by an Oswald impersonator to both the Soviet and Cuban embassies in Mexico City in late September and early October 1963. The day following Kennedy’s assassination, television networks and national newspapers presented the assumed assassin as a “Pro-Castro Marxist.”[15] Secondly, we know that invading Cuba to topple Castro’s pro-Soviet regime was the CIA’s obsession since the late 50s. Under officers like E. Howard Hunt, the CIA organized, funded and trained some of the hundreds of thousands of anti-Castro Cuban exiles in Miami. As a result, “the CIA’s presence in Miami grew to overwhelming dimensions,” wrote investigative journalist Gaeton Fonzi. “And as pervasive as that presence was before the Bay of Pigs, it was but a prelude to a later, larger operation.”[16] After the Bay of Pigs (April 1961), “a massive and, this time, truly secret war was launched against the Castro regime,” code named JM/WAVE, and involving “scores of front operations throughout the area,” as well as planes, ships, warehouses of weapons, and paramilitary training camps. Even after the Cuban Missile Crisis (October 1962), when Kennedy pledged not to invade Cuba, the anti-Castro Cubans on the CIA payroll tried to provoke incidents with Cuba. In April 1963, for example, the paramilitary group Alpha 66 attacked Soviet ships in order “to publicly embarrass Kennedy and force him to move against Castro,” in the words of Alpha 66’s CIA adviser David Atlee Phillips.[17]

Those two facts — the patsy’s pro-Castro profile designed by the CIA, and the CIA’s anti-Castro war plans — lead to the too obvious inference that the purpose of the Dallas shooting was to forge a false pretext for retaliating against Cuba. That theory has become so dominant in JFK research that most conspiracy-minded people consider it as proven beyond doubt.

However, it has one major flaw: there was no invasion of Cuba following Kennedy’s assassination. This fact is embarrassing for CIA-theorists. Although they don’t like to put it this way, it means that the CIA plan failed. If the conspirators believed that setting up Oswald, a documented supporter of Fidel Castro with links to the Soviet Union, would result in a full-scale war against Cuba, they must have been terribly disappointed. James Douglass credits Lyndon Johnson for defeating their plan:

> The CIA's case scapegoated Cuba and the U.S.S.R. through Oswald for the president's assassination and steered the United States toward an invasion of Cuba and a nuclear attack on the U.S.S.R.. However, LBJ did not want to begin and end his presidency with a global war.[18]

> To Johnson's credit, he refused to let the Soviets take the blame for Kennedy's murder; to his discredit, he decided not to confront the CIA over what it had done in Mexico City. Thus, while the secondary purpose of the assassination plot was stymied, its primary purpose was achieved.[19]

Indeed, from November 23, Johnson worked the phone to smother the rumor of a Communist conspiracy, and started hand-picking the members of the Warren Commission with the express mission of proving the lone-nut theory in order to avoid a nuclear war that would kill "40 millions Americans in an hour" (Johnson's leitmotiv). Johnson never seems to have contemplated invading Cuba. He kept Kennedy's promise to Castro and Khrushchev not to do so — a promise which the CIA regarded as an act of treason. In short, according to Douglass, Johnson was not part of the conspiracy, he actually frustrated the conspirators who had bet on his following their script. Johnson couldn't save Kennedy, but he saved us from WWIII. And he saved the conspirators as well: no one was fired.

That is simply not credible. How can someone working on JFK's assassination so casually exclude LBJ from the suspects, when he should be the prime suspect in terms of motive (the presidency), means (the vice-presidency) and opportunity (Dallas). Just consider the little known fact, revealed by Dallas Parkland Hospital Dr. Charles Crenshaw in his book *Conspiracy of Silence* (1992), that Johnson called the hospital while Dr. Crenshaw was trying to save Oswald's life, and insisted that he leave the operating room and come to the phone, while an unknown agent with a pistol hanging from his back pocket was left with Oswald. "Dr. Crenshaw," said Johnson on the phone, "I want a deathbed confession from the accused assassin. There's a man in the operating room who will take the statement. I will expect full cooperation in this matter." The important word, here, is "death," as Dr. Crenshaw understood. When he came back to the operating room, the agent had disappeared and Oswald's heart stopped beating. It is clear that Johnson wanted Ruby's job finished. Despite such outrageous direct interference of Johnson, CIA-theorists claim that Johnson was not involved in the conspiracy, but only in the cover-up.

Douglass's storyline in a nutshell, again: The CIA assassinated Kennedy under the false flag of Communist Cuba, with the presupposition that Johnson was going to retaliate against it. They worked the media to that effect (because, you know, the CIA controls the media). But Johnson, though taken by surprise on November 22, quickly reacted the next day and took control of all investigations and even of media coverage, to defeat the CIA plan.

It must have been infuriating for the CIA to be cheated of their Cuban invasion after all they had gone through — the Bay of Pigs fiasco, the Cuban Missile "appeasement", and the trouble of assassinating the president. Wouldn't they want to assassinate Johnson, now? And yet, there is no sign of tension between Langley and the Oval Office after

November 1963. We are asked to believe that the CIA, totally disarmed by Johnson's unexpected reaction, instantly surrendered and went along with the useless, absurd lone-nut theory, even participating in defeating their own painfully staged false-flag. Allen Dulles himself, the CIA director fired by Kennedy after the Bay of Pigs, joined the Warren Commission tasked by Johnson to quench rumors of a Communist plot. The mainstream media quickly fell in line and the Communist conspiracy disappeared entirely from the news (where is Mockingbird when you need it?).

Think about it and reach your own conclusion as to how credible this scenario is. It comes down to this: Do you think the conspirators' plan failed or that it succeeded? If it succeeded, then it was not the CIA's plan as CIA-theorists see it. It was someone else's plan.

The invisible coup

Why would the CIA want to kill Kennedy, anyway? Why not simply make him lose the election in 1964. Surely the CIA had the means to do that, if their control of the media was as great as CIA-theorists tell us. Did the CIA have an urgent need to kill Kennedy, that could not wait one year? No. In a campaign year, Kennedy wasn't going to do anything that could give his enemies a reason to call him a Communist appeaser. Regarding Vietnam for example, he told Kenny O'Donnell: "If I tried to pull out completely now from Vietnam, we would have another Joe McCarthy red scare on our hands, but I can do it after I'm reelected. So we had better make damned sure that I *am* reelected."[20] He did sign, on October 11, 1963, a cautious executive order NSAM 263 for the withdrawal of "1,000 U.S. military personnel by the end of 1963" and "by the end of 1965 … the bulk of U.S. personnel,"[21] but if Kennedy was defeated electorally in 1964, that executive order would be of little consequence. It was, anyway, trashed by Johnson. As Ron Unz has recently repeated,

> most of the different groups that wanted to get rid of [Kennedy] would just have waited and concentrated on political means, and that includes Dulles. This included using their media contacts to damage him politically. The only two that desperately needed to get rid of him immediately were LBJ, whom he was about to drop from the ticket and destroy politically, and Israel, because of the immediate efforts to eliminate their nuclear development program at Dimona. That's why LBJ and Israel are the overwhelmingly logical suspects.

Research on the JFK assassination must start from the premise that it was a coup d'état. CIA-theorists tend to minimize the primal fact that the assassination resulted in a change of president. So let's repeat the obvious: whoever assassinated Kennedy wanted to put Johnson in power. That is why defeating Kennedy electorally was not an option: Johnson would have fallen with Kennedy (his epic corruption was to be exposed anyway). Kennedy's death was Johnson's only chance to become president — and, perhaps, to avoid prison. But Johnson could not do it alone, so let me rephrase: Kennedy's death was the only way for the conspirators to make Johnson president.

Can we identify those conspirators? If they needed Johnson as president in 1963, they must be the ones who blackmailed Kennedy into taking Johnson as vice-president in 1960. "I was left with no choice, those bastards were trying to frame me," Kennedy once confided to Hyman Raskin to justify his choice of Johnson, despite strong opposition from his team, especially his brother Robert.[22] Among the "bastards" was *Washington Post* columnist Joseph Alsop, who considered himself "one of the warmest American supporters of the Israeli cause," according to the *New York Times* obituary. We know from Arthur Schlesinger Jr. that Kennedy made his decision after a closed-door conversation with Alsop and his boss Philip Graham.[23] After Kennedy's assassination, Alsop was the first to urge Johnson to set up a presidential commission to convince the public that Oswald acted alone. His argument was: "you do not wish to inflict on the Attorney General, the painful task of reviewing the evidence concerning his own brother's assassination."[24]

In 1960, the "bastards" needed to put Johnson behind Kennedy's back, so that if and when necessary, they could knock Kennedy out and have Johnson step into the Oval Office. The purpose of the Kennedy assassination had nothing to do with Cuba; it was simply to replace Kennedy with Johnson. That is all it was supposed to do, and that is all it did. It was a success, not a failure.

It had to be an "invisible coup" so that Americans could be persuaded that nothing would change except the president, and that, under new circumstances, Johnson would act as Kennedy would have acted. There was one thing that Johnson reversed, but Americans did not see it until thirty years later. It concerned U.S. relations with Israel and with Israel's enemies. Johnson was absolutely indispensable, not for the CIA, but for Israel: no other president would have gone as far as Johnson to support Israel's invasion of Egypt and Syria in 1967. No other American president, not even Truman, would have let Israel get away with the USS Liberty massacre. Johnson not only let them get away, he helped them do it (read Phillip Nelson's *Remember the Liberty*).

Johnson was committed to Israel, financially (through Abraham Feinberg, see below) and spiritually ("The line of Jewish mothers can be traced back three generations in Lyndon Johnson's family tree").[25] This explains why he filled the Warren Commission with Israeli agents, such as Arlen "Magic Bullet" Specter, later honored by the Israeli government as "an unswerving defender of the Jewish State."[26]

David Ben-Gurion

Imagine detective Columbo investigating the assassination of President Kennedy. He would surely want to know if Kennedy had any strong disagreement with someone shortly before his death. In a decent scenario, he would then get his hands on some recently declassified correspondence which shows, in the words of Martin Sandler, editor of The Letters of John F. Kennedy (2013), that "a bitter dispute had developed between Israeli prime minister David Ben-Gurion, who believed that his nation's survival depended on its attaining nuclear capability, and Kennedy, who was vehemently opposed to it. In May 1963, Kennedy wrote to Ben-Gurion explaining why he was convinced that Israel's pursuit of nuclear weapons capability was a serious threat to world peace."[27]

May 12, Ben-Gurion begged Kennedy to reconsider his position on Dimona: “Mr. President, my people have the right to exist… and this existence is in danger.”[28] Reading in that same letter a bizarre reference to the “danger that one single bullet might put an end to [some king’s] life and regime,”[29] Columbo wonders if that was a veiled threat. Reading Kennedy’s next letter (June 15), he can see that Kennedy stood firm and insisted on an immediate visit “early this summer” for “resolving all doubts as to the peaceful nature intent of the Dimona project.” Kennedy made clear that American commitment to Israel could be “seriously jeopardized” in case of failure to comply. Puzzled that the archive contains no response by Ben-Gurion, Columbo soon learns that Ben-Gurion resigned upon receiving Kennedy’s letter. “Many believe his resignation was due in great measure to his dispute with Kennedy over Dimona,” according to Martin Sandler. The insinuation is that Ben-Gurion’s resignation was part of a change of strategy for eliminating the Kennedy obstacle. He would now have to listen to those who had always believed in assassination and terrorism, those whom he had exiled in 1948 but who were now back and pressing him from his right. And he resigned to preserve his place in history. We have to understand Ben-Gurion’s predicament: *Egypt, Iraq and Syria had just formed the United Arab Republic and proclaimed the “liberation of Palestine” as one of its goals. Ben-Gurion wrote to Kennedy that, knowing the Arabs, “they are capable of following the Nazi example.” To claim that this was just rhetoric is to misjudge the importance of the Holocaust in Jewish psychology, and in Ben-Gurion’s in particular. In his eyes, Israel’s need for nuclear deterrence was non-negotiable. Since he had failed to overcome Kennedy’s opposition by diplomacy, somebody else would have to take care of it in a different way.*

Israel’s nuclear doctrine has not changed since Ben-Gurion. It has two sides: nukes for Israel, no nukes for Arabs or Iranians. Anyone working against one of those two strategic principles threatens Israel’s existence and must be eliminated. There are many examples in Ronen Bergman’s book *Rise and Kill First: The Secret History of Israel’s Targeted Assassinations* (2019).[30] Here is an excerpt on how Meir Dagan, appointed by Ariel Sharon to the Mossad in 2002, “in charge of disrupting the Iranian nuclear weapons project, which both men saw as an existential threat to Israel.”

> Dagan acted in a number of ways to fulfill this task. The most difficult way, but also the most effective, Dagan believed, was to identify Iran’s key nuclear and missile scientists, locate them, and kill them. The Mossad pinpointed fifteen such targets, of whom it eliminated six … In addition, a general of Iran’s Islamic Revolutionary Guard Corps, who was in charge of the missile project, was blown up in his headquarters together with seventeen of his men.[31]

Ben-Gurion handed the Kennedy problem to those who had always relied on murder to eliminate obstacles to the Zionist cause. Yitzhak Shamir was possibly the man of the situation. Disgraced by Ben-Gurion after his assassination of U.N. mediator Count Folke Bernadotte in 1948, Shamir had been allowed back into the Mossad in 1955, where he formed a special hit squad with former members of the murderous Lehi (or Stern Gang). This unit was active until 1964, the year after JFK’s assassination. It carried out an estimated 147 attacks on perceived enemies of Israel, targeting especially “German scientists working to develop missiles and other advanced weapons for Egypt.” Yitzhak Shamir had declared in 1943:

> Neither Jewish ethics nor Jewish tradition can disqualify terrorism as a means of combat. *We are very far from having any moral qualms as far as our national war goes. We have before us the command of the Torah, whose morality surpasses that of any other body of laws in the world: “Ye shall blot them out to the last man.”*[33]

Do you think that such a biblical psychopath would have hesitated to assassinate Kennedy if given the go-ahead? He would have enjoyed it! Conscious of committing the crime of the century for his bloodthirsty god, would he not want to have it filmed, for the historical record? And why not, for the fun of it, send a message with the bullet, in the form of a man holding Chamberlain’s black umbrella to his face? If you think that’s irrational, please read “A Conversation in Hell” by John Podhoretz.
Yitzhak Shamir would go on to become prime minister in 1983, just following Menachem Begin, another terrorist responsible for the bombing of the King David Hotel in 1946. Obviously, the assassination of Kennedy changed profoundly not only America, but Israel too. No single death, really, has had so profound an effect on world history as Kennedy’s.

Abraham Feinberg

The Kennedy problem had another dimension, which, in my scenario, Columbo discovers by borrowing Seymour Hersh’s *Samson Option* from his local library. There he learns that, during the 1960 campaign, Kennedy had been approached by Zionist financier Abraham Feinberg, whose business, writes Hersh, was “to ensure continued Democratic Party support for Israel” (in other words, buy Democratic candidates). After Kennedy’s nomination by the Democrats, Feinberg organized a meeting between the candidate and a group of potential Jewish donors in his New York apartment. Feinberg’s message was, according to what Kennedy told Charles Bartlett: “We know your campaign is in trouble. We’re willing to pay your bills if you’ll let us have control of your Middle East policy.” Kennedy was deeply upset and decided that, “if he ever did get to be President, he was going to do something about it.”[34] In the meantime, JFK pocketed 500,000 Jewish dollars and reaped 80 percent of the Jewish votes. Once in office, he made Myer (Mike) Feldman his advisor on the Middle East. According to Alan Hart, “it was a political debt that had to be paid. Feldman’s appointment was one of the conditions of the campaign funding provided by Feinberg and his associates.”[35] Kennedy was aware that Feldman was essentially an Israeli spy in the White House. “I imagine Mike’s having a meeting of the Zionists in the cabinet room,” he once said to Charles Bartlett.[36] Kennedy may have reasoned that it is an advantage to know who’s spying on you, but he probably underestimated the amount of Israeli spying that went on in his White House. He also underestimated the extent to which Feinberg and his Zionist friends held him accountable.

Kennedy never surrendered his U.S. Middle East policy to Israel. Former high-ranking U.S. diplomat Richard H. Curtiss remarked in his book *A Changing Image: American Perceptions of the Arab-Israeli Dispute*: “It is surprising to realize, with the benefit of hindsight, that from the time Kennedy entered office as the narrowly-elected candidate of a party heavily dependent upon Jewish support, he was planning to take a whole new look at U.S. Mideast policy,” and “to develop good new personal relationships with individual Arab leaders.”[37] The paradox did not escape Feinberg. Kennedy had to be punished. Considering the aggravating circumstance of his father’s appeasement policy during WWII, a biblical punishment was required.

Feinberg was a powerful figure, and one that should be given more attention by JFK researchers. The founder of *Americans for Haganah*, he was deeply involved in the Israeli arms smuggling network in the United States, of which Jack Ruby had been part. In the 1950s and 60s, besides building up AIPAC, he was actively involved in Israel’s quest of the Holy Nuke.[38] It was Feinberg who organized the only meeting between Ben-Gurion and Kennedy, in New York on May 30, 1961, when Ben-Gurion first begged Kennedy to look the other way from Dimona.[39] Commenting on that meeting, Feinberg said to Hersh: “There’s no way of describing the relationship between Jack Kennedy and Ben-Gurion because there’s no way B.G. was dealing with JFK as an equal, … B.G. could be vicious, and he had such a hatred of the old man.” The “old man,” here, meant the patriarch Joe Kennedy, JFK’s father.[40] It must also be noted that Feinberg had fundraised for LBJ ever since his first stolen election for Senate in 1948.[41]

The Double-Cross scenario

Let us go back to the inner contradiction of the CIA-theory, the failure of the supposed CIA plan to trigger the invasion of Cuba. John Newman, a retired U.S. Army major and Political Science professor, has thought of a solution. In an epilogue added to the 2008 edition of his 1995 book *Oswald and the CIA* (to which Ron Unz has drawn attention here and here), Newman reasons that the real purpose for setting up Oswald as a Communist was not to trigger the invasion of Cuba, but to create a “World War III virus” that Johnson would use as a “national security” pretext to shut all investigations and intimidate everyone, from government officials down to the average American, into accepting the lone-gunner theory, even in the face of its obvious falsehood; “the World War III pretext for a national security cover-up was built into the fabric of the plot to assassinate President Kennedy.”[42] Oswald’s Communist connections made the headlines just long enough to make everyone panicked, and then salvation was offered by the government to a grateful nation: just pretend to believe that Oswald acted alone, or else the Soviets will Hiroshima you. It worked perfectly, because it was plan A, not plan B.

Newman’s analysis is a fine improvement to the CIA-theory. But it doesn’t solve the problem. Since Newman believes it was a CIA plan, and more precisely Angleton’s plan, that begs the question of why the CIA would set up a plan that would finally frustrate them of an easy pretext to invade Cuba. We also have to consider that Angleton defended the KGB-theory all his life. When the KGB officer Yuri Nosenko defected to the United States in 1964, and claimed to know for certain that the Soviets had nothing to do with the assassination of John F. Kennedy, Angleton was determined to prove him a liar and kept him in custody under intense questioning and deprivation for 1,277 days. He failed to break his will, and Nosenko was ultimately vindicated. Angleton stuck to his KGB-theory much longer than necessary, and was the main source for Edward Jay Epstein's book, *Legend: The Secret World of Lee Harvey Oswald* (1978), which laid the blame on the KGB.

Was Angleton keeping the KGB-theory alive as a way to maintain Americans under the obligation to swallow the lone-nut-theory, lest they trigger WWIII? It is possible, but it is quite unlike Angleton, who, according to all testimonies, was genuinely obsessed with blaming the Soviets for every evil on the surface of the earth, and continued to cause massive damage in the CIA with his quest for "the mole", especially in the Office of Soviet Analysis, where everyone speaking Russian fell under suspicion. I think it is more likely that Angleton had been led to believe, from the beginning, that his plan would lead to an invasion of Cuba, a crackdown on Communist sympathizers, and perhaps WWIII.

This leads us back to hypothesize that there were actually two distinct plans, one incorporating the other. Angleton, as well as Howard Hunt and a few other CIA officers handling the Cuban exiles, were following a plan that included blaming Castro for the Dallas shooting. But they were double-crossed by another group of conspirators, who were not aiming at toppling Castro, and not even interested in Latin America, but had other concerns. That other group monitored and probably even inspired the CIA plan, but diverted it from its original purpose. They were overseeing the whole scheme from a higher vantage point, while the CIA plotters saw only part of it, though believing they saw it all.

Going one step further, some have made the hypothesis that the CIA plan did not include a real assassination, but only a failed attempt, meant not to kill Kennedy, but to put irresistible pressure on him to do something about Cuba. In that hypothesis, the harmless CIA plan was used and modified by a group who wanted to take Kennedy out and put Johnson.

Subscribe to New Columns

In *Final Judgment,* Michael Piper mentions a few JFK researchers who have thought of the possibility that the CIA found itself an unwitting accomplice in an assassination committed by a third party, and was left with no choice but to cover the whole plot in order to cover its part in it.[44] As early as 1968, an author writing under the pen name James Hepburn cryptically hinted at this idea in *Farewell America* — a book worth reading, well-informed and insightful on Kennedy's policies. "The plan," Hepburn wrote, "consisted of influencing public opinion by *simulating an attack against President Kennedy*, whose policy of coexistence with the Communists deserved a reprimand" (my emphasis). Since things didn't unfold according to "the plan," the implication is that there was a plan above the plan, a conspiracy woven around the conspiracy.[45]

Dick Russell, RFK Jr.'s recent biographer, had pondered the possibility of a double-cross in *The Man Who Knew Too Much* (1992), based on the testimony of longtime CIA contract agent Gerry Patrick Hemming, "a soldier of fortune who eventually ended up training embittered Cuban exiles in Florida for guerrilla warfare against Castro," and crossed path with Oswald in 1959.[46] Hemming told Russell: "There was a third force — pretty much outside CIA channels, outside our own private operation down in the [Florida] Keys — that was doing all kinds of shit, and had been all through '63."[47] In the words of

Russell: “Gerry Patrick Hemming … maintains that some of the exiles who thought they knew the score in 1963 have today become convinced that they were being used. … They took the bait.”[48] Russell cut these passages off in his shortened 2003 edition, possibly out of concern for Piper’s use of them, since his idea of the “third force” differed from Piper’s: “In the end,” he wrote, “we are left with this terrible question: Was the CIA’s relationship with Oswald … usurped by another group? … A group … that was part of a Pentagon/‘ultraright economic’ apparatus?”[49]

Piper also drew attention to a book written by Gary Wean, a former detective sergeant for the Los Angeles Police Department, titled *There’s a Fish in the Courthouse* (1987, 2nd edition 1996). The full chapter 44 of Wean’s book, dealing with the Kennedy assassination, is included in this pdf document, together with other interesting thoughts by the same author. Wean claimed to have been introduced, through Dallas County Sheriff Bill Decker, to a man he simply called “John”, but later identified as Texas Senator John Tower. “John” told him that CIA man Howard Hunt was involved with Lee Harvey Oswald, but not in planning the President’s assassination. According to “John”,

> [Hunt’s] scheme was to *inflame* the American people against Castro and *stir patriotism* to a boiling point not felt *since* the bombing of Pearl Harbor. Enraged Americans would demand that our military invade Cuba and wipe out the two-bit dictator for his barbarous *attempt* to assassinate President Kennedy. … There was to be an *attempt* on the life of President Kennedy so *realistic* that its failure would be looked upon as nothing less than a miracle. The footprints would lead *directly* to Castro’s doorstep, a trail the rankest amateur couldn’t lose.

However, the plan was hijacked from outside the CIA, by someone who knew “all these minute details [of Hunt’s plan] to pull it off the way they did. Something frightening, horribly sinister had interposed Hunt’s mission.” “Hunt’s wild scheme had created the lunatic effect of positioning Kennedy as the target in a shooting gallery,” and someone else had taken advantage of it.

As Wean interprets these revelations, “Hunt’s scheme of a *phony assassination* was monitored from the beginning by an insidious enemy”; there was a “conspiracy to *double cross* a conspiracy.” Wean’s source “John” (Tower) did not identify this “insidious enemy,” but Wean, drawing from his knowledge of organized crime, believes that the CIA plan was hijacked by “the Mishpucka” — as, according to Wean, Jewish gangsters named their ethnic criminal organization (the word means “the Family” in Yiddish). Wean has much to say about the Mishpucka’s ties to the Israeli Deep State. However, like Douglass, he does not see the connection to Johnson, and assumes that Johnson was part of neither the CIA’s nor the Mishpucka’s conspiracy, but only of the cover-up.

Writing in 1987, Wean could not think of a more precise motive for the Mishpucka to assassinate Kennedy than greed for war money. JFK was killed because he “had been on the verge of negotiating World Peace,” and that’s bad for business. We know today that Israel had a more precise and urgent need to take Kennedy out. In short, JFK’s assassination was a coup d’état to replace a pro-Egypt president by a pro-Israel president, one who would let Israel make as many nukes as they want with material stolen from the U.S., and would let them triple their territory in 1967.

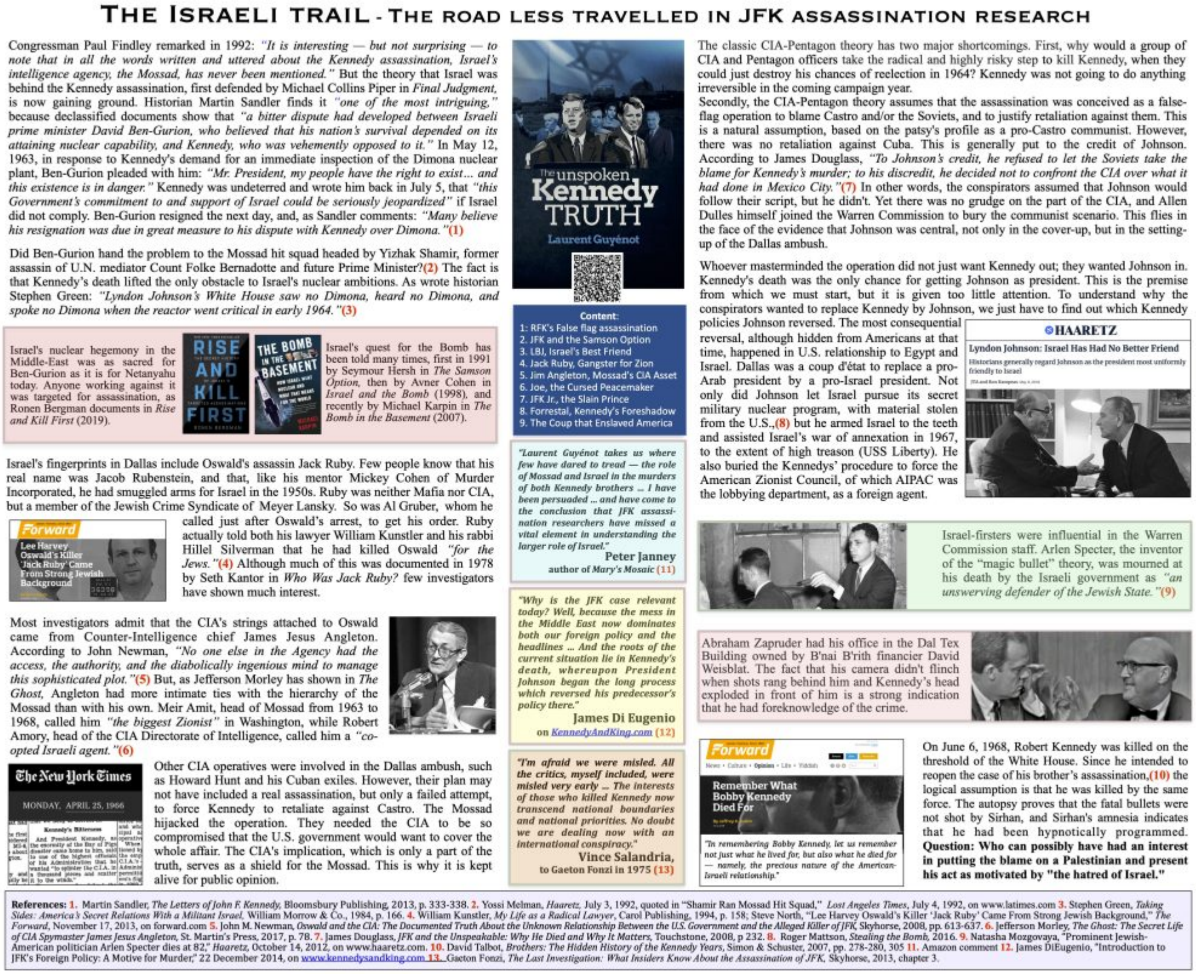
Frankly, I doubt that Wean got his double-cross scenario from John Tower (who was dead when Wean identified him as his source). I believe he got it from his own reasoning and imagination.

And all things considered, I find the scenario of a failed assassination staged by the CIA and morphed into a real one by Israel not quite satisfactory, for the following reason: without Israeli interference, such a CIA plan was doomed to fail, because Kennedy would have easily seen through it. He would have known that Castro had nothing to do with it, and he would not have submitted to the pressure. Rather, he would have had his brother conduct a full investigation and would have found out that Oswald was a CIA stooge. His vengeance would have turned against the CIA, not against Castro. Perhaps Angleton was crazy enough to think he could have manipulated Kennedy and get away with it. But then, he was also crazy enough to want to assassinate Kennedy for real.

Either way, the most likely scenario, in my opinion at this stage, is that Angleton had been encouraged or convinced, directly or indirectly by his Mossad “friends” and by Johnson, to stage the Dallas ambush, or contribute to it, with, perhaps, the help of Hunt and a few Cuban exiles, not forgetting the Secret Service (although the latter’s participation to the crime, through agent Emory Roberts and a few others, was certainly supervised by Johnson).[51]

Why would Israel need to hijack a CIA operation, rather than just kill Kennedy themselves? Very simply, as I said, they needed the CIA to be so deeply compromised that the whole U.S. government would want to keep the lid on the whole affair. They needed the CIA not so much for preparing the killing zone as for cleaning it up afterwards and doing the cover-up for them. They also needed evidence of the CIA’s implication as a “limited hangout” to stir the skeptics in that direction — a strategy that has been so successful that the CIA-theory has now gained mainstream exposure.

This scenario is similar to the one I have theorized in “The 9/11 Double-Cross Conspiracy Theory,” and I believe it is a favorite Israeli operating principle.



THE ISRAELI TRAIL - THE ROAD LESS TRAVELLED IN JFK ASSASSINATION RESEARCH

Congressman Paul Findley remarked in 1992: *"It is interesting — but not surprising — to note that in all the words written and uttered about the Kennedy assassination, Israel's intelligence agency, the Mossad, has never been mentioned."* But the theory that Israel was behind the Kennedy assassination, first defended by Michael Collins Piper in *Final Judgment*, is now gaining ground. Historian Martin Sandler finds it *"one of the most intriguing,"* because declassified documents show that *"a bitter dispute had developed between Israeli prime minister David Ben-Gurion, who believed that his nation's survival depended on its attaining nuclear capability, and Kennedy, who was vehemently opposed to it."* In May 12, 1963, in response to Kennedy's demand for an immediate inspection of the Dimona nuclear plant, Ben-Gurion pleaded with him: *"Mr. President, my people have the right to exist... and this existence is in danger."* Kennedy was undeterred and wrote him back in July 5, that *"this Government's commitment to and support of Israel could be seriously jeopardized"* if Israel did not comply. Ben-Gurion resigned the next day, and, as Sandler comments: *"Many believe his resignation was due in great measure to his dispute with Kennedy over Dimona."*(1)

Did Ben-Gurion hand the problem to the Mossad hit squad headed by Yizhak Shamir, former assassin of U.N. mediator Count Folke Bernadotte and future Prime Minister?(2) The fact is that Kennedy's death lifted the only obstacle to Israel's nuclear ambitions. As wrote historian Stephen Green: *"Lyndon Johnson's White House saw no Dimona, heard no Dimona, and spoke no Dimona when the reactor went critical in early 1964."*(3)

Israel's nuclear hegemony in the Middle-East was as sacred for Ben-Gurion as it is for Netanyahu today. Anyone working against it was targeted for assassination, as Ronen Bergman documents in *Rise and Kill First* (2019).

Israel's quest for the Bomb has been told many times, first in 1991 by Seymour Hersh in *The Samson Option*, then by Avner Cohen in *Israel and the Bomb* (1998), and recently by Michael Karpin in *The Bomb in the Basement* (2007).

Israel's fingerprints in Dallas include Oswald's assassin Jack Ruby. Few people know that his real name was Jacob Rubenstein, and that, like his mentor Mickey Cohen of Murder Incorporated, he had smuggled arms for Israel in the 1950s. Ruby was neither Mafia nor CIA, but a member of the Jewish Crime Syndicate of Meyer Lansky. So was Al Gruber, whom he called just after Oswald's arrest, to get his order. Ruby actually told both his lawyer William Kunstler and his rabbi Hillel Silverman that he had killed Oswald *"for the Jews."*(4) Although much of this was documented in 1978 by Seth Kantor in *Who Was Jack Ruby?* few investigators have shown much interest.

Forward
Lee Harvey Oswald's Killer 'Jack Ruby' Came From Strong Jewish Background

Most investigators admit that the CIA's strings attached to Oswald came from Counter-Intelligence chief James Jesus Angleton. According to John Newman, *"No one else in the Agency had the access, the authority, and the diabolically ingenious mind to manage this sophisticated plot."*(5) But, as Jefferson Morley has shown in *The Ghost*, Angleton had more intimate ties with the hierarchy of the Mossad than with his own. Meir Amit, head of Mossad from 1963 to 1968, called him *"the biggest Zionist"* in Washington, while Robert Amory, head of the CIA Directorate of Intelligence, called him a *"co-opted Israeli agent."*(6)

Other CIA operatives were involved in the Dallas ambush, such as Howard Hunt and his Cuban exiles. However, their plan may not have included a real assassination, but only a failed attempt, to force Kennedy to retaliate against Castro. The Mossad hijacked the operation. They needed the CIA to be so compromised that the U.S. government would want to cover the whole affair. The CIA's implication, which is only a part of the truth, serves as a shield for the Mossad. This is why it is kept alive for public opinion.

Content:
1: RFK's False flag assassination
2. JFK and the Samson Option
3. LBJ, Israel's Best Friend
4. Jack Ruby, Gangster for Zion
5. Jim Angleton, Mossad's CIA Asset
6. Joe, the Cursed Peacemaker
7. JFK Jr., the Slain Prince
8. Forrestal, Kennedy's Foreshadow
9. The Coup that Enslaved America

"Laurent Guyénot takes us where few have dared to tread — the role of Mossad and Israel in the murders of both Kennedy brothers ... I have been persuaded ... and have come to the conclusion that JFK assassination researchers have missed a vital element in understanding the larger role of Israel."
Peter Janney
author of *Mary's Mosaic* (11)

"Why is the JFK case relevant today? Well, because the mess in the Middle East now dominates both our foreign policy and the headlines ... And the roots of the current situation lie in Kennedy's death, whereupon President Johnson began the long process which reversed his predecessor's policy there."
James Di Eugenio
on KennedyAndKing.com (12)

"I'm afraid we were misled. All the critics, myself included, were misled very early ... The interests of those who killed Kennedy now transcend national boundaries and national priorities. No doubt we are dealing now with an international conspiracy."
Vince Salandria,
to Gaeton Fonzi in 1975 (13)

The classic CIA-Pentagon theory has two major shortcomings. First, why would a group of CIA and Pentagon officers take the radical and highly risky step to kill Kennedy, when they could just destroy his chances of reelection in 1964? Kennedy was not going to do anything irreversible in the coming campaign year.
Secondly, the CIA-Pentagon theory assumes that the assassination was conceived as a false-flag operation to blame Castro and/or the Soviets, and to justify retaliation against them. This is a natural assumption, based on the patsy's profile as a pro-Castro communist. However, there was no retaliation against Cuba. This is generally put to the credit of Johnson. According to James Douglass, *"To Johnson's credit, he refused to let the Soviets take the blame for Kennedy's murder; to his discredit, he decided not to confront the CIA over what it had done in Mexico City."*(7) In other words, the conspirators assumed that Johnson would follow their script, but he didn't. Yet there was no grudge on the part of the CIA, and Allen Dulles himself joined the Warren Commission to bury the communist scenario. This flies in the face of the evidence that Johnson was central, not only in the cover-up, but in the setting-up of the Dallas ambush.

Whoever masterminded the operation did not just want Kennedy out; they wanted Johnson in. Kennedy's death was the only chance for getting Johnson as president. This is the premise from which we must start, but it is given too little attention. To understand why the conspirators wanted to replace Kennedy by Johnson, we just have to find out which Kennedy policies Johnson reversed. The most consequential reversal, although hidden from Americans at that time, happened in U.S. relationship to Egypt and Israel. Dallas was a coup d'état to replace a pro-Arab president by a pro-Israel president. Not only did Johnson let Israel pursue its secret military nuclear program, with material stolen from the U.S.,(8) but he armed Israel to the teeth and assisted Israel's war of annexation in 1967, to the extent of high treason (USS Liberty). He also buried the Kennedys' procedure to force the American Zionist Council, of which AIPAC was the lobbying department, as a foreign agent.

HAARETZ
Lyndon Johnson: Israel Has Had No Better Friend
Historians generally regard Johnson as the president most uniformly friendly to Israel

Israel-firsters were influential in the Warren Commission staff. Arlen Specter, the inventor of the "magic bullet" theory, was mourned at his death by the Israeli government as *"an unswerving defender of the Jewish State."*(9)

Abraham Zapruder had his office in the Dal Tex Building owned by B'nai B'rith financier David Weisblat. The fact that his camera didn't flinch when shots rang behind him and Kennedy's head exploded in front of him is a strong indication that he had foreknowledge of the crime.

Forward
News • Culture • Opinion • Life • Yiddish
Remember What Bobby Kennedy Died For

"In remembering Bobby Kennedy, let us remember not just what he lived for, but also what he died for — namely, the precious nature of the American-Israeli relationship."

On June 6, 1968, Robert Kennedy was killed on the threshold of the White House. Since he intended to reopen the case of his brother's assassination,(10) the logical assumption is that he was killed by the same force. The autopsy proves that the fatal bullets were not shot by Sirhan, and Sirhan's amnesia indicates that he had been hypnotically programmed. **Question: Who can possibly have had an interest in putting the blame on a Palestinian and present his act as motivated by "the hatred of Israel."**

References: 1. Martin Sandler, *The Letters of John F. Kennedy*, Bloomsbury Publishing, 2013, p. 333-338. 2. Yossi Melman, *Haaretz*, July 3, 1992, quoted in "Shamir Ran Mossad Hit Squad," *Lost Angeles Times*, July 4, 1992, on www.latimes.com 3. Stephen Green, *Taking Sides: America's Secret Relations With a Militant Israel*, William Morrow & Co., 1984, p. 166. 4. William Kunstler, *My Life as a Radical Lawyer*, Carol Publishing, 1994, p. 158; Steve North, "Lee Harvey Oswald's Killer 'Jack Ruby' Came From Strong Jewish Background," *The Forward*, November 17, 2013, on forward.com 5. John M. Newman, *Oswald and the CIA: The Documented Truth About the Unknown Relationship Between the U.S. Government and the Alleged Killer of JFK*, Skyhorse, 2008, pp. 613-637. 6. Jefferson Morley, *The Ghost: The Secret Life of CIA Spymaster James Jesus Angleton*, St. Martin's Press, 2017, p. 78. 7. James Douglass, *JFK and the Unspeakable: Why He Died and Why It Matters*, Touchstone, 2008, p 232. 8. Roger Mattson, *Stealing the Bomb*, 2016. 9. Natasha Mozgovaya, "Prominent Jewish-American politician Arlen Specter dies at 82," *Haaretz*, October 14, 2012, on www.haaretz.com. 10. David Talbot, *Brothers: The Hidden History of the Kennedy Years*, Simon & Schuster, 2007, pp. 278-280, 305 11. Amazon comment 12. James DiEugenio, "Introduction to JFK's Foreign Policy: A Motive for Murder," 22 December 2014, on www.kennedysandking.com 13. Gaeton Fonzi, *The Last Investigation: What Insiders Know About the Assassination of JFK*, Skyhorse, 2013, chapter 3.

Laurent Guyénot is the author of the book *The Unspoken Kennedy Truth*, and of the film *Israel and the Assassinations of the Kennedy Brothers*.

Notes

[1] Russell is no newcomer to the JFK assassination, having written two books about it, *The Man Who Knew Too Much* (1992), and *On the Trail of the JFK Assassins* (2008).

[2] *Dick Russell, The Real RFK Jr.: Trials of a Truth Warrior,* Skyhorse, 2023, p. 329.

[3] "DiEugenio at the VMI seminar, 16 September 2017, www.kennedysandking.com/john-f-kennedy-articles/jim-dieugenio-at-the-vmi-seminar

[4] James Douglass, *JFK et l'Indicible: Pourquoi Kennedy a été assassiné,* Demi-Lune, 2013.

[5] John M. Newman, *Oswald and the CIA: The Documented Truth About the Unknown Relationship Between the U.S. Government and the Alleged Killer of JFK,* Skyhorse, 2008, pp. 613-637. Excerpts on on spartacus-educational.com

[6] Peter Dale Scott, *Deep Politics and the Death of JFK,* University of California Press, 1993, p. 54.

[7] Tom Mangold, *Cold Warrior — James Jesus Angleton: The CIA's Master Spy Hunter*, Simon & Schuster, 1991, p. 52.

[8] Jefferson Morley, *The Ghost: The Secret Life of CIA Spymaster James Jesus Angleton,* St. Martin's Press, 2017, p. 78.

[9] Glenn Frankel, "The Secret Ceremony," *Washington Post,* December 5, 1987, on www.washingtonpost.com. Andy Court's article, "Spy Chiefs Honour a CIA Friend," *Jerusalem Post,* December 5, 1987, is not online.

[10] James Douglass, *JFK and the Unspeakable: Why He Died and Why It Matters,* Touchstone, 2008, p. xxxi.
[11] Stephen Green, *Taking Sides: America's Secret Relations With a Militant Israel,* William Morrow & Co., 1984, p. 166.
[12] Gaeton Fonzi, *The Last Investigation: What Insiders Know About the Assassination of JFK,* Skyhorse, 2013, chapter 3.
[13] Tom Wicker, John W. Finney, Max Frankel, F.W. Kenworthy, "C.I.A.: Maker of Policy, or Tool?", *New York Times,* April 25, 1966, quoted in Douglass, *JFK and the Unspeakable,* p. 15.
[14] The link to the article in *Pittsburg Post Gazette,* which I accessed in 2022, is no longer working: https://www.post-gazette.com/news/politics-federal/2004/09/14/Democrat-Wecht-backs-GOP-s-Specter-in-re-election-bid/stories/200409140195
[15] Jefferson Morley, *Our Man in Mexico: Winston Scott and the Hidden History of the CIA,* University Press of Kansas, 2008, p. 207.
[16] Gaeton Fonzi, *The Last Investigation: What Insiders Know About the Assassination of JFK,* Skyhorse, 2013, chapter 4.
[17] James Douglass, *JFK and the Unspeakable: Why He Died and Why It Matters,* Touchstone, 2008, p. xxv and 57.
[18] Douglass, *JFK and the Unspeakable,* p. 81.
[19] Douglass, *JFK and the Unspeakable,* p. 232.
[20] Douglass, *JFK and the Unspeakable,* p. 126.
[21] Douglass, *JFK and the Unspeakable,* p. 187.
[22] Seymour Hersh, *The Dark Side of Camelot,* Little, Brown & Co, 1997, p. 126, quoted in Phillip Nelson, *LBJ: The Mastermind of JFK's Assassination,* XLibris, 2010, p. 320.
[23] Arthur Schlesinger Jr., *A Thousand Days: John Kennedy in the White House* (1965), Mariner Books, 2002, p. 56. Also in Donald Ritchie, *Reporting from Washington: The History of the Washington Press Corps,* Oxford UP, 2005, p. 146.
[24] Donald Gibson gives the full telephone transcript in "The Creation of the 'Warren Commission'", in James DiEugenio and Lisa Pease, *The Assassinations: Probe Magazine on JFK, MLK, RFK and Malcolm X,* Ferral House, 2003. Alsop was a vocal supporter of America's involvement in the Vietnam War, and a strong advocate for escalation under Johnson, as David Halberstam documents in *The Best and The Brightest*, Modern Library, 2001, p. 567.
[25] Morris Smith, "Our First Jewish President Lyndon Johnson? – an update!!," *5 Towns Jewish Times,* April 11, 2013, no longer on 5tjt.com, but accessible via the Wayback Machine on web.archive.org/web/20180812064546/http://www.5tjt.com/our-first-jewish-president-lyndon-johnson-an-update/ A French version published by *Tribune Juive* is accessible on www.tribunejuive.info/2016/11/07/un-president-americain-juif-par-victor-kuperminc/
[26] Natasha Mozgovaya, "Prominent Jewish-American politician Arlen Specter dies at 82," *Haaretz,* October 14, 2012, on www.haaretz.com.
[27] Martin Sandler, *The Letters of John F. Kennedy,* Bloomsbury, 2013, p. 333. Listen to Sandler here on this topic: https://www.c-span.org/video/?c4547313/user-clip-jfk-gurion-mossad-dimona

[28] Avner Cohen, *Israel and the Bomb,* Columbia UP, 1998, pp. 109 and 14; *Seymour* Hersh, *The Samson Option: Israel's Nuclear Arsenal and American Foreign Policy,* Random House, 1991, p. 121.
[29] Monika Wiesak, *America's Last President: What the World Lost When It Lost John F. Kennedy,* self-published, 2022, p. 214.
[30] Ronen Bergman, *Rise and Kill First: The Secret History of Israel's Targeted Assassinations,* John Murray, 2019, p. xv.
[31] Bergman, *Rise and Kill First,* p. 3.
[32] According to a *Haaretz* article written by Yossi Melman and dated July 3, 1992, mentioned by Piper, *Final Judgment,* pp. 118-119. This article cannot be found in *Haaretz*'s archive, but was quoted the next day by the *Washington Times,* and by the *Los Angeles Times:* "Shamir Ran Mossad Hit Squad," *Lost Angeles Times*, July 4, 1992 https://www.latimes.com/archives/la-xpm-1992-07-04-mn-1072-story.html
[33] "Document: Shamir on Terrorism (1943)," *Middle East Report* 152 (May/June 1988), on merip.org/1988/05/shamir-on-terrorism-1943/
[34] Seymour Hersh, *The Samson Option: Israel's Nuclear Arsenal and American Foreign Policy,* Random House, 1991, pp. 93, 97.
[35] Alan Hart, *Zionism, the Real Enemy of the Jews,* vol. 2: *David Becomes Goliath,* Clarity Press, 2009, p. 269.
[36] Hersh, *The Samson Option,* pp. 98-100, quoted in Piper *Final Judgment,* pp. 101-102.
[37] Richard H. Curtiss, *A Changing Image: American Perceptions of the Arab-Israeli Dispute,* quoted in Piper, *Final Judgment,* p. 88. Curtiss's book is hard to get at a reasonable price, but one speech by him, "The Cost of Israel to the American Public," can be read on Alison Weir's website "If Americans Knew", https://ifamericansknew.org/stat/cost2.html
Subscribe to New Columns
[39] Hersh, *The Samson Option,* p. 111; "Kennedy-Ben-Gurion Meeting (May 30, 1961)," on www.jewishvirtuallibrary.org/
[40] Hersh, *The Samson Option,* p. 102.
[41] Hart, *Zionism, the Real Enemy of the Jews,* vol. 2: *David Becomes Goliath,* p. 250. On the 1948 stolen election, read Phillip Nelson, *LBJ: The Mastermind of JFK's Assassination, XLibris,* 2010, p. 66-74.
[42] Newman, *Oswald and the CIA,* pp. 613-637. Excerpts on spartacus-educational.com
[44] Piper, *Final Judgment,* pp. 291-296.
[46] Dick Russell, *The Man Who Knew Too Much,* Carroll & Graf Publishers, 1992, p. 177.
[47] Russell, *The Man Who Knew Too Much,* p. 539.
[48] Russell, *The Man Who Knew Too Much,* pp. 703-704.
[49] Russell, *The Man Who Knew Too Much,* p. 693.
[50] Gareth Wean, *There's a Fish in the Courthouse,* Casitas Books, 1987, 2nd edition 1996, pp. 695-699. The relevant chapter (44) and other interesting thoughts by Wean can be read on https://archive.org/details/NoticesAndReportsToThePeopleByGaryWean . A useful critical reading of chapter 44 can be read on https://kenrahn.com/JFK/Critical_Summaries/Articles/Wean_Chap_44.html

[51] For the record, Vince Palamara mentioned, without much conviction, the hypothesis of a “security test” by the Secret Service, in response to Edgar Hoover’s intrigue to the take over White House security (the Secret Service was headed by the Department of Treasury): “The original idea of the security tests may have been to cement the Secret Service’s role as the protector of the President, having successfully stopped an assassination attempt. Conversely, the agency (and the tests) may have been compromised by those in the know” (Vincent Michael Palamara, *Survivor’s Guilt: The Secret Service and the Failure to Protect President Kennedy,* Trineday, 2013, kindle l. 4586). However, considering the numerous breaches of rule and the scandalously poor performance by the Secret Service on that fatal day, I find the hypothesis not credible).

The Biblical Lens and the Nietzschean Light, by Laurent Guyénot

UR unz.com/article/the-biblical-lens-and-the-nietzschean-light

Laurent Guyénot January 26, 2024

On Christian guilt and responsibility

Christians worship two gods, Christ and Yahweh, but claim they are one. Certainly, the God of the Old Testament plays a secondary role in Christian consciousness. He remains behind the scenes. But he nevertheless pulls a number of strings. It was he who inspired the Christians to promise Palestine to the Jews in 1917 (by the British Balfour Declaration, preceded five months earlier by the French Cambon Declaration), and to give it to them in 1948.

There is a theory attributing geopolitical motives to the British: they needed Israel as a bridgehead in the Middle East, to control the Suez Canal. That's Chomsky's theory, and a blatant falsehood. From 1916, British foreign policy in the Middle East favored good relations with the Arab regimes they had set up in Arabia, Jordan and Iraq. The creation of a "Jewish home" in Palestine, leading predictably to the Jews' full takeover, was deeply upsetting to the Arabs, and conflicted with British Arab policy. That is why in May 1939, the British Government tried to get out of its commitment to the Zionists with a White Paper providing for the establishment of an independent Palestinian state within ten years. It stated:

> His Majesty's Government believe that the framers of the Mandate in which the Balfour Declaration was embodied could not have intended that Palestine should be converted into a Jewish State against the will of the Arab population of the country. … His Majesty's Government therefore now declare unequivocally that it is not part of the their policy that Palestine should become a Jewish State. They would indeed regard it as contrary to their obligations to the Arabs under the Mandate, as well as to the assurances which have been given to the Arab people in the past, that the Arab population of Palestine should be made the subject of a Jewish State against their will.[1]

It is a fact that the Balfour Declaration and its inclusion in the British Mandate created an inextricable dilemma that would ultimately be fatal to British-Arab relationships. The British could find no way out but to withdraw in 1948, frustrated and humiliated. They waited a year before recognizing the Jewish state.

This historical detour was necessary to put to rest the theory that the British supported — even created, some say — Zionism out of geopolitical calculation. No. The immediate motive for the Balfour Declaration is well known: it was given to the Zionists in exchange for their dragging the United States into the war. Chaim Weizmann was frank about it. In 1941, he reminded Churchill that, "it was the Jews who in the last war actually helped to tip the scales in America in favor of Great Britain. They are ready to do it — and can do it — again." In return for giving Churchill a Second World War, he asked for only one thing: a Jewish state in Palestine, which Churchill was more than willing to give him[2].

There is a twin theory saying that the British supported Zionism for religious reasons: they saw it as a way to hasten the coming of Christ, who was waiting for the Jews to return to Palestine. This theory, favored by anti-Zionist Jewish authors, is not completely false, but it greatly exaggerates the factor of British "Dispensationalism", a trend more symptomatic than etiological. Blaming Dispensationalism for Zionism is a way of avoiding the root cause of the Christian world's support for Zionism.

Balfour was a Christian, that is enough. Truman was also a Christian — the Baptist kind — and arguably more so than Balfour. He did not particularly expect the return of Christ, but he had a soft spot for the biblical people, and that — plus two million bucks in a suitcase[3] — counted in his decision to recognize Israel within ten minutes. He was very moved to receive as a token of gratitude an authentic Torah scroll, presented to him by the first president of Israel, none other than Chaim Weizmann (who had declared at Versailles in 1919, "The Bible is our mandate").

”Thanks, I always wanted one of these,” Truman is reported saying

The ultimate reason why the Christian world gave Palestine to the Jews is because the Christian world has always idealized biblical Israel. It is because Christians revere biblical Israel as the people created and loved by God that they allowed themselves to be seduced by the Zionist project of reviving Israel. Certainly, it was the ruling elites who made Israel. However, until very recently, there was no divorce between the elites and the people on this issue. Holding it as an indisputable truth, or at least as an acceptable notion, that God had created Israel in biblical times, European public opinion, both Catholic and Protestant, was rather well disposed towards a project which explicitly aimed to revive this same Israel.

For it is beyond discussion that modern Israel was conspicuously designed as a rebirth — almost a clone — of biblical Israel. It says so in its Declaration of Independence:

> ERETZ-ISRAEL [(Hebrew) – the Land of Israel] was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books. After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom. Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland.

Imagine if, instead of worshipping biblical Israel, Western civilization had learned to view biblical Israel as the archetypal sociopathic nation, and Jewish choseness as the most diabolical lie even imagined. If Western civilization had come to its senses before the twentieth century, Zionism would have gone nowhere. The very idea would have sent a shiver of horror across the whole Gentile population of Europe. This, actually, almost happened, as I will argue below.

Zionism is biblical from head to toe. If the statements of the Zionists themselves are not enough to convince us, then let's look at their actions: they have settled in biblical land, claim the biblical capital (Tel Aviv will not do), and give biblical names to the lands they have stolen; they resurrected the biblical language; they apply the biblical law of endogamy (mixed marriages are not recognized in Israel), as well as the biblical law of eighth-day circumcision (virtually all Jewish male babies are circumcised in Israel). What more do we need to admit what they keep saying: everything Zionist is biblical. We can even say that everything biblical is Zionist, as the two are so intertwined.

Pope Francis once said that, "Inside every Christian is a Jew." We can also say that inside every Christian is a Zionist. This applies not only to "Christian Zionists," who are self-consciously Zionist, but to Christians in general, who are Zionist to the extent that they are biblical. Christians found legitimate the rebirth of Israel as a nation in Palestine, and strongly disapproved of the Arabs who resented it. The Christian world is complicit in the creation of Israel. The Christian world is also complicit in the crimes of Israel.

Consider those two points:

1. Christians believe that ancient Israel had a divine right — nay, a divine duty — to steal land from Canaanites and massacre entire cities.
2. Christians helped Jews to recreate Israel, on the assumption that they were the legitimate heirs of ancient Israel.

Now connect those two dots, and what you see appearing is a simple truth: Christians granted Israel the divine right to massacre whole populations. If ancient Israel had a divine right to genocide, and if modern Israel is the resurrection of ancient Israel, then modern Israel has a divine right to genocide. We may protest, but that is the irresistible logic of history that has been set in motion by Christianity. From the moment it sanctified the Hebrew Tanakh, Christianity has been working, wittingly or not, for the recreation of Israel, that cancer of the world.

Christians today have a tendency to forget their collective responsibility in the genocidal madness of Israel. How do they do that? By trying to convince themselves that, "no, there's nothing biblical there." In a recent video, Colonel Douglas McGregor said in preamble to his otherwise masterly analysis:

> Well, a lot of things that seem to be religious in character are often not purely religious but cultural, racial, and also involve political interests. So I'm not sure I would see everything through the biblical lens. I don't think that's necessarily a good answer.[4]

The underlying syllogism is: "It's not religious, the Bible is a religious book, therefore it's not biblical." In reality, as I have often pointed out, our standard notion of "religious" is unsuitable for understanding the Jewish view of the Bible. When we say "religion," we mean "salvation religion," and by "salvation" we mean "individual salvation." But individual salvation is not an issue in the Torah. The only thing that matters is the salvation of Israel as a people. Only the people have a soul, a destiny, and immortality. The Jews swear they are a religion when it serves them (as did the Grand Sanhedrin convened by Napoleon), but Zionists dismissed that anyway, insisting that they are a nation and proving their ownership of Palestine with the Bible.

The Bible is therefore not for Jews a "religious" book in the Christian sense. It was the "portable homeland" of the Israelites before Zionism (in the words of Heinrich Heine), and it serves today as the *roman national* for Israelis, religious or not. Ben-Gurion, a professed atheist and bacon eater, yet a biblical prophet according to his biographer,[5] wrote in a telegram to the Israeli forces who conquered Sharm el-Sheikh in 1956: "We can once more sing the song of Moses and the Children of Ancient Israel … with the mighty impetus of all the IDF divisions you have extended a hand to King Solomon, who developed Eilat as the first Israelite port three thousand years ago…"[6] Moshe Dayan, the hero of the Six Day War, also a self-proclaimed atheist, titled his memoir *Living with the Bible*.

Israel's founders and today's Israelis view Israel through a "biblical lens." Christians used to see Israel through a "biblical lens," too. They created Israel through a biblical lens. They loved the film *Exodus* in 1960. It wasn't until 1967 that they began to mistrust the biblical lens. A little embarrassed, Christians now prefer to forget that they gave Palestine to the Jews because of the Bible, and they do not want to look at Israel through the biblical lens anymore. As a result they only see the surface of Israel. They can neither comprehend nor predict what Israel is doing.

So let's put it this way: The Jews wrote a book that says God gave Palestine to the Jews, and Christians have taken that book seriously for two thousand years. By choosing Christianity, Western civilization has accepted everything written in this book written by the Jews: jealous God, chosen people, promised land, divine right to genocide, and so on. In doing so, Christendom granted the Jews immeasurable power. Granted, it did not give the Jews unlimited license to steal and kill: according to Christian doctrine, God was disappointed with the Jews and decided to unilaterally withdraw from the alliance, in order to constitute instead the Church — the community of people who, by choice or obligation, believe that the Jewish messiah Jesus will save them.

The Book that drives Israel insane

Netanyahu is mad, but he is mad with a biblical kind of madness, like many other members of his government. Itamar Ben-Gvir, his Minister of National Security, had on his wall a photo of Baruch Goldstein, author in 1994 of the massacre of 29 Palestinians in a mosque in Hebron. His tomb, on which is written "He gave his life for the people of Israel, their Torah and their land," is a site of pilgrimage. Yigal Amir said he made the decision to assassinate Yitzhak Rabin during Goldstein's funeral.[7]

Some will say that Goldstein, Amir and Ben-Gvir are Talmudist Zionists, and therefore heretics since the Talmud is emphatically anti-Zionist. Who cares? The fact is that today in Israel and outside Israel, the majority of religious Jews, educated in the Talmud or not, defend Eretz Yisrael, regardless of whether they are expecting one messiah, two messiahs (son of Joseph and son of David), or zero messiah (Reformed Judaism). The

Haredim, orthodox Talmudic Jews living in Israel, are today ultra-Zionists who do not speak their name. There are no people more determined than them to defend their colonies with automatic weapons.

Zionism is an idea, like all nationalisms, but it is a biblical idea. Israel sees itself as biblical Israel *redivivus*, and has passed itself off as such to the Christian world. The Christian world is complicit in the crimes of Israel by the simple fact of approving — even sanctifying — the crimes of biblical Israel. Israel looks at himself in the Bible as in a mirror, and finds himself divinely beautiful, partly because the Christian world tells him that biblical Israel is divinely beautiful.

Zionists are Bible freaks. To be honest, it's the Bible that drives them crazy. How could the Bible make Jews crazy, when it doesn't make Christians crazy? It's simple: the Bible says God chose the Jews; this idea can only drive Jews crazy. A people convinced that God has chosen them to dominate the world, that God gave them the land of another people, and that God grants them the right — nay, the duty — to massacre like "human animals" the people whose land they stole, such a people is crazy. It's psychiatric. If God himself was responsible for convincing the Jews that He chose them, then God would be guilty of driving the Jews crazy.

Therefore, the main responsibility of the Christian world today is to stop pandering to Zionist madness, and to say to the Jews: no, you are not the chosen people. You were never the chosen people. You are not a superior people. You are simply a people who believe themselves chosen and superior, and this is dangerous madness. Yes, it's true, we believed for two thousand years that God had chosen you. You managed to make us believe this insane idea. And because we believed it, we unwittingly encouraged you in your madness. But it's over. We have come to our senses, and we will help you, by any means, to come to yours.

Bauer, Marx and the Nietzschean enlightenment

How can we do that? We must deconstruct this mad idea that is driving Israel mad. We must deconstruct the biblical narrative. The tool for this is historical criticism (once called "higher criticism").

Without getting into details here, historical criticism has shown that, in the oldest editorial layers of the Bible, Yahweh is conceived as a national god, who in successive stages (under Josiah, then Ezra, then the Hasmoneans) came to be assimilated to the God creator of the universe, while retaining his ethnocentric jealousy. I summarize this process in this way: Yahweh is a national god who is so jealous of other gods that he ends up denying their existence and considers himself the only true god, hence God.

Historical criticism was born in Germany in the nineteenth century. The philologist Julius Wellhausen is considered the father of the "documentary hypothesis" which he formulated in the 1870s and 80s and which, after some revisions, is still authoritative. The story of the conquest of Canaan began to be questioned in the 1920s and 1930s by German historians such as Albrecht Alt. After promising expectations by its British founder William Albright, biblical archeology found itself empty-handed and joined in the discredit of biblical stories, concluding for example that Solomon's Kingdom never existed (denying the existence of Solomon's Kingdom is not yet prohibited by law.)

Bruno Bauer was a German scholar involved in this biblical revisionism. He was also a leading figure of the Young Hegelians, who didn’t shy away from the Jewish Question. In 1842, at the age of 33, he published a book titled *Die Judenfrage* (1842)[10], and a follow-up article on “The Capacity of Present-day Jews and Christians to Become Free.” Bauer pointed out that even secular thinkers who subscribed to the new science of “higher criticism” and criticized Christianity and religion shied away from criticizing Judaism, as if all social questions called for a radical criticism of religion, except the Jewish question. “There is an outcry as if it were treason against humanity if a critic starts to investigate the particular character of the Jew.”

Bruno Bauer discovers the essence of Jewishness in the Torah, which, he said, makes them a fossil people: “The Law has fenced them off from the influences of history, the more so, as their Law commanded from the start seclusion from the other nations.”

> The Jews as such cannot amalgamate with the nations and cast their lot with them. As Jews they must expect a special future, one which will be theirs alone as the Jewish nation: world dominion. As Jews they believe only in their own nation; this is the only belief of which they are capable and which is their duty.

Therefore, there can be no emancipation of the Jews. A Jew can only emancipate himself by ceasing to be a Jew. “Jewish emancipation” is an oxymoron, because the Jew’s alienation is his Jewishness.

This is how Bauer solved the Jewish question, which has now become the “Israel question”. It is by virtue of the Hebrew Bible that Israel considers that massacring his enemies is a divine right, even a divine duty. This divine right is justified by the ontological superiority of the Jews, who constitute a super-humanity, in comparison with whom non-Jews are an infra-humanity. For Israel, this divine right prevails over international law. And this divine right only applies to Israel. Israel is, by definition, above the law, always has been and always will be.

By the time he published these texts, Bauer was already a famous and influential socialist theoretician. He had a young collaborator at the *Rheinische Zeitung* named Karl Marx. Marx did not forgive him for his lucidity on the Jews. He responded to him in 1843 and 1844 in two brief essays published in the *Deutsch-Französische Jahrbücher,* in which he criticized Bauer for considering “the ideal and abstract essence of the Jew, his religion, as being his total essence”, while the real Jew is in reality only the bourgeois.

> An organization of society which would abolish the preconditions for huckstering, and therefore the possibility of huckstering, would make the Jew impossible. His religious consciousness would be dissipated like a thin haze in the real, vital air of society.

Marx wanted to make the Jewish question disappear into the economic question. His attack on Bauer precedes the *Communist Manifesto* by four years, and *Das Kapital* by more than twenty years. These are his first two important articles. Marx was then only 24 years old (Bauer was ten years older). Marx would attack Bauer again the following year in *The Holy Family, or Critique of Critical Criticism: Against Bruno Bauer and Company*, co-written with Engels. We can therefore consider that denying the Jewish question was the primary incentive of all of Marx's work. Marx will never again write on the Jewish question. As Nesta Webster pointed out in her book *World Revolution: The Plot Against Civilization* (1921), Marx would never even target Jewish financiers: "he never once indicates the Jews as the leading financiers, or the Rothschilds as the super-capitalists of the world."[11] Marxism was, among other things, the Jews' attempt to silence Bauerism. It did not succeed entirely.

Bauer was a friend of Friedrich Nietzsche (1844-1900). He was part of what I would call the "Nietzschean awakening". It deserves that name because it was Nietzsche's philosophical hammer which gave the most resounding expression of the German revolt against the biblical lie. Nietzsche was, in that regard, the offspring of a German philosophical tradition that goes back to Kant and culminated with Hegel. He felt especially indebted to Schopenhauer. In 1798 Kant called the Jews "a nation of deceivers," and Schopenhauer later called them "great masters of lies." Nietzsche wrote in *The Antichrist* (1888):

> In Christianity all of Judaism, a several-century-old Jewish preparatory training and technique of the most serious kind, attains its ultimate mastery as the art of lying in a holy manner. The Christian, this *ultima ratio* of the lie, is the Jew once more — even three times a Jew.

(Find more good quotes by Nietzsche in David Skribna's book *The Jesus Hoax.*)

Germany was the heroic nation ready to lead Europe toward emancipation from the Bible hoax. She had been the first European nation to free herself from papal oppression. The last book written by their national hero Martin Luther bore the title: *On the Jews and Their Lies,* and warned Germans that, "the sun has never shone on a more bloodthirsty and vengeful people than they are who imagine that they are God's people who have been commissioned and commanded to murder and to slay the Gentiles" (more here).

Note also that, unlike France and England, which were partially contaminated by the biblical virus of choseness (France with the "religion of Reims" inspired by Davidic kingship, and England later, with puritanism culminating in the delusion of British Israelism), Germans never identified as a chosen people in the biblical manner. They had their own glorious history, and their paradigm was that of the Roman Empire.

The Nietzschean *Zeitgeist* climaxed in 1933. Which is why in that same year, a declaration of war was printed on the British *Daily Express*'s front page, with the title, "Judea Declares War on Germany. Jews of All the World Unite in Action." It announced that: "Fourteen million Jews dispersed throughout the world have banded together as one man to declare war on the German persecutors of their co-religionists."

And they won.

General Patton bitterly regretted in his journal August 18, 1945 that, "the English and the Americans have destroyed in Europe the only sound country."

Perhaps now is the time to ask the Jewish question again. Let's put it this way: The Jews wrote a book that says God chose the Jews. Should we take their word for it? Should we take this book as the word of God, or as the word of the Jews? This book written by the Jews claims that God gave them a fertile land inhabited by another people. Should we believe it? This book written by the Jews claims that the Jews had a divine right to massacre Amalek. Should we believe it? If we believe it, or if we profess to believe it, or if we don't denounce it as a lie, then what can we object to Netanyahu when he massacres the Gazans while telling Israelis: "You must remember what Amalek did to you, says our Holy Bible"?

Notes

[1] Ian Black, *Enemies and Neighbours: Arabs and Jews in Palestine and Israel, 1917-2017,* Penguin, 2018, pp. 89-90.

[2] Martin Gilbert, *Churchill and the Jews: A Lifelong Friendship*, Henry Holt & Company, 2007.

[3] According to John Kennedy, as quoted by Gore Vidal in his preface to Israel Shahak, *Jewish History, Jewish Religion: The Weight of Two Thousand Years,* Central Connecticut State University, 1994.

[4] January 2024, on www.youtube.com/watch?v=AibFLD_N8Q4

[5] Dan Kurzman, *Ben-Gurion, Prophet of Fire*, Touchstone, 1983.

[6] Shlomo Sand, *The Invention of the Jewish People,* Verso, 2009, p. 108.

[7] Israel Shahak, *Jewish Fundamentalism in Israel,* new edition, Pluto Press, 2004.

[8] *Ibid*.

[9] Hans Kohn, *The Idea of Nationalism: A Study in Its Origins and Background,* Macmillan, 1946, pp. 18-19.

[10] Translation on archive.org/details/bruno-bauer-the-jewish-problem-1843/Bruno%20Bauer%2C%20The%20Jewish%20Problem%20%281843%29/

[11] Nesta Webster, *World Revolution: The Plot Against Civilization,* 1921 (archive.org), pp. 95-96.

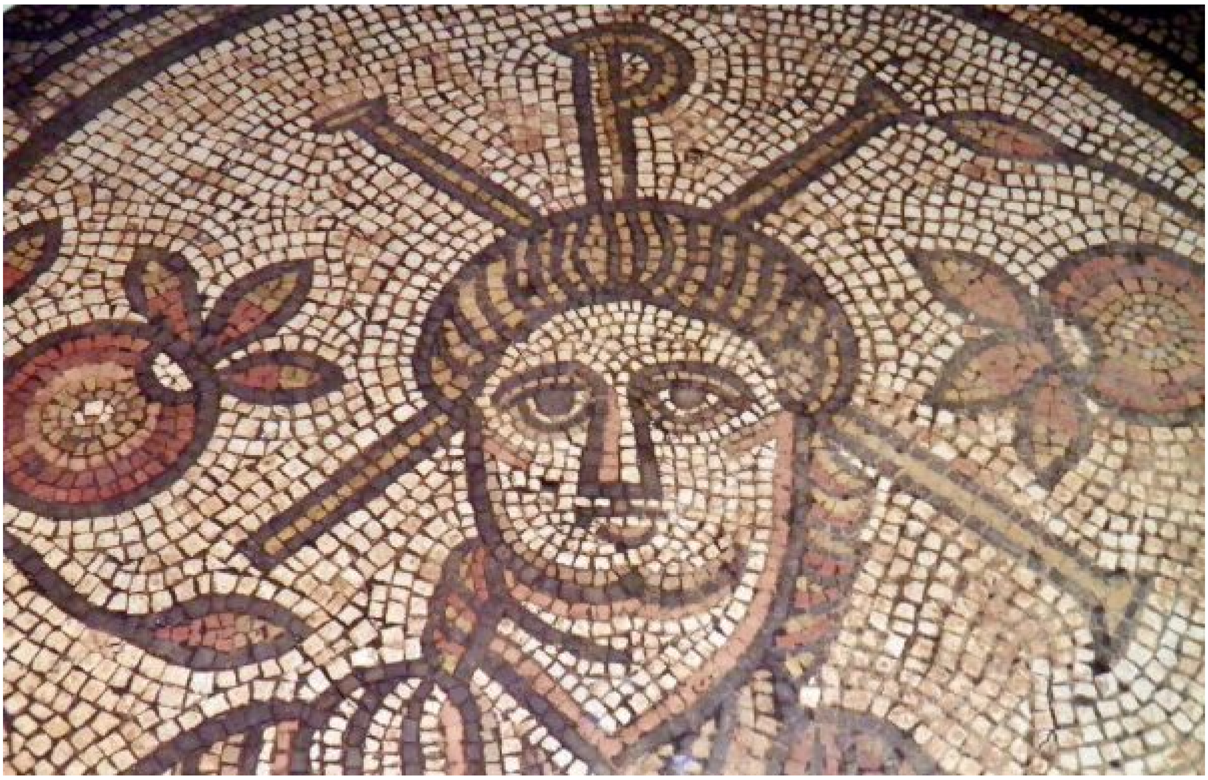
Subscribe to New Columns

[12] *Antichrist,* sec. 44, quoted in David Skrbina, *The Jesus Hoax: How saint Paul's Cabal Fooled the World for Two Thousand Years,* new edition 2023 , pp. 109-110.

The Constantine Hoax and the Forgery of Western History, by Laurent Guyénot

unz.com/article/the-constantine-hoax-and-the-forgery-of-western-history

Laurent Guyénot February 8, 2024



Roman Catholicism, wrote *Fyodor Dostoevsky* “has proclaimed a new Christ, not like the former one, but one who has been seduced by the third temptation of the devil — the temptation of the kingdoms of the world: “All these things will I give thee if thou wilt fall down and worship me!”[1] This is the main reproach made by the Orthodox to the Roman Church. I find it entirely justified, and I would add that the Catholic false Christ is in fact Yahweh in disguise.

Unlike the Patriarch of Constantinople or later that of Moscow, who only claimed the “spiritual sword” (sacred authority), the medieval popes also claimed the “temporal sword” (secular power). Not only did they directly govern one of the richest principalities in Italy, but they claimed to rule over kings and emperors (read “The Failed Empire: the Medieval Origin of the European Disunion”).

The False Donation of Constantine

To justify their project of universal monarchy, the popes employed an army of legal scholars who developed a new canon law to prevail over feudal and customary law, while using forgeries to make their new system appear to be the oldest.

The most famous medieval forgery is the “Donation of Constantine.” It was fabricated in a papal scriptorium between 750 and 850, and later included in a collection of a hundred other false decrees and synodal acts known today as the Pseudo-Isidorian Decretals.

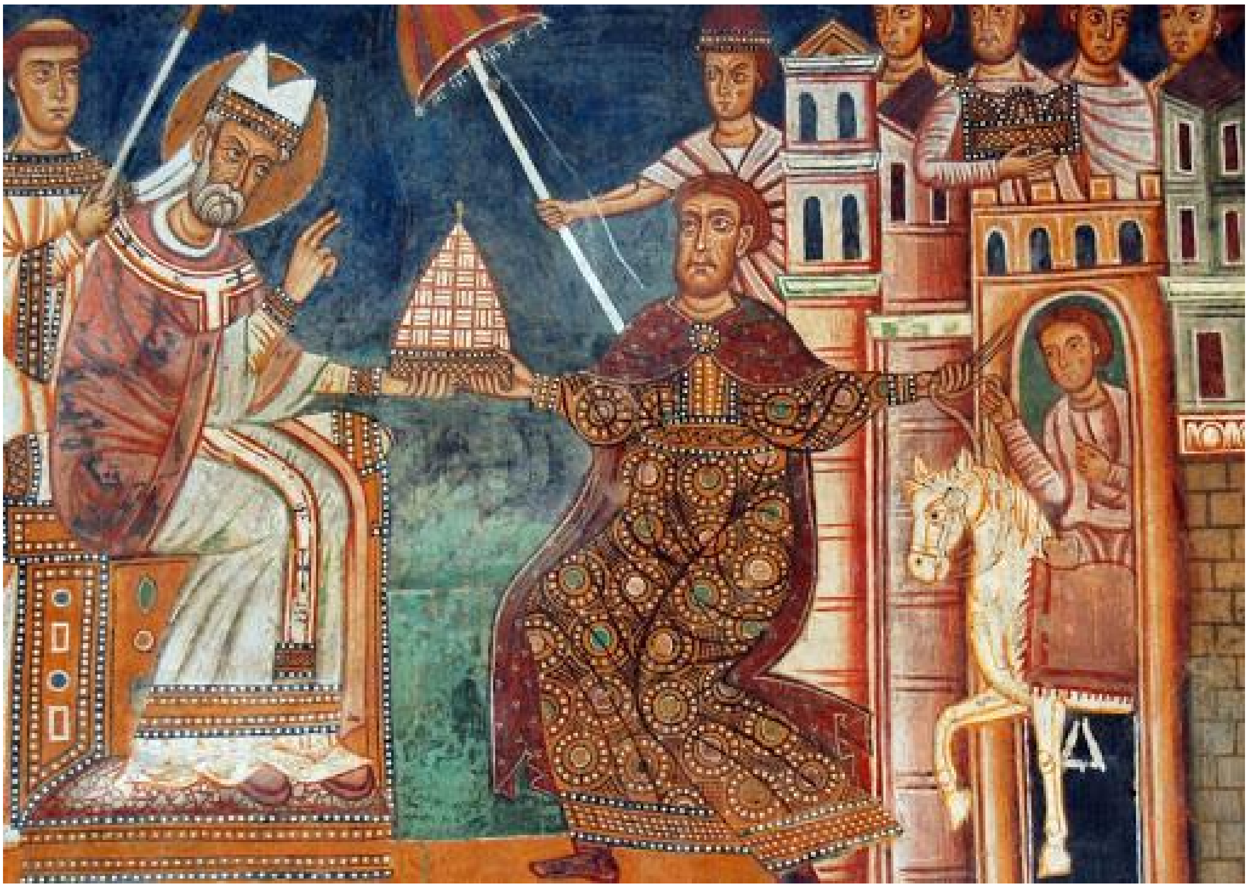
The main purpose of these false decrees was to invent precedents for the exercise of the sovereign authority of the Bishop of Rome over the universal Church, on the one hand, and over all Western secular sovereigns, on the other. These forgeries were incorporated in the 12th century into the *Decretum* of Gratian which would become the basis of all canon law.

The Donation of Constantine is the centerpiece of this massive enterprise of falsification of history. It can be regarded as the Constitution that the Roman Church gave Western Europe. It probably had more political influence than any other written document in human history.

By this document, Emperor Constantine the Great, out of gratitude for having been miraculously cured of leprosy by the water of baptism, ceded “to Sylvester the universal pontiff and to all his successors until at the end of the world” all the imperial insignia — pallium, scepter, diadem, tiara, purple cloak, scarlet tunic — that is to say the totality of “the imperial greatness and the glory of our power.” Constantine also ceded to pope Sylvester “both our [Lateran] palace and the city of Rome and all the provinces, localities and cities of Italy or the western regions.” And to leave the pope full power over the West, Constantine decided to withdraw to Byzantium; “for, where the supremacy of priests and the head of the Christian religion has been established by a heavenly ruler, it is not fitting that there an earthly ruler should have jurisdiction.” On this basis, for half a millennium, the popes would claim to have received full imperial authority and the right to bestow this authority on the man of their choice, or to withdraw it from him if he falls short of their expectation. By virtue of this principle Gregory VII forced the Germanic Emperor Henry IV to humble himself before him and recognize his suzerainty at Canossa in January 1077. Having received from Constantine full temporal power over the entire West, the popes would also strive to transform all kingdoms into papal fiefs, and their kings into vassals. In 1059 Pope Nicholas II gave southern Italy and Sicily (if he could conquer it) to the Norman adventurer Robert Guiscard, on the condition that he pays homage to him. A few years later, Alexander II gave England to William of Normandy under the same condition. Then Adrian IV (1154-1159) gave Ireland as a “hereditary possession” to the King of England Henry II, because “all the islands are supposed to belong to the Roman Church under ancient law, according to the donation of Constantine, who richly endowed them.”[2] Slowly but surely, from one coup d’état to the next, thanks to its magic weapon of excommunication, the pope became the most powerful overlord of Europe, receiving allegiance and tribute from countless kings. All that on the basis of the authority conferred to him by the false Donation of Constantine.

The forger of the Donation of Constantine was not content with asserting that the pope holds temporal supremacy over the entire West. He also gave him spiritual supremacy over the entire world, meaning, practically, over all of Eastern Christianity. Constantine the Great is made to decree that the Bishop of Rome “shall govern the four patriarchates of Alexandria, Antioch, Jerusalem and Constantinople, as well as all the Churches of God throughout the entire world. And the pontiff who will now preside over the destiny of the most holy Roman Church will be the highest, the head of all priests in the whole world, and all things will be regulated according to his decisions.” The Donation, of course, led to what we in the West call the Eastern Schism, but the Orthodox call the Western Schism.

The pope’s claim for supremacy over other patriarchs was a betrayal of the original conciliar constitution of the Church, an attempted coup against the principle of brotherly entente that was the condition for the Holy Spirit to guide the universal Church.



While the Donation was used as a legal document by the papacy from the 11th century, its authenticity or its validity were occasionally challenged. In the year 1001, in response to a request from Pope Sylvester II to “restore” to the Holy See eight counties of Italy, Emperor Otto III denounced the “negligence and incompetence” of the pontiffs, as well as “the lies forged by themselves” written “in letters of gold” and placed “under the name of the great Constantine”.[3] At the beginning of the 13th century, Walther von der Vogelweide, a poet close to Frederick II, did not dispute the origin of the Donation but saw it as a great misfortune, which reversed the natural order of the world and caused infinite suffering to the Europe.[4] Frederick II had his lawyers declare it unlawful: Constantine simply had no right to make it. Innocent IV responded that, all things belonging to Christ, whom the Pope represented on earth, the Donation was only a “restitution”.[5]
It was not until the 15th century that the fraudulent origin of the Donation began to be widely recognized, through a fairly simple critical analysis (for example, how could Constantine evoke the Patriarchate of Constantinople which did not yet exist?). And yet, no official apology was ever presented by the Vatican for this diabolical hoax. In fact, nothing changed fundamentally in the discourse and attitude of the papacy. Although unmasked as the second greatest liar on earth (the self-proclaimed “chosen people” come first), the Church later resorted to the most ridiculous claim of “papal infallibility” (1870).

Constantine the Mysterious

The popes used Constantine’s forged signature as the basis for their theocratic project. What else did they make up under Constantine’s name? To what extent did they invent the Constantine that they needed? How much credit deserves Constantine’s biography written by the clerical historian Eusebius of Caesarea? This biography is presented by its author to have been written based on direct conversation with Constantine. Recent academic editors of this *Vita Constantini* admit that *“it has proved extremely controversial,” with s*ome scholars being “highly skeptical.”

> Indeed, the integrity of Eusebius as a writer has often been attacked and his authorship of the VC [Vita Constantini] denied by scholars eager to discredit the value of the evidence it provides, with discussion focusing particularly on the numerous imperial documents which are cited verbatim in the work.[6]

The Vita Constantini is believed to have been written in Greek, but it was only known until the 13th century in the Latin translation attributed to the legendary Saint Jerome, as was the same author’s Church History (the autobiography of the Church, so to speak). There is no guarantee that it was written in the East, or before the 8th century. It may be as fake as the Donation of Constantine.

Outside Eusebius’s prose, there is not a single piece of evidence that Constantine was a Christian, or even favorable to Christianity. Two panegyrics (public speeches of praise) of Constantine have been preserved and they make no mention of Christianity. Instead, one contains the account of a vision received by Constantine from the sun god Apollo, “with the sign of victory”, after which Constantine placed himself under the protection of *Sol Invictus*.

What “Eusebius” writes — and allegedly heard from Constantine’s mouth — about the battle of the Milvian Bridge is obviously a rewriting of that motif drawn from the imperial religion. When marching on Rome to overthrow Maxentius, Eusebius tells us, Constantine “saw with his own eyes, up in the sky and resting over the sun, a cross-shaped trophy formed from light, and a text attached to it which said, ‘By this conquer’” (I,28). The following night, Christ appeared to him in a dream to confirm the vision. Constantine immediately had his troops paint the sign on their shields — turning Christ into powerful a military god — and won the battle. Our author wants us to believe he got this story from Constantine himself:

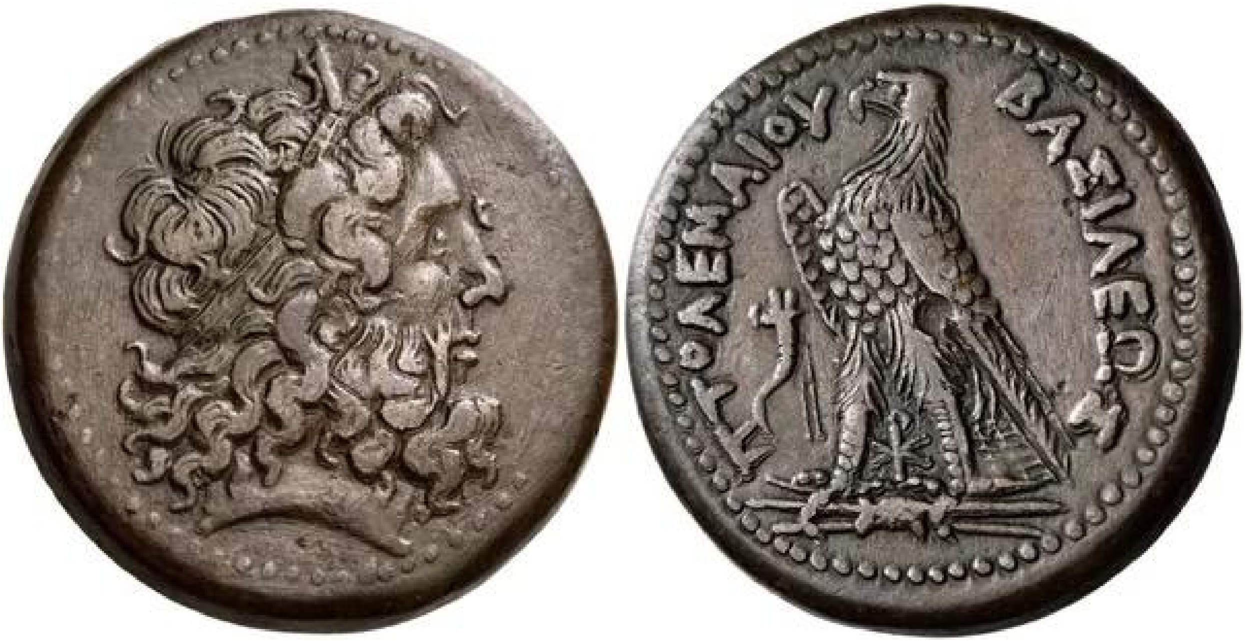
> If someone else had reported it, it would perhaps not be easy to accept; but since the victorious Emperor himself told the story to the present writer a long while after, when I was privileged with his acquaintance and company, and confirmed it with oaths, who could hesitate to believe the account, especially when the time which followed provided evidence for the truth of what he said? (I,28)[7]

I don’t know about you, but my feeling is that a good biographer would not write like that. Only a dedicated liar would. The lie is actually proven by the fact that the arch built by Constantine to commemorate his victory over Maxentius in Rome contains numerous

representations of pagan deities, and especially of the sun god Apollo, but not the slightest reference to Christ. Can there be a stronger proof that “Eusebius” invented Constantine’s encounter with Christ?
The same author has this to say about the sign adopted by Constantine as a military standard (now called the *labarum*):

> This was something which the Emperor himself once saw fit to let me also set eyes on, God vouchsafing even this. It was constructed to the following design. A tall pole plated with gold had a transverse bar forming the shape of a cross. Up at the extreme top a wreath woven of precious stones and gold had been fastened. On it two letters, intimating by its first characters the name ‘Christ’, formed the monogram of the Saviour’s title, *rho* being intersected in the middle by *chi*. These letters the Emperor also used to wear upon his helmet in later times. (I,31)[8]

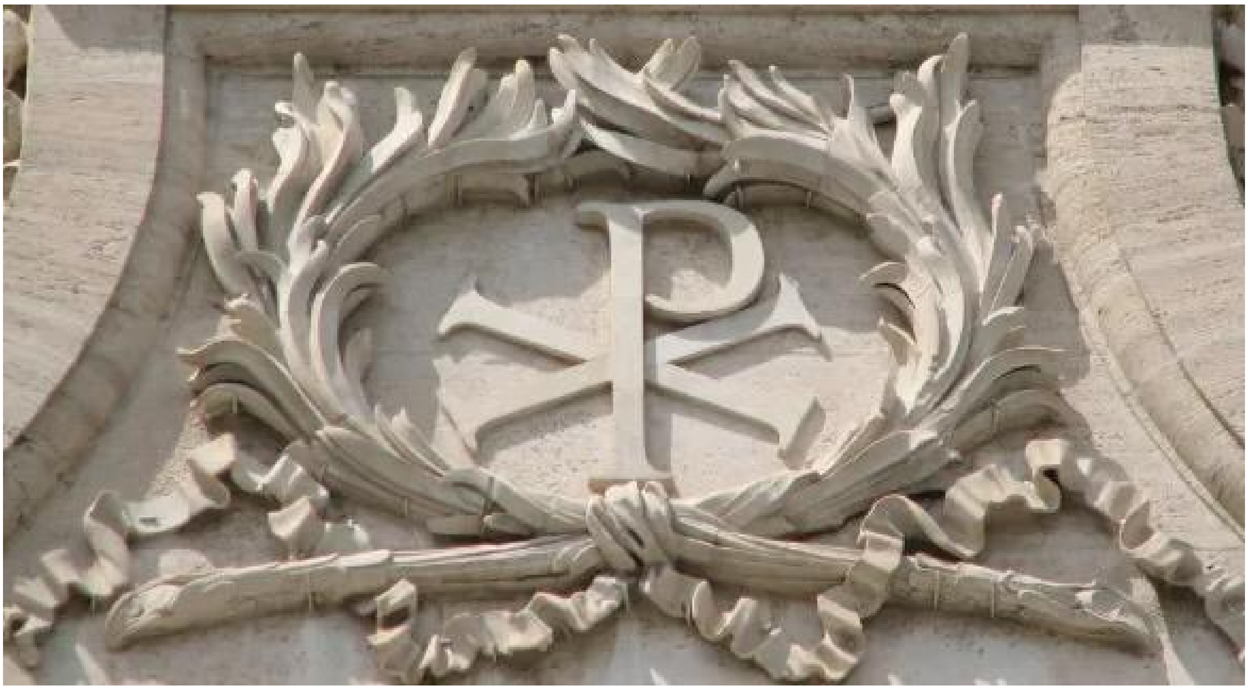
This Chi-Rho sign is today the coat of arms of the papacy. But archeology and numismatics have proven that it predates Christianity. It is found, for example, on a drachma of Ptolemy III Euergetes (246-222 BC) — between the eagle’ legs.



The Chi-Rho even appears on a coin minted by Maxentius, whom Constantine is said to have defeated precisely by this sign. It is clear that the Chi-Rho — or *chrismon* or christogram — was a pre-Christian imperial symbol stolen by the Church. It is unclear, however, what it stood for before Christianity.[9] As it is often found inside by a vegetal wreath, it may have referred to a cosmic principle associated to the resurrection of Nature at Easter time, a symbol of *Anastasis*. And since the Chi-Rho appears behind the head of Constantine in a mosaic in Hinton St Mary, Dorset, England (lead picture), and since Constantine liked to be portrayed with a solar or radiant crown, it is likely that Chi-Rho has a solar significance.[10]
Some see it as a symbol borrowed from the cult of Mithras, closely linked to *Sol Invictus*. The analogies between Mithras and Jesus are so numerous that Justin and Tertullian accused Mithras of *imitatio diabolica* (watch this ten-minute video or this longer scholarly presentation). We also know that several Italian churches, including Saint Peter’s

Basilica, were built on Mithraic crypts.[11] Note on the frontispiece of Saint Peter's that the P comes before the X, suggesting an acronym beginning with P. Could it be that the sign was originally a Latin short for PAX? I find it unlikely, because of its frequent association with the Greek letters α and ω.

The main point is this: we do not have a single archaeological clue that Constantine claimed or even promoted the Christian faith. And we have serious reasons to believe that Eusebius lied. We do know, however, that he had himself represented as the sun god Apollo in Rome as well as in Constantinople, where there stood a 100-feet-high column topped with a statue of himself with a radiating crown. *Sol Invictus* was publicly celebrated on December 25, but also every Sunday (day of the sun), by a law enacted in March 321. Since the earliest reference to December 25 as the date of Christ's birth does not come before 354 (in the *Depositio Martyrum*), seventeen years after Constantine's death, and since it was Emperor Theodosius I who in 380 banned the cult of *Sol Invictus* to make December 25 a Christian holiday, we have evidence that Christianity usurped elements of the cult of *Sol Invictus*. The evergreen wreath of Christmas is a legacy from pre-Christian times.



By the way, Theodosius was of Phoenician origin, and Phoenicians were indistinguishable from Jews (many, if not most, became Jews after the fall of Carthage). Does that point to a vengeful Phoenician-Jewish conspiracy to conquer Rome from within through Christianity, as Flavio Barbiero speculated (read "How Yahweh Conquered God")? That may be for another article. But remember that saint Augustine was also, most probably, a Phoenician (he lived in Carthage and claimed to speak Punic), and that he wrote a eulogy of Theodosius (*City of God* V,26).

We know that there was a shift in religious policy after Constantine's dynasty, when Theodosius conquered Rome. But the shift may have been much more radical than commonly assumed. The cult of *Sol Invictus*, which Constantine had intended to make the unifying religion of the Empire, was replaced by the cult of the Jewish Messiah Jesus and his jealous, theoclastic god.[13] The shift may have involved a complete rewriting of recent history; Theodosius needed to claim continuity with Constantine, so he commissioned pseudo-Eusebius (who is also pseudo-Jerome) to write the official “Church History.”

The problems with Constantine’s Christian faith are numerous. Here is another clue that it is covering up something. We are told that Constantine convened and presided over the first Council of Nicaea in 325, and forced all the bishops present to sign the profession of faith drawn up on the occasion against the doctrine of Arius. But Eusebius himself also tells us that Constantine later favored Arianism and was baptized into this “heresy” by his relative Eusebius of Nicomedia, an Arianist that he had made patriarch of Constantinople. His son Constantius II followed the same creed. Is it credible that a Roman emperor of sane mind would thus revert his own policy, and destroy the unity of Church that he had just enforced? We are led to suspect that the Council of Nicaea, of which no trace survives outside Eusebius, is a fiction fabricated long after the death of Constantine. Arianism itself is a big mystery, by the way: it has left virtually no known material trace, even in Spain where it is supposed to have been the religion of the ruling Visigoths for three centuries. This is a great puzzlement for archeologists like Ralf Bockmann (“The Non-Archaeology of Arianism,” 2014), or Alexandra Chavarria Arnau (“Finding invisible Arians,” 2017),[14] suggesting that what is presented today as a Christian heresy might have been something totally different. What exactly? It is impossible to say, apart from the fact that it resisted the claim that a man could be God.

There are so many inconsistencies in the history of Christianity up to the early sixth century, which you can read in my book *Anno Domini.* Some are actually hinted in casual mentions by unsuspecting scholars. Here is, for example, a remark from the editor of Boethius’s *Consolation of Philosophy* (524):

> What we notice in Boethius’s works — at least in those that are authentic — is the absence of any hint, no matter how distant, of the Christian religion. Judging by his written words alone, we could be led to believe that this religion had appeared on earth the previous day, and that its moral teaching and dogmas were still confined to the catacombs.[15]

Boethius wrote the *Consolation* while awaiting death and is considered a Christian martyr. Does that sound plausible?

How to move an empire?

The *Vita Constantini* was probably written centuries after the *Church History* ascribed to the same author. It is fully consistent with the Donation of Constantine and may belong to the same period, and be just as fraudulent. It puts special emphasis on Constantine’s *translatio* of the capital of the Roman Empire from Italy to the Bosphorus, so as to leave the pope complete dominion over the entire West.

That notion of *translatio imperii* is saturated with contradictions, as I have pointed out before. First, Constantine did not move his capital to the East, since he himself was from Moesia, in the Balkans. Academic historiography recognizes that Constantine had never set foot in Rome before conquering it from Maxentius. Constantine’s father Constantius was also from Moesia, as was his colleague and rival Licinius. So was his predecessor Diocletian, who lived mainly further east in Nicomedia, on the eastern bank of the Bosphorus.

Secondly, Constantine cannot have moved the imperial capital from Rome to Byzantium, because Rome had already ceased to be the imperial capital before Constantine was born, being replaced by Milan in 286. By the time of Diocletian and Constantine, all of Italy had fallen into anarchy during the "Crisis of the Third Century" (235-284). Under Diocletian, Rome was already "a dead city."

Besides, can we really believe in the transfer of an imperial capital a thousand miles away, with its high administration and senatorial nobility, leading to the metamorphosis of a Roman empire into another Roman empire with completely different language, culture, religion and political structure (read "Byzantine Revisionism Unlocks World History")? And for what purpose? For Ferdinand Lot, a specialist of Late Antiquity who has thought long and hard about this question, "the founding of Constantinople is a political enigma". In a desperate effort to make sense of it, he concludes that "Constantinople was born from the caprice of a despot prey to intense religious exaltation," and that, through this "political madness," "Constantine believed he was regenerating the Roman Empire," but that, "unwittingly, he founded the Empire so rightly called 'Byzantine'."

Such unreasonable speculation only proves the failure of academic historiography to give credibility to a story that should be analyzed, not as serious history, but as an element of propaganda produced by the same brains as the Donation of Constantine. This paradigm of *translatio imperii* is probably a legend invented to mask the opposite and very real movement of *translatio studii*, the transfer to the West of the Greek culture preserved by Byzantium, a transfer that began before the crusades and culminated in the plunder of 1204.

Spatio-temporal oddities

When one starts questioning about Constantine and the relationship between the two Roman empires, chronological oddities appear, quickly reaching a critical mass that makes the standard narrative about ancient Rome collapse under your feet.

That narrative is based on sources that are impossible to trace before the 11th century, some of them popping up much later. It has been argued, for example, that the works of Tacitus, discovered in the 15th century by Poggio Bracciolini (1380-1459), "betray the pen of a 15th century humanist" (Polydor Hochart).[19]

The architecture of Rome is itself inconsistent with the narrative. "Where is the Rome of the Middle Ages," asked British historian James Bryce, "the Rome of Alberic and Hildebrand and Rienzi? the Rome which dug the graves of so many Teutonic hosts; whither the pilgrims flocked; whence came the commands at which kings bowed? … To this question there is no answer. Rome, the mother of the arts, has scarcely a building to commemorate those times."[20] There may be an answer: this dark hole of the Middle Ages is an illusion. What we regard as constructions of Roman Antiquity are really from the Middle Ages, and sometimes even from the late Middle Ages.

We have always known that Roman Antiquity is, to some extent, a ghost conjured up by those who claimed to produce its “Renaissance”. But to what extent exactly? Consider that in 1144 the Commune of Rome was founded as a Republic, after Pise in 1085, Milano in 1097, Gene in 1099, Florence in 1100. Rome used the acronym SPQR on its buildings and coins, while around the same time forty-two other medieval Italian cities used the acronym SPQ followed by the initial of the city’s name: SPQP for Pisa, SPQT for Tusculum, SPQL for Lucera, etc. In 1362, the Roman poet Antonio Pucci pointed that SPQR stood for the Italian words Sanato Popolo Qumune Romano (“The Senate and People of the Commune of Rome”).[21] These facts are not compatible with the theory that SPQR was coined in 509 BC and means Senatus Populusque Romanus. Most likely, SPQR was never used before the founding of the Commune of Rome in the twelfth century. Now what unsuspecting French scholar Robert Folz writes brings to mind an alternative interpretation:

> In 1143, the Capitol became the residence of the Council of the Commune of Rome. … In an environment where the past was the object of such a passion as in Rome, any attempt at new creation had to take the aspect of a restoration of the past: the Council of the Commune was called Senate, the senatorial era was used in the dating of acts, while the sign SPQR also reappeared. It all happened as if they were returning to the tradition of republican Rome.

Another way to look at it is: It all happened as if they were inventing the tradition of republican Rome while claiming to revive it. This was common practice, in a world where antiquity meant prestige and prestige meant power. When the cities of Reims and Trier were competing for the honor of crowning emperor Otto the Great, Reims came up with the claim of having been founded by Remus, and Trier responded by claiming to have been founded by Trebeta, a contemporary of Abraham. Both produced texts to back their claim.[23] Some medieval Roman patriots had the motive, means and opportunity to fabricate their city’s antiquity. Petrarch (1304-1374), who “discovered” Cicero and simultaneously became a Ciceronian, was part of a circle of Italian propagandists who celebrated Rome’s past glory. “His intentions,” writes French medievalist Jacques Heers, “were deliberately political.” He was “one of the most virulent writers of his time, involved in a great quarrel against the papacy of Avignon,” doing his utmost to bring it back to Rome.”[24]

These are bold hypotheses. But if we have learned one thing during the last 20 years, it is that history is often a lie, sometimes a very big lie. The history of Rome was written in the context of its competition with Constantinople: it is comparable to Jacob’s lie in order to get his father’s blessing a cheat Esau of his birthright. The question I have raised here are legitimate. Those who are interested might enjoy my book *Anno Domini*. It raises more questions than it gives answers.

But one thing seems pretty sure: the Empire of Lies has a long, very long history of lies behind it. The false Donation of Constantine and the false biography of Constantine are its original sin.

Notes

[1] Feodor Dostoievsky, *The Diary of a Writer,* Charles Scribner's Sons, 1919, "March 1876", p. 255.
[2] In the words of chronicler John of Salisbury, quoted in I. S. Robinson, *The Papacy 1073-1198,* Cambridge UP, 1993, p. 310-311.
[3] Diploma n° 389 in the *Monumenta Germaniae, Diplomata regum et imperatorum Germaniae,* II, p. 819, quoted by Robert Folz, *L'idée d'empire en Occident du V^e^ au XIV^e^ siècle,* Aubier, 1953, p. 202 ; Robert Folz, *Le Souvenir et la légende de Charlemagne dans l'Empire germanique médiéval,* Les Belles Lettres, 1950, p. 85.
[4] *Johannes Fried, "Donation of Constantine" and "Constitutum Constantini", De Gruyter, 2007, p. 7.*
[7] Eusebius, *Life of Constantine,* translated with introduction and commentary by Averil Cameron and Stuart G. Hall, Clarendon Press, 1999, p. 81.
[8] Eusebius, *Life of Constantine,* translated with introduction and commentary by Averil Cameron and Stuart G. Hall, Clarendon Press, 1999, p. 81.
[9] https://www.reddit.com/r/AncientCoins/comments/17evfa0/%C3%A6_triobol_of_ptolemy_iii_euergetes_246222_bc/ and https://www.cointalk.com/threads/the-chi-rho-monogram-challenge.350188/
[10] Whether this mosaic portrays Christ or Constantine is debated. If it portrayed Christ, it would be the earliest representation of Christ known, and it would be completely unlike any other.
[11] Flavio Barbiero, *The Secret Society of Moses: The Mosaic Bloodline and a Conspiracy Spanning Three Millennia,* Inner Traditions, 2010, pp. 156-165.
[12] Watch https://www.youtube.com/watch?v=Bk4EL_oaB-E
Subscribe to New Columns
Video Link
[13] On the theoclastic nature of the Hebrew god, read Jan Assmann, *The Price of Monotheism,* Stanford University Press, 2009.
[14] Ralf Bockmann, "The Non-Archaeology of Arianism – What Comparing Cases in Carthage, Haidra and Ravenna can tell us about 'Arian' Churches" in *Arianism: Roman Heresy and Barbarian Creed,* ed. Gudo M. Berndt and Roland Steinacher, Ashgate, 2014; Alexandra Chavarria Arnau, "Finding invisible Arians: An archaeological perspective on churches, baptism and religious competition in 6th century Spain", 2017, also available on the Internet.
[15] Foreword to Louis Judicis de Mirandol's edition, Boèce, *La consolation philosophique* (1861), p. xxvi.
[16] *Ferdinand Lot, La Fin du monde antique (1927), Albin Michel, 1989, p. 29.*
[17] *Ferdinand Lot, La Fin du monde antique, op. cit., p. 33.*
[18] *Ferdinand Lot, La Fin du monde antique, op. cit., pp. 47-52.*
[19] Polydor Hochart, *De l'authenticité des Annales et des Histoires de Tacite*, 1890, on archive.org, pp. viii-ix.
[20] Viscount James Bryce, *The Holy Roman Empire* (1864), on www.gutenberg.org/ebooks/44101

[21] Antonio Pucci [1362], *Libro di varie storie* (a cura di Alberto Varvaro, AAPalermo, s. IV, vol. XVI, parte II, fasc. II, 1957) [anno accademico 1955-56], pp. 136-137, mentioned in it.wikipedia.org/wiki/SPQR
[22] Robert Folz, *L'Idée d'Empire en Occident du V^e^ au XIV^e^ siècle,* Aubier, 1953, p. 107.
[23] *Heinrich Fichtenau, Living in the Tenth Century: Mentalities and Social Orders (German edition 1984), trans. Patrick Geary, University of Chicago Press, 1991, p. 9.*
[24] Jacques Heers, *Le Moyen Âge, une imposture,* Perrin, 1992, pp. 55-58.

Fear of the Jews and the Jewish god of Terror, by Laurent Guyénot

unz.com/article/fear-of-the-jews-and-the-jewish-god-of-terror

Laurent Guyénot March 25, 2024

ROBERT F. KENNEDY, JR.
THE WORLD VALUES NETWORK'S PRESIDENTIAL CANDIDATE SERIES:
FIGHTING ANTISEMITISM AND CHAMPIONING ISRAEL
TUESDAY, JULY 25TH | 8:00PM ET

"*It's time for Jews to be feared!"* declared Rabbi Shmuley recently. Jews having failed to overcome anti-Semitism by trying to be loved, respected or admired, must now make themselves feared. This is the new watchword.

The problem is, if Jews want to be feared, then they must also accept being hated. "Fear of the Jews" can be translated, literally, as "Judeophobia" (from the Greek *phobos*, to fear). To be feared, you must have the power to harm, and you must prove it. So if Jews want to be feared in order to fight anti-Semitism, then anti-Semitism has a bright future ahead.

This all doesn't make much sense. But it's very biblical. To my knowledge, the Hebrew Bible does not recommend that Jews should strive to be loved by non-Jews. On the contrary, Yahweh said to his people in Deuteronomy 2:25:

> "Today and henceforth, I shall fill the peoples under all heavens with fear and terror of you; whoever hears word of your approach will tremble and writhe in anguish because of you"

If Yahweh wants to spread terror among non-Jews, doesn't that make him a terrorist, or the god of terrorists? It does, and it makes Zionists good Yahwists. In his 1951 memoir *The Revolt,* Menachem Begin bragged about "the military victory at Deir Yassin," because the news of this slaughter of 254 villagers (mostly unarmed men, women, and children) immediately led to the "maddened, uncontrollable stampede of 635,000 Arabs. … The political and economic significance of this development can hardly be overestimated." Wasn't Begin a worthy servant of his national god?

What Netanyahu is doing today is more than a hundred Deir Yassins. And the goal, again, is not just to kill indiscriminately, but by doing so to terrorize millions of Palestinians into leaving "voluntarily". This explains why they let so many images of the martyrdom of Gaza filter: it is a public crucifixion, meant for all to see. (Andrew Anglin has suggested another reason, not contradictory with this one).

One of Netanyahu's favorite biblical stories is the Book of Esther. He mentioned it in 2015 before the American Congress, as an argument why America should bomb Iran.[2] The Book of Esther is important for understanding how the Jews want to be feared. Under the influence of his minister Haman, the Persian king Ahasuerus issued a decree of final solution regarding the Jews of his kingdom, because "this people, and it alone, stands constantly in opposition to every nation, perversely following a strange manner of life and laws, and is ill-disposed to our government, doing all the harm they can so that our kingdom may not attain stability" (3:13). But thanks to Esther, Ahasuerus's secretly Jewish wife, the Jews turn the situation around and obtain from the king that Haman be hanged with these ten sons, and that a new royal decree is promulgated, which gives the Jews "permission to destroy, slaughter and annihilate any armed force of any people or province that might attack them, together with their women and children, and to plunder their possessions" (8.11). And so the Jews massacred seventy-five thousand people. Throughout the land, the book concludes, "there was joy and gladness among the Jews, with feasting and holiday-making. Of the country's population many became Jews, since now the Jews were feared" (8.17).

This story is entirely fictional, but it is very important to Jews, because every year, at Purim, they celebrate the hanging of Haman with his twelve sons, and the massacre of 75,000 people, including women and children.

According to the conclusion of this story, fear of the Jews produces new Jews, meaning Gentiles who become Jews out of fear of the Jews: "many became Jews, since now the Jews were feared." Or in a more literal translation: "many people became Jews because the fear of the Jews fell upon them." As I said, fear of Jews is more likely to produce anti-Semites than new Jews. Yet there are many examples of people who make themselves Jews out of fear of the Jews: any non-Jewish politician who one day put a yarmulke on his head and swore eternal loyalty to Israel fits that profile.

There is another story in the Book of Joshua that goes along the same lines. At the beginning of chapter 2, Joshua, who receives his orders directly from Yahweh in the Tabernacle, sends two spies to the city of Jericho. Having been spotted, they hide with a prostitute named Rahab. She helps them escape in exchange for being spared together with her family when Israel attacks the city, because, she says, "we are afraid of you and everyone living in this country has been seized with terror at your approach" (2:9). Because Israel is so terrifying, she assumes that "Yahweh your god is God."

The French Catholic *Bible de Jérusalem* adds a footnote saying that "Rahab's profession of faith in the god of Israel made her, in the eyes of more than one Church Father, a figure of the Gentile Church, saved by her faith." I find perplexing the idea of making the whore of Jericho a symbol of the Church because, out of fear of Israel, she converted to the god of Israel and helped Israel to commit the genocide of her own city ("men and women, young and old, including the oxen, the sheep and the donkeys, slaughtering them all," Joshua 6:21).

On the other hand, it is not a bad metaphor for the complicity of the Christian world in the Israeli genocide of Gazans. There is no doubt that, in most Christians today, fear of the Jews is much stronger than pity for the Gazans. And the heads of states of most Christian nation would rather start World War III with Russia than criticize Israel. Russia is, after all, a rational enemy, while no one knows what psychopathic Israel is capable of.

Israel is the only country that openly threatens to blow up the planet. They call it the Samson Option. The Samson Option is the combination of Israel's nuclear capability and Israel's reputation as a dangerous paranoid. Everyone knows that Israel has a hundred nuclear warheads (80 according to the Stockholm International Peace Research Institute). And everyone knows that Israel is biblical, eager to fulfill prophecies, such as Zechariah 14:12:

> "And this is the plague with which Yahweh will strike all the nations who have fought against Jerusalem; their flesh will rot while they are still standing on their feet; their eyes will rot in their sockets; their tongues will rot in their mouths."

Martin van Creveld, professor of military history at the University of Jerusalem, explained to the British newspaper *The Gardian* in 2003 that the Palestinians' recurrent *Intifadas* will find only one solution: the "transfer" of all Palestinians out of Palestine. On the risk of opposition from the international community to such a project, he added:

> "We possess several hundred atomic warheads and rockets and can launch them at targets in all directions … We have the capability to take the world down with us. And I can assure you that that will happen before Israel goes under."[i]

That's the Samson Option in a nutshell. Its essence is nuclear terrorism.

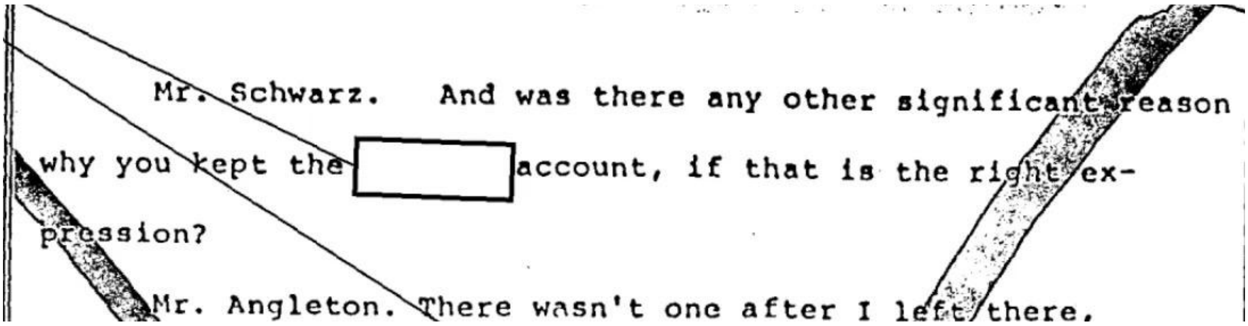
The audacity and impunity of Israel today are incomprehensible if we do not take into account the Samson Option. But the Samson Option, like Jewish Power in general, is taboo: everyone must know about it, but no one has the right to talk about it. This silence is the ultimate test of Israel's fear. In a very recent post, Seymour Hersh writes:

> "*No one who's anyone in Washington is allowed to talk about Israel's nuclear arsenal. Or how it affects the region. Or whether it serves U.S. interests, even as the Middle East teeters on the brink of regional war."*[3]

As Hersh himself has documented in *The Samson Option,* it was thanks to the Kennedy assassination that Israel was able to adopt the Samson Option. Jefferson Morley, an investigator on the Kennedy assassination, noted, in a comment on Hersh's post, that there is also an "Israeli gag" in Kennedy research:

> "you can see the effects of the Israeli gag rule in the long-classified testimony of James Angleton, chief of CIA counterintelligence, to Senate investigators in June 1975. The redactions make visible what the U.S. and Israel government seek to conceal in 2024: how Israel obtained nuclear weapons on Angleton's watch."[4]

In the extract below, the word “Israeli” has been redacted to conceal the fact that Angleton was running the “Israeli account” and was, in that function, the sole liaison with the Mossad.



Mr. Schwarz. And was there any other significant reason why you kept the [redacted] account, if that is the right expression?

Mr. Angleton. There wasn't one after I left there.

In his remarkable biography of Angleton, Morley shows that Angleton’s loyalty to Israel went as far as allowing them and covering their smuggling of nuclear materials and technology. As every Kennedy research knows, Angleton is also the number one suspect in the CIA for the Kennedy assassination. Which means the CIA trail in the Kennedy assassination runs directly into the Mossad trail (something that Morley avoids saying, as a respectable member of the mainstream *It’s-the-CIA* school).

I must say that I am very disappointed by President Kennedy’s nephew, Robert Kennedy Junior, who either seems to have no idea of the heavy suspicion hanging over Israel in the assassinations of his uncle and father, or else pretends not to know, or just don’t want to know.

And since I started this article talking about Rabbi Shmuley, the sad news is that Rabbi Shmuley is one of RFK Jr.’s friends and advisors. At a rally on July 25, 2023, he introduced Robert Kennedy by mentioning his father:

THE WORLD
VALUES NETWORK

Watch Video At: https://youtu.be/kihS7wFPG6I

Video Link

> “On the fifth of June, 1968, at 12:15 am, … Robert Kennedy Sr., one of the greatest Americans who ever lived, was gunned down by a Palestinian domestic terrorist, Sirhan Sirhan, and murdered because of his support for Israel. He was gunned down because he wanted to share the fate of the Jewish people.”

Bobby Jr. listened and took it in, without the slightest sign of disapproval, even though he knows very well that his father was not killed by Sirhan, and certainly not for his support of Israel. He remained frozen and mute in his chair, not even nodding when a brave lady in the audience protested, “Why are you lying? Sirhan Sirhan was not the murderer of Robert Kennedy…”[5] RFK Jr. will not contradict the lying Rabbi.

It’s a sadly revealing moment. By publicly humiliating Robert Kennedy Junior, insulting the memory of his father with his gross lie, right beside him, Shmuley is making an example. To be feared, Jews must show their power by making examples. That’s a good example.

Notes

[1] Menachem Begin, *The Revolt: Story of the Irgun,* Henry Schuman, 1951, quoted in Alfred Lilienthal, *What Price Israel?, op. cit*., p. 81.

[2] “Benjamin Netanyahu Speech to Congress 2015” on YouTube.

[3] Seymour Hersh, « It’s Bibi’s War », https://seymourhersh.substack.com/p/its-bibis-war

[4] Jefferson Morley, “In the Last of the JFK Files, Israel’s Nuclear Secrets Are Safe,” 26 féb 2024, https://jfkfacts.substack.com/p/in-the-last-of-the-jfk-files-israels

[5] “Conversation with RFK Jr. 7.25.23” sur www.youtube.com/watch?v=kihS7wFPG6I&t=434s, à partir de 5:30 minutes.

[i] David Hirst, “The War Game”, *The Gardian,* September 21, 2003: www.guardian.co.uk/world/2003/sep/21/israelandthepalestinians.bookextracts

Israel vs. International Law: Who will win?, by Laurent Guyénot

unz.com/article/israel-vs-international-law-who-will-win

Laurent Guyénot

June 19, 2024

French language distinguishes "*le Droit*" and "*la Loi*". In English, "*droit*" sometimes translates as "right", as in "human rights". "Right" carries the notion of rational and universal principles. "Laws" ("*les lois*"), on the other hand, are arbitrary conventions, which must not necessarily be rational or universal, let alone just. But unfortunately, "*le Droit*" translates in English as "Law"; when the French say "*le Droit International",* Americans say "International Law", which blurs a crucial distinction.

In its loftiest sense, Law (*le Droit*) is man's effort to establish a rational, scientific basis for justice and social order. The first such Western attempt is attributed to the Roman jurist Gaius, author around 161 AD of the *Institutes*. What he called *ius gentium* is "the law common to all humankind, and it is established between all men by natural reason and is observed in a similar way among all peoples." Hugo Grotius's *On the Laws of War and Peace* (1625), considered the first modern treatise of International Law, was based on Roman law. René Robaye writes in *Le Droit Romain*:

> Roman law is part of European cultural heritage. … For two millennia, jurists have studied it, generation after generation. Most universities continue to make it an object of scientific research, because the genius of Rome is first and foremost that of its law, and the influence of Roman institutions remains considerable.[1]

Roman Law was rooted in the Greek conviction that man can access universal truths through reason. Reason, philosophers taught, is God's (or Nature's) gift to all men, regardless of their national idiosyncrasies. By reason men can discover universal laws (schoolboys throughout the world still learn the theorems of Pythagoras and Thales).

Greeks did reflect upon the most rational laws for the city, but it fell to the Romans to develop that practical branch of knowledge. The Romans were born jurists. Latin was perfectly suited for that, and Rome's most eloquent speaker, Cicero, was a lawyer.

The characteristic of Roman Law is its secular character. It is a human creation, inspired by divine reason, not by divine revelation. It can therefore always be improved; it is a work in progress. "These qualities explain why Roman law survived the society which created it, to become, several centuries later, the foundation of the most important family of modern legal systems."[2]

Because Rome thought of Law in terms of universal principles, Roman emperors distributed Roman citizenship generously, and in the third century gave it to all free men living in the Empire. Rome is everywhere. Roman citizenship meant being subject to Roman laws and no other.

Jerusalem is the exact opposite of Rome. It is founded on a Law (Torah) that was not built by human reason, but fell from heaven as a divine revelation. It is explicitly given for the benefit of one single people, who decreed that their Temple is God's only dwelling place. Jerusalem is nowhere else than in Jerusalem, even when Jews are everywhere. And there are no other Jews than Jews. Jerusalem in an extreme form of chauvinism, so perversely extreme that it postures as a universalism. Israel's Law gives Israel a divine right, even a divine duty, to steal the land of another people or to commit genocide against Amalek, and ultimately to rule the world. Isaiah 2:3-4: "The Law will come from Zion" and "Yahweh will judge over Nations."

There cannot be a starker contrast than between Rome's and Jerusalem's legal traditions. Rome's law is man-made and rational, while Jerusalem's law is God-made and irrational. The opposition goes beyond Rome *versus* Jerusalem. It had never occurred to the Egyptians that the gods could dictate their laws to men, according to German Egyptologist Jan Assmann, who thinks it was a Hebrew innovation.[3] However, like the yin within the yang, Egyptian law did contain a degree of divine intervention: laws were made by kings, but kings were divine. Only in the Greco-Roman tradition, I think, was Law fully appropriated by human reason. And only in Israel is Law entirely God's prerogative. Which makes Rome and Jerusalem the purest forms of two radically opposed visions of world order.

Because Roman Law has conquered the world, in the form of International Law, Israel's Law is a global anachronism. This is why it rarely exhibits itself naked. But whoever has made some serious effort to understand Israel will know that Israel is still living in the paradigm of Divine Law (or Divine Right), the paradigm of chosenness. Chosen by who and for what are questions on which Israelis may differ ("chosen for universal hatred," said Leo Pinsker), but they are of secondary importance. "Chosen" means: above International Law. In truth, Israelis do not mind International Law, as long as it does not apply to them. International Law may be good for others, but Israel is exceptional—the unique exception to the rule.

No one has said it more clearly than terrorist and future Prime minister Yitzhak Shamir in 1943 : "We have before us the command of the Torah, whose morality surpasses that of any other body of laws in the world: 'Ye shall blot them out to the last man'."[5]

International Law does not recognize exceptions, only outlaws. Therefore if it is to survive, International Law must judge, restrain and punish Israel. Granted, that's no easy task. In 1948 Shamir's Stern Gang murdered Folke Bernadotte, the UN mediator in Palestine, because he had called for the "return of the Arab refugees rooted in this land for centuries." Israel will kill International Law if it tries to infringe on their Divine Law. Israel has actually been planning to kill the UN from 1948 (after having used it in 1947). In 1962, David Ben-Gurion stated that within 25 years, the current UN will be abolished, while "a truly United Nations" will be seated in Jerusalem, "to serve the federated union of all continents; this will be the seat of the Supreme Court of Mankind, to settle all controversies among the federated continents, as prophesied by Isaiah."[7]

We are now witnessing the final showdown. On one side is International Law, which we may call Rome, for the reasons explained above; it is committed to truth and justice. On the other side is Jerusalem and its Divine Law, the Empire of the Lie.

Obviously, the United-States are now part of Israel. They used to stand for Rome, but have been conquered by Jerusalem, in three major steps: the buying of Truman in 1947, the assassination of Kennedy in 1963, and the 9/11 PSYOP.

Never before the complete incompatibility between International Law and Israel has been more blatant. This is cause for hope, actually, because in front of such evidence, world leaders are joining in the realization that one of the two must go. Israel and International Law cannot coexist on this planet. And the prospect of a nuclear world without International Law is terrifying.

Israel's genocide of Gaza (the new Amalek) under American protection accelerates this global awareness. International Law, respect for treaties, the search for justice in conflict resolution, diplomacy based on good faith and trust, are things that Israel deeply despises. International Law is the quest for justice and truth; Israel (including the US) is the power of lies, hypocrisy, cheating, corruption, intimidation, blackmail, false flag terrorism, and so on.

For example, one of the most important historical missions of International Law is that which John Kennedy entrusted to the UN General Assembly on September 25, 1961: global nuclear disarmament. Israel assassinated Kennedy, and is now the only country with hundreds of atomic bombs that has never signed any Non-Proliferation Treaty, and refuses to admit the existence of its nuclear arsenal, while openly threatening the world with its Samson Option. The whole world is now realizing the consequence of having allowed Israel to become the only nuclear power in the Middle East (it is a major factor in Israel's defiance of International Law today).

Israel getting away with their massacre in Gaza would mean the death of International Law—or its zombification. I hope that world leaders are beginning to understand that they have no choice: sooner or later, the international community will have to disarm Israel. There is, however, another possibility that cannot be ignored: a new world war.

Only a world war can bring about the death of the United Nations and the fulfillment of Isaiah's and Ben-Gurion's prophecy. This is why neoconservative crypto-Zionists are calling for military escalation against Russia. They have been calling for a new world war since the aftermath of 9/11, but Putin frustrated them in 2013 with his military and diplomatic support for Bashar al-Assad. So they turned against Putin.

French Jewish “political adviser” Jacques Attali declared in 2020 that a world government would come “either after the war or instead of the war.”[8] And he thought, like Ben-Gurion, that this new world government would be headquartered in Jerusalem.[9] Now “in place of war” is no longer possible for this prophetic dream to become reality. Israel therefore needs a world conflagration.

In this scenario, Israel would not be one of the belligerents, of course, but it would prolong the conflict, pick the winner at the end, and come out strong enough to rule the Middle East. World wars have always made Israel stronger. The UN would be dissolved, and its resolutions with it. This is the real Great Reset that Israel needs.

Notes

[1] René Robaye, *Le Droit Romain,* Academia, 2023, p. 7-10.

[2] René Robaye, *Le Droit Romain,* Academia, 2023, p. 7-10.

[3] Jan Assmann, *The Price of Monotheism,* Stanford University Press, 2009.

[4] Leon Pinsker, *Auto-Emancipation: An Appeal to His People by a Russian Jew*, 1882 .

[5] “Document: Shamir on Terrorism (1943),” *Middle East Report* 152 (May/June 1988), merip.org/1988/05/shamir-on-terrorism-1943/

[6] . Alan Hart, *Zionism: The Real Enemy of the Jews,* vol. 2: *David Becomes Goliath,* Clarity Press, 2013, p. 90.

[7] David Ben-Gurion and Amram Ducovny, *David Ben-Gurion, In His Own Words*, Fleet Press Corp., 1969, p. 116.

[8] https://www.arretsurimages.net/emissions/arret-sur-images/il-faudra-un-gouvernement-mondial-apres-ou-a-la-place-de-la-guerre

God, the Jews, and Us, by Laurent Guyénot

unz.com/article/god-the-jews-and-us-a-deceitful-civilizational-contract

Laurent Guyénot

June 29, 2024

Rabbis often say that antisemitism is the jealousy of those who have not been chosen by God — a kind of Cain complex.

French Jewish political advisor Jacques Attali proposes a subtler variation: antisemitism is resentment against those to whom we are indebted.[1] What do Christians owe to Jews? God, of course! Without the Jews, we would not know God, and we resent them for that.

I disagree. If the Goyim are ungrateful, that may be because, in the deepest recesses of their soul, they know they have been tricked. They have accepted from the Jews a phony God, a grotesque and malevolent forgery. Even worse, the Jews convinced them long ago to throw away the real thing that they had had all along.

We, Christians, have signed a civilizational contract that for two thousand years has prohibited us from accessing the idea of God through reason alone, as the Greeks and Romans had taught us, and which instead requires our adherence to the Jews' "revelation" that God is the god of Israel. The Jews thus stripped us of the most essential freedom, and obtained from us the recognition of their original metaphysical superiority, an unmatchable and unstoppable symbolic power.

The civilization of cunningness

We should have known better. It is clear enough in the Jewish scriptures that cunningness is the essence of Jewishness. It is by deceiving his father, his brother, and his uncle that Jacob became the eponymous founder of Israel (Genesis 25-36). John E. Anderson has tried to justify this Hebrew "theology of deception" in a book titled *Jacob and the Divine Trickster* (2011). How can God be "complicit in Jacob's deception"? Anderson's answer is that God *had to* be, for the higher purpose of "the perpetuation of the ancestral promise."[2] But of course, the question itself is stupid unless, like Anderson, you are victim of the core biblical deception and take the biblical God seriously. If Yahweh is just "the god of Israel who pretends to be God", then everything is perfectly logical: like god, like people, and vice versa.

The origin of this metaphysical trick seems to go back to the fifth century BC, in Babylon under Persian domination, when Ezra published the first version of the Tanakh (later revised by the Hasmoneans). As I showed in *From Yahweh to Zion*, the subterfuge is almost transparent in the Books of Ezra and Nehemiah, in which the divinity called "Yahweh, the god of Israel" in the main body of the text, is called "Yahweh, the God of Heaven" in the fake edicts attributed to the Persian kings authorizing the rebuilding of the temple in Jerusalem: the implication is that the Zoroastrian Persians have been tricked into believing that the Jews worship the universal God.

Ezra was living around the time of the Persian king of kings Artaxerxes I, who had a notoriously tolerant religious policy. Interestingly, Herodotus, who lived in the same period, wrote this about the Persians: "They hold lying to be the most disgraceful thing of all."

It is not clear to what extent the Persians were really duped by the Jews (then called Judaeans). But since that day, the relationship of the Judaean kingdom to the Empire (and more broadly to the Gentiles) has been based on this same doublespeak: Gentiles are told that the Temple of Jerusalem is dedicated to the Great universal God, but Jews know that it is the dwelling place of the god of Israel, where only Israelites are allowed. This doublespeak becomes a paradoxical dual meaning: Yahweh is simultaneously the universal God and the national god of Israel. And this paradoxical dual meaning is internalized by the Jews themselves, whose mind is twisted by this cognitive boloney from generation to generation.

Another facet of this ploy is the dual meaning of Jewishness, which for the Jews means ethnic separation, but which to the Gentiles is presented as a faith in the universal God. The first meaning is practical, the second theoretical; the practice is for the Jews, the theory is for the Gentiles. But the dual meaning is internalized, and Jews consider that what unites them is both a religion (Judaism) and a genetic community (Jewry).

Israel is therefore the civilization of trickery, cunningness, doublespeak, lies, and whatever other synonym you can find. Cunning was initially a way of collective survival for the Jews in times of Exile or Dispersion, but over the centuries it became a way of life and a way of domination.

Roman civilization was based on Greek culture, centered on wisdom, synonymous with truth. Although Rome also had a passion for empire-building, this was based on a passion for law, which was a practical application of Greek reason. This I explained in my previous article ("Israel *vs.* international law"), where I contrasted Rome's law based on human reason and universalism, with Israel's law based on divine revelation and ethnic chauvinism.

Here I will briefly recall the three major episodes of the struggle to the death between Roman and Jewish civilizations, beginning in the Hellenistic era and ending with Rome's conversion to Christianity. But first, let's settle the question of God: did the Romans believe in God? In other words: did we need to be introduced to God by the Jews?

The God of the Romans

We normally think of the conflict between Rome and Jerusalem as a conflict between polytheism and monotheism. That is not false. No people was more polytheistic than the Romans. They were so hospitable to gods that they even adopted the gods of vanquished people. Mithra is a case in point.

But the opposition between polytheism and monotheism is superficial. Educated Romans believed in the unity of the divine, that is, in one God. They reconciled this philosophical monotheism with popular and civic polytheism in two ways. First, there was one supreme God, whom they called Jupiter, which simply means “God the Father” (from *Diu* and *Pater*). Second, all gods could be regarded as various manifestations or limited representations of the divine. Therefore, “God” and “the gods” are indifferent expressions in Cicero’s *On the nature of the gods* and in many other ancient texts. (And let’s recall that in one of the most ancient sources of the Hebrew Bible, the singular El and the plural Elohim are used interchangeably.)

Let’s think of it this way: why would God be masculine rather than feminine, and singular rather than plural? The Greeks, like the Egyptians, found it natural to imagine the divine as both a diversity and a unity. Polytheism was an inclusive monotheism.

Most educated Romans were eclectic in their philosophical opinions, but the most influential school was Stoicism. It had the favor of Cicero at the end of the Republic, and of Marcus Aurelius at the zenith of the Empire. That Stoics professed a form of monotheism is beyond discussion. In a famous *Hymn to Zeus,* Stoic philosopher Cleanthes (third century BC) called God “Nature’s great Sovereign, ruling all by law,” to whom men must turn their minds in order to live “the noble life, the only true wealth.” Cleanthes prayed that people who do evil by ignorance can be enlightened: “Scatter, O Father, the darkness from their souls.”

It is said that Stoics confused God with the Cosmos or with Nature, and for that they have been labelled in modern times as “pantheists”. But we must be careful with Greek words and their translations: *Kosmos* means “order”, implying an “Intelligent Design”, and Nature (*Phusis*) has a dynamic meaning: it is the animating principle within Nature.

Greeks and Romans, however, did not pretend to know God, even less what God wants, what God says, or what God likes. Such anthropomorphism was acceptable for gods, not for God. God is, for the philosopher, the unknowable, or at least the unspeakable, since saying anything about God was putting a limitation on the infinite. This, we may call philosophical humility, which contrasts with theological arrogance.

But if God is unknowable, the laws by which He rules the Cosmos are partly accessible to human science. These laws constitute a sort of intermediate principle, the creative thought or wisdom of God, called Logos in Platonic tradition, sometimes identified as the feminine Sophia, the Wisdom of God. The fact that the universe is ruled by natural laws is proof of the existence of God, according to Cicero (*Of the nature of gods* II.12.34):

> For when we gaze upward to the sky and contemplate the heavenly bodies, what can be so obvious and so manifest as that there must exist some power possessing transcendent intelligence by whom these things are ruled?

The God of the Jews

Unlike the Romans who thought of God as unknowable directly, the Jews considered that they, and they alone, knew God personally. They alone know God's real name, which he told to Moses in a personal interview. They even know God's address: He lives in Jerusalem and nowhere else (they brought him there from Sinai in an ark). Only the Jews are familiar enough with God to know what He likes and doesn't like (He likes the "pleasant smell" of holocausts, for example, Genesis 8:21), or what He wants at any particular time, depending on His mood. The Jewish God is an individual, and a speaking one.

Most importantly, of course, Jews know that God chose them to rule the world. God told them in Deuteronomy 32:8-9 that after creating all nations, He delegated one small "son of God" (angel?) to every nation but kept Israel for Himself. And other nations are to serve Israel or perish: "Kings will fall prostrate before you, faces to the ground, and lick the dust at your feet," while "I shall make your oppressors eat their own flesh" (Isaiah 49:23-26). Thus spoke Yahweh!

According to the Greco-Romans, God communicates with men through reason. Reason is the source of knowledge, and knowledge is the source of virtue, which is a life in harmony with the cosmos (and with your own nature or destiny), and the source of true happiness. This is stoicism in a nutshell.

> Unlike the Greco-Roman God, the Jewish God does not connect with his people by reason, but by law. "Knowledge of good and evil," the whole point of Greek philosophy, is the forbidden fruit in Genesis 3, a story which is an obvious polemical attack on Hellenism (which proves the late origin of this story). The pagan Roman Celsus (around 178 AD) commented that the Jewish God is the enemy of the human race "since he cursed the serpent, from whom the first men received the knowledge of good and evil."[3] There is no other moral standard in the Hebrew tradition than following Yahweh's arbitrary laws and commands (like killing everyone in this or that city).

> The supreme God is for the Romans, and the Stoics in particular, a principle of unity, and therefore of harmony between men. The Jewish God, on the contrary, brings division: his Law (Torah) aims mainly to separate his chosen people from the rest of humanity. Even before Abraham was born, the Jewish God hated seeing men agree among themselves to accomplish great things, such as a great city with "a tower whose top reaches into the heavens." He said to Himself, "Let us then go down and there confuse their language, so that one will not understand what another says" (Genesis 11:6-7). Since Hellenistic civilization was founded on the universal use of Greek language, we can detect in this Tower of Babel story, just as in the Garden of Eden story, a declaration of war against Hellenism.

Before opposing Rome, Jerusalem opposed Hellenistic civilization, which encompassed the Seleucid and the Lagid (or Ptolemaic) kingdoms. And as we shall now see, there was an unmistakable religious dimension in this clash of civilization, since Jewish separatism was directly caused by the Jews' incomprehensible claim that their ethnic god was the universal God, in other words, that the universal God loved only Jews and wanted to be worshipped only by Jews, in Jerusalem.

Rome vs. Jerusalem: the clash of civilizations

In 167 BC, king Antiochus IV Epiphanes, taking the Jews at their word that Yahweh was the Supreme Cosmic God, had their temple dedicated to Zeus Olympios. Most Jews loved Greek culture and had no objection. But as always in the history of Israel, a fanatical elite stirred a civil war and took the destiny of Israel into their own hands (as told in the Books of the Maccabees). This episode is interesting because it illustrates the fundamentally deceptive nature of Jewish monotheism. Not only Jews refused to show respect to the gods of other people, destroying their sanctuaries wherever they could, but they denied Gentiles the right to share in the worship of their god, although they claimed he was the supreme God of all mankind. This was utterly incomprehensible to the Greeks. During this period appeared the first written expressions of Judeophobia, which include various versions of the story that Jews had not escaped from Egypt as they claimed, but had been expelled from there as either physical or spiritual lepers.

We find this story for example in Diodorus Siculus, who also tells that, when king Antiochus VII Euergetes besieged Jerusalem in 134 BC, his friends "earnestly advised him to root out the whole nation, or at least to abolish their laws, and compel them to change their former manner of living. But the king, being of a generous spirit and mild disposition, received hostages and pardoned the Jews: but he demolished the walls of Jerusalem, and took the tribute that was due" (34.1). Thus the Hasmonean kingdom survived, until the Roman general Pompey intervened to end a civil war and put an end to Jewish independence (62 BC).

In 66 AD, emperor Nero sent his general Vespasian and his son Titus to subdue a rebellious Jerusalem. The war lasted four years, and ended with the looting and destruction of the temple. The Romans would normally welcome the gods of vanquished people, but the god of the Jews, Yahweh, was considered unassimilable, even poisonous. And so his sacred objects were treated as war spoils, and, as Emily Schmidt explains, "the Jewish people were made into the ultimate anti-Romans: defeated godless rebels."[iv Moreover, since Jews throughout the world used to pay two drachmas (silver coins) a year for their temple, Vespasian now compelled them to pay that tax to the temple of Jupiter on the Capitol.v] The message couldn't be clearer.

In the next dynasty, Emperor Trajan had to put down Jewish insurrections throughout the Diaspora, and especially in Northern Africa (115-117). His heir Hadrian tried to eradicate Jewish nationality by outlawing circumcision, under penalty of death. However, he had to face a serious messianic uprising in Jerusalem, led by self-proclaimed messiah Shimon Bar Kochba, who managed to establish an independent state for some years (132-135). The Roman military campaign left 580,000 dead according to Cassius Dio, who adds: "At Jerusalem, Hadrian founded a city in place of the one which had been razed to the ground, naming it *Aelia Capitolina*, and on the site of the temple of the god he raised a new temple to Jupiter."[vi Jews were banned from the city. The name of Israel was erased and the new province was renamed *Syria Palæstina* (in remembrance of the long gone

Philistines, of Greek descent). As Martin Goodman comments in *Rome and Jerusalem: The Clash of Ancient Civilizations*: “In the eyes of Rome and at the behest of Hadrian, the Jews had ceased to exist as a nation in their own land.”[vii]

We must therefore remember that the struggle between Rome and Jerusalem is a central dialectical force in ancient history. This reality has been largely underestimated in Western historiography, heir to a Christian civilization whose vocation was to reconcile Rome and Jerusalem.

How Jerusalem colonized Rome

Israel survived Hadrian’s attempt at eradication, thanks to the Talmudic culture of the Diaspora. Hatred of Rome (identified with Edom, that is, Esau) became an integral part of this landless Israel. This hatred was certainly brewing among the 97,000 Jewish captives brought back to Rome by Vespasian and Titus (according to Flavius Josephus), many of whom were later freed, some of them, like Josephus himself, even adopted into the imperial family. In the first two centuries of our era, this hatred of Rome was expressed cryptically in apocalyptic Jewish literature, often in terms borrowed from the Book of Daniel: Rome was the fourth beast in Daniel’s vision, with ten horns on its head, “devouring and crushing with its iron teeth and bronze claws, and trampling with its feet what was left” (7:19-20).

The Book of Revelation, which closes the Christian canon, belongs to this literary genre. Rome is designated as “Babylon the Great, the mother of all the prostitutes,” “riding a scarlet beast which had seven heads and ten horns and had blasphemous titles written all over it” (17:3-5). “Babylon has fallen, Babylon the Great has fallen,” shouts the angel; “within a single day, the plagues will fall on her: disease and mourning and famine. She will be burnt right up” (18:2-8). This is followed by a vision of the rebirth of “Jerusalem, the holy city, coming down from God out of heaven” (21:10).

How can we explain this demonization of Rome in what would become the religion of Rome in the fourth century? Or let’s reverse the question: how can we explain that Rome converted to a religion whose programmatic prophecy was the fall of Rome and the rebirth of Jerusalem?

The conversion of Rome to Christianity is one of the greatest enigmas in human history. I have shared some thought on this question in “How Yahweh Conquered Rome,” and will add a few more here.

We must start from the fact, hardly contested by anyone, that Christianity first spread in Roman society from the bottom, not the top. According to Pagan author Celsus, writing under Marcus Aurelius (161-180 AD), Christians preachers, “who in the market-places perform the most disgraceful tricks, and who gather crowds around them, would never approach an assembly of wise men, nor dare to exhibit their arts among them.” They target ignorant and gullible people, slaves and women particularly (Origen, *Contra Celsum,* III, 50). Christianity was denounced by the Roman aristocracy as being subversive of Roman values.

This may help to explain why it ended up being promoted then enforced by Roman emperors. By the third century, emperors were no longer Roman senators, but foreign military commanders: the Severan dynasty (193-235) was of Syrian and Punic origin, with a strong connection to the Syrian cult of Elagabal (from the Arab *Ilah Al-Gabal*, “god of the mountain”). After them came Philip the Arab (244-249). The Constantinian and the

Valentinian dynasties were from the Balkans. Theodosius I (379-395) was born in Carthaginian Spain and may have been of Punic descent. All these emperors seem to have used the Christian popular superstition against the Roman senatorial class.

One revealing episode came in 357, when Constantius II ordered the removal of the Altar of Victory, with its statue of the winged goddess holding a palm branch, from Rome's Senate House. It was restored by Julian, but then removed again by Gratian. The leading senator Symmachus begged Valentinian II to restore it and, with it, the "ancestral ceremonies" that bring God's blessing to Rome. "Who is so friendly with the barbarians as not to require an Altar of Victory?" he asked.

Obviously there was more here than just a struggle between Christian emperors and Pagan senators. Removing the goddess of Victory from the Roman Senate! Could there be a more ominous symbol? Was it a retaliation for burning the Jerusalem temple?

Did Jesus actually kill Rome? Pagan Romans thought so. After the sack of the city by Alaric in 410, Christians were blamed for ruining the love of the motherland and the courage to defend it (Machiavel would make the same point in his *Discourses on Livy* II.2). Augustine wrote *The City of God* in response to that accusation. He didn't deny that Christians couldn't care less for Rome, being only concerned with their heavenly city. But he wanted the Romans to know that whatever they suffered during the bloody sack of their city—loss of property or loved ones—was for their good, since it brought them closer to God. As for the young girls who had been raped, they shouldn't worry, for their souls were not contaminated—unless they experienced some pleasure, of course (I.10)

Although Rome had crushed Jerusalem militarily again and again, the war ultimately ended by Rome's spiritual surrender. As the city of Rome became a colony of Jerusalem, with a pope sitting in the imperial Lateran palace, a new Roman Empire emerged in Germany, and the struggle between those two Romes became the central issue of the European Middle Ages. Frederick II Hohenstaufen, the man who reportedly claimed that "the whole world was duped by three impostors: Jesus Christ, Moses and Muhammad" (according to Pope Gregory IX's accusation), was a kind of Hadrian or Marcus Aurelius, and a forerunner of the Renaissance; the popes hated him biblically, excommunicated him three times, and made sure his descendance was exterminated to the last grand-child.

Eighteen centuries after Hadrian, the Christian West returned Jerusalem and Palestine to the Jews. To make a long story short: Pagan Rome abhorred Israel and destroyed it, Christian Rome venerated this same ancient Israel and recreated it.

Meanwhile, what has become of the Jewish God that we adopted with Christianity? He is dead. Europeans have rejected this blasphemous mockery of God, and now find themselves godless. Meanwhile, Jewish Power is alive and well.

Notes

[1] Jacques Attali, *The Economic History of the Jewish People,* ESKA Publishing, 2010,

[2] John E. Anderson, *Jacob and the Divine Trickster: A Theology of Deception and Yhwh's Fidelity to the Ancestral Promise in the Jacob Cycle*, Eisenbrauns, 2011, p. 1. Thanks to this commenter for the source.

[3] Origen, *Against Celsus,* VI, 28.

[4] Emily A. Schmidt, “The Flavian Triumph and the Arch of Titus: The Jewish God in Flavian Rome,” sur escholarship.org; also Jodi Magness, “The Arch of Titus and the Fate of the God of Israel,” *Journal of Jewish Studies*, 2008, vol. 59, n°2, pp. 201-217.
Subscribe to New Columns
[5] Martin Goodman, *Rome and Jerusalem: The Clash of Ancient Civilizations,* Penguin, 2007, p. 454.
[6] *Ibid*., p. 484. Eusebius of Caesarea has a different chronology, but he is a much later source.
[7] *Ibid*., p. 494.

JFK Jr. and the Jewish Curse on the Kennedys, by Laurent Guyénot

UR unz.com/article/jfk-jr-and-the-jewish-curse-on-the-kennedys

Laurent Guyénot July 12, 2024

John Fitzgerald Kennedy, Jr. died 25 years ago, with his wife and his sister-in-law.

He was assassinated. I'll summarize the evidence below.

He was assassinated because he was JFK's son, and had political ambitions driven by a strong filial piety. He had to die for the same reason his uncle RFK had to die in 1968: no Kennedy should ever approach the White House again — unless, Rabbi Jeffrey Salkin suggests, he is also a Schlossberg. And JFK Jr. could have reached the White House in eight years (he would have been 48 in November 2008; his father became president at 43).

"The Kennedy family is a clan, a tribe, a sovereignty, and a dynasty," once wrote Arthur Krock, who knew them well.[1] None of the Kennedys can be understood as mere individuals. And so, in a deeper sense, the reason JFK Jr. had to die is that he was the grandson of the founding patriarch, Joe Kennedy. The point was candidly made by John Podhoretz in an op-ed piece for the *New York Post*, published on the very day when JFK Jr.'s body was recovered from the ocean floor, together with the bodies of his wife and sister-in-law. In that most disgusting piece of fiction, Podhoretz imagines that the Devil is telling Joe in Hell: "every time you think your family is on its way back to glory, I just have to do something. Like I did this weekend, with your grandson John." According to

Podhoretz, speaking in the name of the Devil to Joe, JFK Jr. died in retribution for what his grandfather did to the Jews, “when you were America’s ambassador to England, saying all those nice things about Hitler, doing everything you could to prevent Jewish emigration from Nazi Germany. Thousands of Jews died because of you.”

Note that, logically, the Jewish god Yahweh, not the Devil, should want to punish Joe by killing his grandson. Unless, of course, Yahweh is the Devil. Podhoretz took no time to ponder this question; he could not wait one day to voice his delight, while all Americans were mourning the prince of Camelot.

John Podhoretz is the son of Norman Podhoretz (his colleagues at the *Washington Times* used to call him “John P. Normanson” because he had been introduced to them as “John Podhoretz, Norman’s son”). Norman will be remembered as the man who wanted so much to launch World War IV. The Podhoretz love world wars because world wars are always good for Israel. Which is also why they have an eternal hatred for Joe Kennedy, the man who almost succeeded in averting World War II. As I explained in “Joseph P. Kennedy, the Cursed Peacemaker,” Joe Kennedy was not a friend of Hitler, but a friend of peace, just like Neville Chamberlain. “I am pro-peace, I pray, hope, and work for peace,” he declared on his first return from London in December 1938.[2]

For trying to prevent the Jews from drawing America into the war, Joe Kennedy was deemed a holocaustic arch-anti-Semite. It is quite astonishing, actually, that his sons could do so well in American politics, despite their father’s reputation as a Hitler-appeaser. It is, in part, a tribute to Joe’s political shrewdness. Here is a funny story told by John Hughes-Wilson:

> Joseph Kennedy solved the problem in 1956 by secretly asking a prominent media and entertainment business mogul called Joe Hooker to orchestrate a right-wing press campaign *against* his son, by accusing the then Senator Jack Kennedy of being a “Jewish puppet”, secretly in hock to Jewish interests and influences. Hooker and his neo-Fascist contacts duly smeared JFK in the Press. “Kikes for Kennedy” ran one headline. The American Nazi party denounced him as a “Jew lover”. The Jewish lobby was impressed and so, when the request for campaign funds duly appeared, Jewish political financiers decided to back Kennedy.[3]

I doubt if the trick impressed the group of financiers gathered by Abraham Feinberg after the 1960s primaries. “Jack,” they said to JFK, “everybody knows the reputation of your father concerning Jews and Hitler. And everybody knows that the apple doesn’t fall far from the tree.” They gave him $500,000 as campaign fund nonetheless, according to Seymour Hersh.

They thought they had bought Kennedy’s foreign policy, but they would soon feel cheated: as promised, Kennedy did name Mike Feldman as his advisor on the Middle East, but he treated him as the Israeli agent that he was, and went on befriending Nasser.

The Zionists thought Joe Kennedy’s background could provide them with some leverage on his son. Their preferred Democratic candidate had been Lyndon Johnson, who during the primaries had attacked John as being the son of a “Chamberlain umbrella man” who “thought Hitler was right” (the black umbrella had become a symbol of Chamberlain and the 1938 Munich Conference).[5] When LBJ lost to JFK, JFK was blackmailed, through

Philip Graham and Joseph Alsop of the *Washington Post*, into picking Johnson as vice-president. No one knows for sure what the blackmail was about. Kennedy's long-time secretary Evelyn Lincoln thought it was "about womanizing, and things in Joe Kennedy's background."[6] Since the sex life of politicians was not the type of things that the press reported back then — and the *Washington Post* was no exception — my guess is that it was more about "Joe Kennedy's background". Like Feinberg's Jewish friends, Graham and Alsop must have reminded JFK of "the reputation of your father concerning Jews and Hitler."

President Kennedy became a huge problem for Israel, not only for wanting to deprive Israel of the holy nuke, but also for trying to end the Cold War: a rapprochement between Kennedy and Khrushchev, both supporting Nasser's secular nationalism and pan-Arabism, was Ben-Gurion's worst nightmare. The Soviet minister of Foreign Affairs Andrei Gromyko recalled in his memoirs a revealing conversation he had with President Kennedy in the White House, October 3, 1963 — a conversation which, he writes, "left a deep impression in my mind."

> As I entered his study, I found him smiling and as usual in a good mood. He said, 'Why don't we go out on to the terrace and talk one to one without interpreters?'

> Naturally I agreed, and we left the room.

> He immediately began to talk about the internal situation in the USA: 'The fact is, there are two groups of the American population which are not always pleased when relations between our two countries are eased. One group consists of people who are always opposed to improvement for ideological reasons. They are quite a stable contingent. The other group are people "of a particular nationality'" — he meant the Jewish lobby — who think that always and under all circumstances, the Kremlin will support the Arabs and be an enemy of Israel. This group has effective means for making improvement between our countries very difficult.' He ended briefly: 'That is the reality. But I think it is still possible to improve relations, and I want Moscow to know that.'

> … At the end of our conversation, Kennedy said, 'I just wanted you to know some of the difficulties the President of the United States has to face when dealing with questions of Soviet-US relations.'

> … I don't know why, but when I first heard the Tass report of Kennedy's murder it was that talk on the White House terrace that came into my mind — what he had said about there being opponents to his policy.[7]

From Israel's point of view, JFK was definitely an appeaser like his father. Israel had needed WWII, and Israel now needed WWIII (as neocon Norman Podhoretz insists on calling the Cold War). "What's wrong with the Kennedys? Why do they always want to prevent or end the wars that Israel needs? A curse on their house!"

The Kennedy curse is a kabbalistic concept that has been thrown to the public in such books as *The Sins of the Father* (Ronald Kessler) and *The Kennedy Curse* (Edward Klein). The title of the first book, written in 1997, is a reference to Exodus 20:5: "I, Yahweh, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me." The second book, published in 2004, includes in its introduction a story "told in mystical Jewish circles", of a rabbi who was "fleeing the Nazis" "shortly before the outbreak of World War II, and "put a curse on Kennedy, damning him and all his male offspring to tragic fates."[8] It easy to see what the "Kennedy curse" has in common with John Podhoretz's op-ed: blame it on Satan, but know it's about messing with the Jews.

Implicit in Klein's story is that the curse entered into action with the death of Joe Kennedy Jr., the eldest of the brothers, who was killed in action on August 12, 1944, as a patrol bomber pilot. He would have been President Kennedy. The destiny passed to the second son.

The Kennedy Curse fell again on November 22, 1963. In my article "The Umbrella Man, the Sins of the Father, and the Kennedy Curse," I highlighted the significance of the 39-year-old man named Louie Steven Witt who had decided to open a black umbrella at the precise spot and time of President Kennedy's execution. In 1978, he explained to the House Select Committee on Assassinations that he intended to "kind of do a little heckling" to JFK about his father's support for Chamberlain's appeasement policy. But the coincidence between the heckling and the killing was … well, pure coincidence, he said, and the HSCA asked him no more questions.

I had failed to pay attention to the fact that Witt was not alone in doing his "little heckling". On the Zapruder film and on several photos, we can see, on his front right, a man saluting JFK. This "dark complected man," as he is sometimes referred to by JFK researchers, has never been identified. This is odd, because he was obviously with Witt. Minutes after the shots that killed Kennedy, they were sitting beside each other. This suggests that their actions were a coordinated symbolic act. And this in turn suggests that the salute of Witt's fellow was meant as a Nazi salute. The black umbrella by itself might not have been a clear enough message, so the nazi salute made the message much clearer.

STEMMONS
KEEP RIGHT

Were they cognizant Zionist agents? I don’t think so. Their sitting together after seeing JFK’s head blown before their eyes suggests that they were stunned and wondering what the hell they had been doing. I suppose they had been sent to do their “little heckling” without being told that it would spice up the killing. Who would be so crazy as to put himself in that position knowingly, standing almost in the line of the Grassy Knoll sniper? Perhaps they had been convinced to do it for money, or as a wager, or as a service to Witt’s Jewish boss at the Rio Grande National Life insurance Co where he worked. Whatever the case may be, if there was still any doubt that Israel was the prime mover in the assassination of John Kennedy (the evidence is in my book *The Unspoken Kennedy Truth*), Umbrella Man and Nazi-Salute Man are the ultimate signature. But to see this, you need some spiritual insight into Jewishness and Kennedyness.

Jewishness is the evil soul of the U.S., best embodied today by the neocons (of whom Norman Podhoretz, editor-in-chief of *Commentary* for 35 years, is the founding father). Kennedyness was the good soul of America. Above anything else, the Kennedys stood for strong family values and service to country to the point of sacrifice. “Joseph P. Kennedy,” writes Laurence Leamer, “created one great thing in his life, and that was his family. . . . Joe taught that blood ruled and that they must trust each other and venture out into a dangerous world full of betrayals and uncertainty, always returning to the sanctuary of family.”[9] Joe also taught his children that they had to pay back to America what America had given them. The Kennedy family symbolized the America that Americans and the world loved.

This is why John F. Kennedy, Jr. was the “charismatic crown prince of America’s royal family,” as the *New York Daily News* wrote the day after his death.[10] He was Prince Hamlet haunted by the ghost of his murdered father, destined to avenge him and save the kingdom from the usurpers. The Kennedy tragedy is the most Shakespearian, the most paradigmatic, the most archetypal story in all American history. And America has not a worthy monument in their honor. So many Holocaust museums to honor the Jews' dead, and not one chapel to pray for the Kennedys!

As a matter of fact, only Israel has a Kennedy memorial of any significance. It was explicitly designed to look like "the stump of a felled tree," and it does. Do you get the idea? It symbolizes Israel's plan for the Kennedy dynasty. You can trust Jews to choose their symbols carefully. And don't imagine people can see any statue or even a single photo of Kennedy inside; it is as hollow as a dead stump. It is a memorial to erase the memory of Kennedy. It reminds me of the paradoxical command: "remember to erase Amalek's memory" (Deuteronomy 25:19 and Exodus 17:14).

The Zionists' hatred for the Kennedys runs deep, despite their histrionic "crocodile tears" after JFK's death. When meeting the new president on May 30, 1961 in New York, Ben-Gurion could not help but see in him the son of a Hitler-appeaser. Abraham Feinberg (who arranged the meeting) recalls that "Ben-Gurion could be vicious, and he had such a hatred of the old man [Joe Kennedy]."[11] Ben-Gurion had no illusion about the fact that John was very much his father's son. Had he not, in his 1956 Pulitzer-Prize-winning book *Profiles in Courage*, vindicated Senator Robert Taft for denouncing the Nuremberg Trials as a parody of justice, and the hanging of German officials as "a blot on the American record which we shall long regret"?[12] It certainly didn't escape the Zionists that, on May 11, 1962, President Kennedy invited Charles Lindbergh and his wife at a grand reception at the White House, sitting them at the presidential table and hosting them overnight. Lindbergh had been the most prominent voice for the America First Committee in 1940, publicly accusing the Jews of pushing America into the war. Since then, he had been living in reclusion.

Moreover, Ben-Gurion believed that JFK was paving the way for a new Holocaust by preventing Israel from acquiring the indispensable nuclear deterrence against the Arabs. This is what Ben-Gurion meant when describing Nasser as a new Hitler and the Arabs as the new Nazis, in one of his last letters to Kennedy, *May 12, 1963, in response to Kennedy's demand for immediate inspections of Dimona: "Knowing them I am convinced that they are capable of following the Nazi example. … Mr. President, my people have a right to exist … and this existence is in danger." Monika* Wiesak has noted that, in that very letter, the father of the Jewish State made a cryptic digression about *Jordanian King Hussein, writing: "there is always a danger that one single bullet might put an end to his life and regime."*

Salvator Astucia has, I think, well captured the essence of the Kennedy problem for Israel:

> The Israelis distrusted President Kennedy because of his father. It is widely known that Joseph Kennedy Sr. developed a strong loathing of Jews from his business dealings with them in finance, Hollywood, and politics. And the elder Kennedy had groomed four sons for the White House, but his oldest — Joe, Jr — had been killed in World War II. President Kennedy's inauguration in January 1961 marked the beginning of a dynasty that would likely continue until 1985 (after the three surviving sons had each completed two terms). With this background information, it becomes clear that there was one primary motive for the assassination: to destroy the Kennedy Dynasty.[14]

Under a Kennedy presidency, there would be no Six-Day War, the Palestinian refugees would recover their land, AIPAC would be registered as a foreign agent, and the Holocaust would certainly not become a State cult enforced by ADL inquisition. And of course, Israel would never have become a nuclear State.

Destroying the Kennedy dynasty was probably a sacred oath taken by all B'nai B'rith top officials (Dallas was full of them). JFK Jr. was a marked man, if not from the moment he saluted his father's coffin on his third birthday, at least from the moment it became clear that he had the ambition and the potential to reach the White House. Killing his political future was not enough, and probably not possible.

I wrote a long article in January 2019, titled "The Broken Presidential Destiny of JFK, Jr.", reviewing the evidence that JFK Jr. was assassinated. I will now summarize it.

Evidence of assassination

It was Friday July 16, 1999, at 9:39 pm, when JFK Jr.'s voice was last heard by Martha's Vineyard air traffic controller Buddy Wyatt, asking, in a calm voice, instruction for landing. (This was reported the next day by U.S. Coast Guard Petty Officer Todd Burgun in a live phone interview with anchor Susan Wornick of Boston WCVB-TV.)

About two minutes later, John's plane suddenly plummeted into the ocean at the radar-recorded speed of 4,700 feet per minute. Victor Pribanic, an attorney from Pennsylvania who was fishing for striped bass that night and had noticed the aircraft flying toward the island, reported to the *The Martha's Vineyard Times* (cited in the *New York Daily News,* July 21, 1999): "I heard an explosion over my right shoulder. It sounded like an explosion. There was no shock wave, but it was a large bang."

Based on these facts, the only rational explanation is that the plane suffered a sudden structural damage by explosive, making it impossible to maintain in the air; blowing off a part of a wing or the tail would have been enough, and would have required only a very small device magnetically affixed to the plane.

These facts, however, were quickly removed from public awareness. Pribanic's testimony never made it to the national news. And Kennedy's 9:39 call to Martha's Vineyard airport was quickly denied and erased from the narrative. Instead, on July 18, the Federal

Aviation Administration (FAA) produced some “newly found” radar “evidence” which supposedly showed Kennedy’s flight exhibiting signs of difficulties and irregularities long before it disappeared from the radar.

The official narrative was a mix of two ingredients, bad weather and pilot recklessness, coated by a heavy layer of “the Kennedy curse”. Not a word of the possibility of foul play. When the National Transportation Safety Board (NTSB) concluded its investigation eleven months later, it issued a news release that attributed the plane crash to “the pilot’s failure to maintain control of the airplane during a descent over water at night, which was a result of spatial disorientation. Factors in the accident were haze and the dark night.”

That is all the corporate news retained. However, a close reading of the full report reveals many unanswered questions and even contradictions with its conclusion. For example, the NTSB final report quotes Martha’s Vineyard air traffic controller Buddy Wyatt as stating that the visibility was good: “I remember aircraft on visual approaches saying they had the airport in sight between 10 and 12 miles out. I do recall being able to see those aircraft and I do remember seeing the stars out that night.”

Also, the sudden drop of altitude from 2,200 feet to 1,100 feet in 14 seconds, stated in the full report, is hard to reconcile with the news release statement. Disorientation implies that the pilot was not aware that he was flying straight into the ocean. But that is impossible, as the NTSB Investigator-in-Charge, Robert Pearce, had admitted as early as July 20, 1999: “They were aware they were going down. With that kind of descent rate, it is going to be noisier than hell in the cockpit.”

In contrast to what the news media kept hammering, the NTSB report reckoned that JFK Jr. had a flight experience of “about 310 hours, of which 55 hours were at night.” During the last fifteen months, he had made 35 flights between Fairfield airport, N.J., and Martha’s Vineyard, including five at night. Three certified flight instructors (CFI) quoted in the report describe John as an “excellent”, “methodical” and “very cautious” pilot.

No matter how we twist or downplay all other data, the very conditions of the plane’s sudden dive, which is an undisputed fact, should raise a strong suspicion of a major and sudden mechanical failure. As Anthony Hilder put it:

A finely-tuned, well-kept first-class airplane doesn’t just drop out of the sky and head straight down into the ocean unless it’s blown out of the sky or the pilot deliberately sends it into a dive to kill himself and his passengers.

Evidence of cover-up

Some testimonies used in support of the theory of JFK Jr.’s incompetence and recklessness are highly suspicious. A case in point is Kyle Bailey, “the last man to see Kennedy alive at the Fairfield airport,” who claimed to have had bad a premonition on seeing him take off: “I told my family, ‘I can’t believe he’s going up in this weather’,” he said on July 18. Bailey went on becoming an aviation analyst specialized in plane crashes, and regularly working for major network such as Fox News, CBS, ABC, NBC, and BBC. Bailey appeared in the documentary *Curse on the Kennedys?* and then in the ABC documentary *The Last Days of JFK Jr*., aired in January 2019, in which he repeated his story. Kyle Bailey is to JFK Jr.’s death what Mark Walsh is to 9/11.

The search for the plane and the bodies was entirely controlled by the military, although JFK Jr. had never been in the army. A 17-nautical mile no-fly zone and no-entry zone was established around the crash site. No civilians or media crew were allowed in this area.

On July 20, 1999, as we read in the NTSB report, “the airplane wreckage was located by U.S. Navy divers from the recovery ship, USS Grasp.” Why was the Navy, rather than civilian rescue craft, tasked with the retrieval of JFK Jr.’s crashed airplane? More disturbing still, why did the Pentagon take exclusive control of news reporting from July 18?

There are issues also with the botched autopsies, as Joanna Weiss and Matthew Brelis of the *Boston Globe* wrote on July 23, 1999 in an article titled “JFK Autopsy Rushed.”

But the most suspicious thing of all is the way the bodies were disposed of: they were cremated, then their ashes were taken aboard a Navy destroyer, and scattered into the sea, near the place where they had met their death. “The burial for the 35th president’s son was reportedly carried out in keeping with his expressed wishes,” noted journalist Paula Maxwell. What? At age 39, JFK Jr. had expressed his will not to be buried with his father and mother at Arlington cemetery and instead to be cremated and his ashes spread above the ocean? Who can believe such a thing? The *Boston Globe* reported on July 22 *,* “Kennedy’s family requested a burial at sea, and the Pentagon granted that request.” But, the next day, the same newspaper expressed surprise:

The cremated remains of John F. Kennedy Jr., his wife, and her sister were cast from a warship to the ocean currents in a manner not favored by the Catholic Church and in a ceremony that occurred only after the intercession of Pentagon brass. The Roman Catholic Church prefers the presence of a body at its funeral rites. And the Defense Department rarely accords the honor of burial at sea to civilians.

No other Kennedy had ever been cremated. The reasons given for cremating JFK Jr. body do not make any sense and are contradictory. *The New York Times* wrote: “Kennedy family members, citing his wishes and hoping to avoid having a spectacle made of Mr. Kennedy’s final resting place, have decided to have his body cremated and his ashes scattered at sea in a Navy ceremony, a family adviser said.”

That is utterly unbelievable. The bodies must have been cremated and scattered for another reason: to prevent any possibility of ever finding traces of explosives in the bodies.

But the idea of wanting to deprive JFK Jr. of a final resting place that could possibly encourage a popular Kennedy cult has also a strong biblical and B’nai B’rith smell. Who, among “Kennedy family members”, could possibly have wanted this? It happens that, according to information found in RFK Jr.’s diary, published by the *New York Post,* Ann Freeman, Carolyn and Lauren Bessette’s mother, “began asking that her two daughters be buried near her home in Greenwich, Connecticut.” It was Edwin Schlossberg, Caroline Kennedy’s Jewish husband, who convinced her to have her two daughters cremated and their ashes spread in the ocean. “He bullied, bullied, bullied the shattered grieving mother,” writes RFK Jr.

The heir and the Avenger

JFK Jr. had grown up with a sense of destiny. According to biographer Christopher Andersen (*The Good Son*): “Jackie made sure that John was constantly exposed to the people who knew John [President Kennedy] best.” In her last letter to her son before dying to lymphoma in 1994, she wrote: “You, especially, have a place in history.” John told Lloyd Howard in 1997: “She expected me to follow in my father’s footsteps, and of course I will. But I don’t think the time is right just yet.” Just like his father before him, John Jr.

first pursued a career in journalism: in 1995, he founded the magazine *George*, which engaged in controversial issues of deep politics. His longtime friend Robert Littell wrote, in *The Men We Became: My Friendship with John F. Kennedy Jr.* (St. Martin's Press, 2004): "*George* was also an opportunity for John to build a platform from which he might possibly move into political life." *George* was also a means for John to interact with political actors and thinkers.

Brought up in the worship of his father, John had taken a keen interest in "conspiracy theories" about his death at least since his late teens. His knowledge deepened in his thirties, and motivated him to publish in a special "conspiracy issue" of his magazine *George*, eight months before his death, a cover article by Oliver Stone, director of the groundbreaking film *JFK,* titled "Our Counterfeit History".

Subscribe to New Columns

At age 39, John had made up his mind to launch his political career by seeking an electoral mandate in New York State, and he was about to announce it publicly. According to his friend Billy Noonan (*Forever Young: My Friendship with John F. Kennedy, Jr.,* Viking Press, 2006), he was about to enter the race for the New York Senate seat left vacant by Daniel Patrick Moynihan, which Hillary Clinton also coveted (and ultimately got). John was a New Yorker, and Clinton would have stood no chance against him.

JFK Jr. had also voiced privately his ambition to ultimately reach for the presidency. Given his personality and his popularity, he had high chances to make it in less than 20 years. Pierre Salinger, one of the men Jackie had asked to educate John about his father, had become very close to him, and declared on French radio Europe 1, on July 19, 1999: "I felt that in the coming year John Junior would also become a politician. It's my point of view. And with other people, we thought he was going to be a Democratic candidate for the next presidential election." Others, such as John's assistant at *George*, RoseMarie Terenzio, thought "he would've run for president … in 2008."

In 1968, John Kennedy's brother ran for President with the intention, not just to save the Kennedy legacy, but to reopen the investigation on his brother's death (as David Talbot has demonstrated in his book *Brothers*). He was assassinated. In 1999, Robert Kennedy's nephew was about to announce his entry into politics, with the clear intention to go all the way to the White House. There is no question that one of his goals in life was to expose the murderers of his father. His old high school girlfriend Meg Azzoni, in her self-published book, *11 Letters and a Poem* (2007), writes that as a teenager, "his heartfelt quest was to expose and bring to trial who killed his father, and covered it up."

I rephrase my conclusion from my longer 2019 article:

> So, was JFK Jr. himself assassinated? Here is man whose road to the presidency seemed traced. No other man of his age had better chances to reach the White House one day. And no other man in the world had more reasons to want the 1963 Kennedy assassination reinvestigated. He was already trying to educate the public through his magazine, at the risk of exposing his own beliefs, something no other Kennedy had ever done (even RFK had kept his doubt on the Warren report private, and his plan to reopen the case secret). And this man, his friend Billy Noonan believes, was just about to announce his candidacy for a New York Senate seat, which everyone would have understood as the first step toward the White House. Pierre Salinger and others even believe he would have run for president in 2000. What are the odds that he would die at this precise moment by accident? … If it was an accident, then the Devil caused it. Or was it Yahweh?

One more thing: JFK Jr. died two years before 9/11. Who knows what influence he would have had on the American public, either as a senator or as the editor of a magazine with a strong interest in conspiracies? He may very well have stood in the way of the War on Terror, the WWIV that Norman Podhoretz was calling for. You never know, with those Kennedy peacemakers!
Israel believes in preemptive assassinations, as demonstrated by Ronen Bergman in *Rise and Kill First: The Secret History of Israel's Targeted Assassinations.*
Israel killed JFK Jr.
A curse on Israel!

Notes

[1] Arthur Krock, *Memoirs: Sixty Years on the Firing Line*, Funk & Wagnalls, 1968, p. 328.

[2] Michael R. Beschloss, *Kennedy and Roosevelt: The Uneasy Alliance,* Open Road, 1979, p.187.

[3] John Hughes-Wilson, *JFK: an American coup d'état,* John Blake, 2013, pp. 88-89.

[4] Seymour Hersh, *The Samson Option: Israel's Nuclear Arsenal and American Foreign Policy*, Random House, 1991 *,* p. 96.

[5] Robert Caro, *The Years of Lyndon Johnson,* vol. IV: *The Passage of Power,* Alfred Knopf, 2012, p. 104. Also in Krock, *Memoirs, op. cit.,* p. 362.

[6] Seymour Hersh, *The Dark Side of Camelot,* Little, Brown & CO, 1997, p. 129.

[7] Andrei Gromyko, *Memoirs,* Doubleday, 1989, pp. 181-182.

[8] Edward Klein, *The Kennedy Curse: Why Tragedy Has Haunted America's First Family for 150 Years*, Saint Martin's Press, 2004.

[9] Laurence Leamer, *Sons of Camelot: The Fate of an American Dynasty,* HarperCollins, 2005, kindle l. 262-267.

[10] Dave Saltonstall, Austin Fenner, Helen Kennedy and Greg B. Smith, "John F. Kennedy Jr. went missing after taking a flight with his wife and her sister in 1999," *New York Daily News,* July 18, 1999, on nydailynews.com

[11] Hersh, *The Samson Option, op. cit.,* p. 103.

[12] Robert Taft, October 6, 1946, quoted in John F. Kennedy, *Profiles in Courage,* 1956, Harper Perennial, 2003 *,* p. 199.

[13] *Monika* Wiesak, *America's Last President,* 2022, p. 214.

[14] Salvador Astucia, *Opium Lords: Israel, the Golden Triangle, and the Kennedy Assassination,* 2002, p. 5, on www.whale.to/b/astucia.pdf.

DARK Pill: How Satan-Worshipping Pedophiles Have Taken Over Conspiracyland, by Laurent Guyénot

unz.com/article/dark-pill-how-satan-worshipping-pedophiles-have-taken-over-conspiracyland

September 27, 2024

SATANIC
PANIC

According to a March 2021 survey by the Public Religion Research Institute, 15 percent of Americans and 23 percent of Republicans believe that,

> **“The government, media, and financial worlds in the U.S. are controlled by a group of Satan-worshipping pedophiles who run a global child sex trafficking operation.”**

I know that polls must not be trusted, but I can easily believe that tens of millions of people agree with that statement. It’s not just an American phenomenon; it is widespread in France too, as I have painfully observed in recent months (more later).
Part of those believers might also agree with the statement that, “the government, media, and financial worlds in the U.S. are controlled by Jews,” but, if asked to choose, they would probably say that the Satan-worshipping pedophiles are above the Jews in the occult hierarchy of Illuminatis. Attempts at syncretism sometimes emerge, as when Candace Owens voiced her belief that:

> “what we have right now is a pedophile ring that has assumed a ton of power in the world by pretending that any person who notices is antisemitic. My theory is that these people are not Jewish; they publicly present themselves as Jewish, but in reality, they worship and follow an entirely different faith, and it’s satanic. … These are demonic, monstrous people who are using Judaism to hide their actions.”

My theory is the opposite: Jewish supremacists are using Satanism “to hide their actions.” The transgenerational sect of Satan-worshippers operating in total impunity at the highest level of Hollywood, Wall Street, and Washington—raping, torturing, sacrificing and drinking the blood of children in black masses—is a fantasy to deflect attention from the cult that really controls Hollywood, Wall Street and Washington.

Assuming Satan-worshipping pedophiles (SWPs) do exist, they are self-hating individuals driven by perversion and ambition. How could they have any kind of loyalty to each other? Do they control each other by blackmail? In that case, they will kill each other when they can. Blackmailing will not make loyal. Therefore, SWPs can never be a driving force in politics, let alone in history.

Only a community bonded by a common history and identity, an assumed common blood, a common ideology or religion, possibly a common hatred, and at the very least a common aim and a transgenerational determination to advance it, can have global political power and long-term influence on history. The Satanists have no power; that’s why you can denounce them as much as you can without consequence. (It does make you feel and look brave, though!)

Surely there exist some nuts worshipping Satan in disgusting ways. But Satan is a Christian concept. Worshipping Satan means believing that Christ and Satan are waging a cosmic war, and choosing to side with the loser. Generally speaking, our ruling elites are simply not into this paradigm. You may call them “satanic” in the sense of “evil” if you like, but they certainly do not care for Satan.

In this article, I will not insult readers of the Unz Review, by trying to convince them that the world is *not* governed by the SWP cult. I assume you figured that out already. Still, I think that this modern quasi-religious creed is worth examining as a case-study in “controlled opposition”, or perhaps what Ron Unz has termed “promoted opposition”—or how about “over-the-top opposition”. The very fact that millions of people fall for that farfetched conspiracy theory needs to be explained.

The SWP mythology is what I call the “dark pill” (I would have said “black pill” but for the other context it is now used for). The metaphor of the “red pill”, from the movie *The Matrix*, has passed into everyday language: we are red-pilled when we realize that the mainstream narrative is a lie. The dark pill is, if you like, an overdose of red pills. Having escaped the virtual “prison for your mind” with the red pill and thus gained a foothold in reality, you will, if you swallow the dark pill, feel the ground crumble beneath your feet once again and sink into a black hole, as distressing as the world before the red pill was reassuring.

The dark pill is another prison for your mind. It impedes your ability to reason logically. It makes you feel powerless. It is an inverted religion to give you hopelessness. It has been extremely effective in framing the mind of a conspiracy-minded public who have turned to

Internet as their sole channel for information, and it has become one of the most pervasive popular paradigms of post-modernity.

It is the slippery slope of our tendency to see the super-rich and the super-powerful as inherently evil. The more horrific the rumors about them, the more credible they seem. The dark pill makes us forget that we're dealing with men. Corrupt men, as most of us would probably be in their place, but still men nonetheless, sons and fathers, with social needs, and a concern for their reputation and legacy.

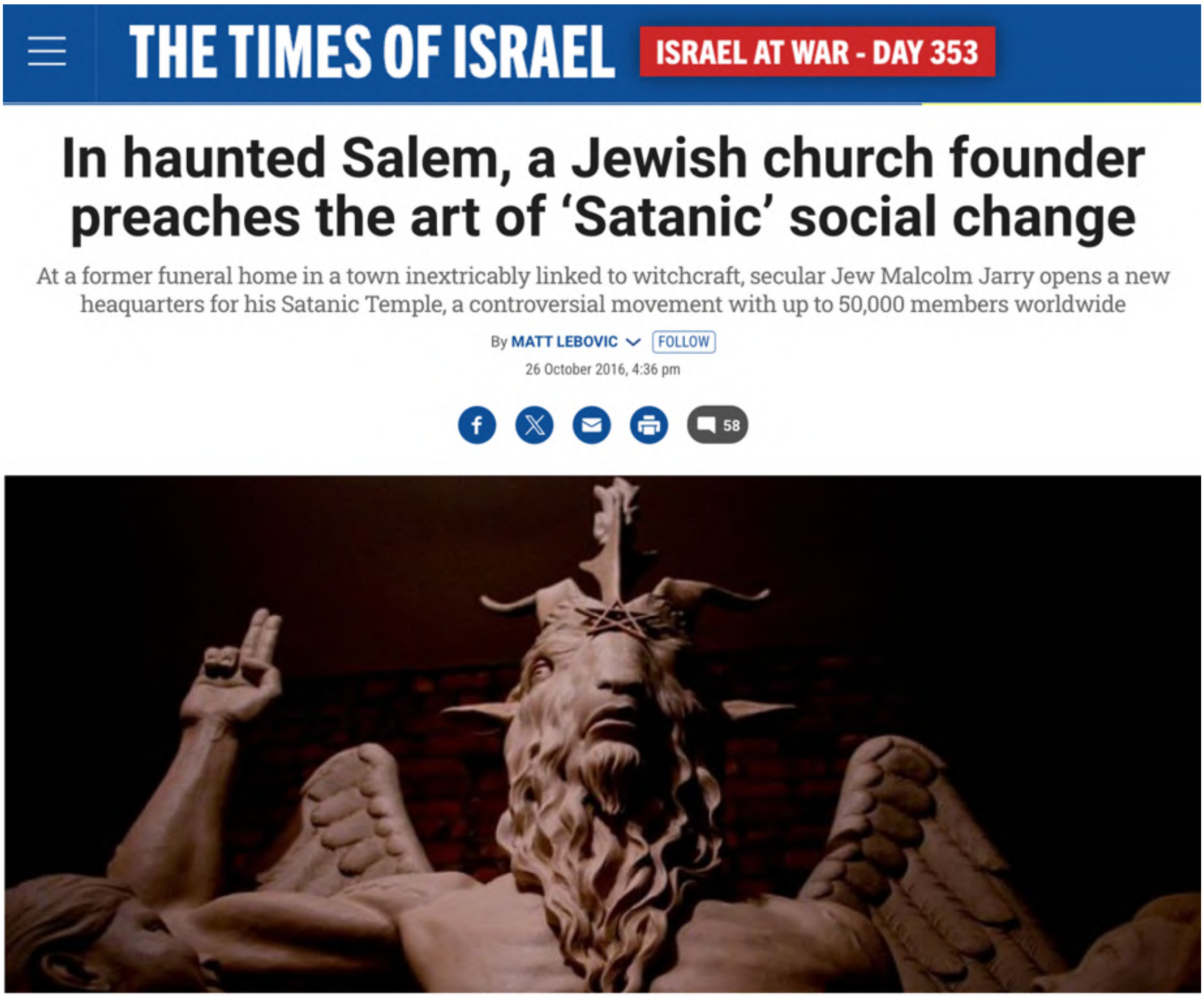
The SWP mythology is not very different from David Icke's reptilian theory (*The Biggest Secret*, 1999), according to which the world's leaders do not belong to ordinary humanity, but are related to the "tall, blood-drinking, shape-shifting reptilian humanoids from the Alpha Draconis star system, now hiding in underground bases, [who] are the force behind a worldwide conspiracy against humanity" (Wikipedia). According to a poll in 2013, 4 percent of registered American voters believed in David Icke's ideas. They are surely part of the 15 percent who believe in the SWP international.

The SWP conspiracy theory not only generates learned helplessness (there is nothing you can do against Satan, except pray and "trust the plan"). It also diverts our attention. After all, compared to Satan's followers feeding on babies and the blood of tortured children, Yahweh's followers seem like gentle lambs! If the international underground fraternity of the SWPs rule the world, then nothing else matters. International Zionism could even be a good thing, if it could help rid us of these satanic vampires.

Does Satanism exist?

In symbolic terms, the inverted pentagram is a false flag to conceal the star of David. Those who would have us believe that Satan-worshippers have taken over Christian civilization may not be exactly the same who blamed Allah-worshippers for 9/11, but they are like two tentacles of the same octopus.

The difference, of course, is that Satan-worshippers have no significant existence. Yes, I know, there exist Satanic churches. The oldest is the Church of Satan, founded in 1966 by Anton LaVey. But Lavey is a Jew and a staunch Zionist who in his autobiography claims to have helped smuggle weapons to Israel. Malcolm Jarry, who more recently founded the Satanic Temple in Salem, Massachusetts, is a self-described "secular Jew" and an "unwavering supporter of Israel," who claims that "there is not much conflict between being Jewish and a Satanist." (He has a point, since Satan is Yahweh's executioner in the Hebrew Bible: the author of 1 Chronicles 21 hesitates between "Yahweh unleashed an epidemic on Israel," "the angel of Yahweh wreaks havoc throughout the territory of Israel," and "Satan took his stand against Israel.")



THE TIMES OF ISRAEL

ISRAEL AT WAR - DAY 353

In haunted Salem, a Jewish church founder preaches the art of 'Satanic' social change

At a former funeral home in a town inextricably linked to witchcraft, secular Jew Malcolm Jarry opens a new heaquarters for his Satanic Temple, a controversial movement with up to 50,000 members worldwide

By **MATT LEBOVIC**

26 October 2016, 4:36 pm

Why do Jews found Satanic churches in Western countries? Probably because: 1. they must infiltrate every religion, even non-existing ones; 2. they want to blaspheme and subvert Christianity in every possible way; 3. they can always use Satanism as a bogeyman.

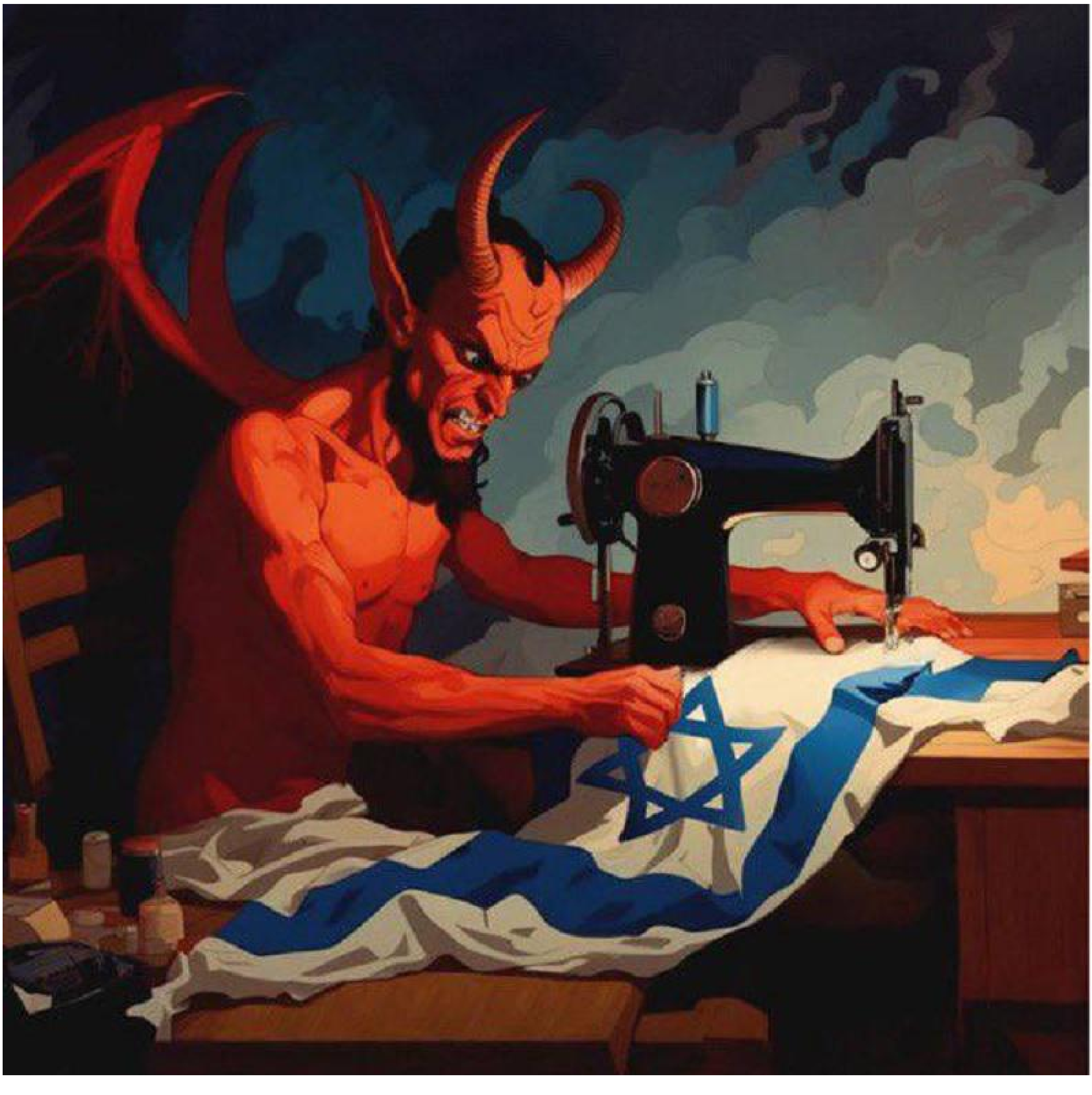
Granted, every Satanist high-priest is a charlatan, but not all of them are Jews. Michael Aquino, founder of The Temple of Set is not. But he is an expert in PSYOP, who co-authored in 1980 a smart military report titled *From PSYOP to MindWar: The Psychology of Victory*.

In any case, these religious cults are just for show. They make do with funny clothes, ugly gadgets and dark invocations, but are under FBI surveillance and don't engage in any criminal activity.[1]

So much for religious Satanism, essentially a snare for deranged self-hating Christians. What about cultural Satanism, in heavy metal rock and transgressive pop-culture in general? I don't need to tell you who is behind it. It's not the Satanists, it's the Yahwists who are promoting Satanic codes in the entertainment industry, for the same reason they are promoting pornography, transgenderism, and all the rest: they want Christian civilization out, spiritually and physically. Besides, you need to show some Satanism in order to blame Satanism as a civilizational threat. Satanism (pervert displays like in the recent opening ceremony of the Olympic Games in Paris) and anti-satanism (the moral outrage at such pervert exhibitions) make an artificial dialectical opposition, meant not to produce an Hegelian synthesis, but confusion and division.

Among the Jews who played a key role in injecting Satanic nightmares into Western culture let us not forget the directors of the two earliest blockbuster horror movies, Roman Polanski for *Rosemary's Baby* (1968), and William Friedkin for *The Exorcist* (1973). The impact of these films—and the genre they inspired—on the collective psyche cannot be exaggerated.

If there was no Satanism, or at least some appearance of Satanism, the rumor that Satanists rule over us would not gain traction. If Satanism did not exist, Israel would have to invent it. Which is what they do (by Israel, I mean here worldwide organized Jewry, WOJ). Israel has a double motive for fostering religious and cultural Satanism, both as a virus to stress and weaken Christian society, and as a smokescreen to conceal its own enterprise of world corruption and domination. What I mean is somewhat the opposite of what is meant by the illustration below: not Satan making Israel, but Israel making Satan. B'nai B'rith is sewing satanism into the Western social fabric.



Yes, there are certainly real brain-dead Satanists. And yes, there are pervert pedophiles and child-murderers, with every possible background. There are even pedophile networks with high-profile politicians among their clients. And—who knows—there might even be

Satan-worshipping pedophiles, although I’ve never seen any credible evidence for it.

But blaming the SWPs for what is wrong in the West is just like blaming the “one-percent psychopaths” for the 2008 economic crisis, as did the 2011 film *I am Fishead*. Of course, individual psychopaths are a problem, and psychopathy is well worth studying. Robert Hare’s book *Without Conscience* actually inspired me to conceptualize Israel as “the psychopath among nations”. Collective psychopathy is different from individual psychopathy, though, and I think it is a grave misunderstanding to call Netanyahu or any other Israeli leader psychopaths. They are not. What they have is a collective psychopathy, resulting from the worship of their psychopathic god, and possibly from the trauma ritually inflicted on every eight-days-old male for a hundred generations (details here).

The QAnon PsyOp

If almost one Republican in four believes that, “the government, media, and financial worlds in the U.S. are controlled by a group of Satan-worshipping pedophiles,” the credit goes largely to the pro-Trump team who engineered the PsyOp known as QAnon since 2016. Its message to Americans was that the world would be saved as soon as Trump neutralizes that network of SWPs, more or less identical with “the Deep State” that Trump said he was fighting, or the “Swamp” that he said he would drain, or Democrats in general.

This was not the first time that a Satanic craze was used as political propaganda. British sociologist Richard Jenkins has written a book titled *Black Magic and Bogeymen,* documenting a psychological operation conducted by military intelligence in Belfast in the troubled times of the 1970s. Captain Colin Wallace, head of the army’s “black operations” in Northern Ireland, told Jenkins that they deliberately stoked up a Satanic panic from 1972 to 1974, even placing black candles and upside-down crucifixes in derelict buildings in some of Belfast’s war zones and crime scenes, and leaking stories to newspapers about black masses and Satanic rituals. The purpose was simply to demonize and thereby delegitimize the struggle of paramilitary groups on both sides.

What proved especially effective in the QAnon operation starting in 2016 was the association of pedophilia and Satanism. For if the threat posed by Satanism is doubtful, pedophile rings are, on the other hand, a disturbing reality. It is highly unlikely that the Pizzagate scandal, triggered by the hacked emails of John Podesta in 2016, was a total fabrication. As Aedon Cassiel wrote on the Unz Review: “we know that high-level sex abuse is in fact a thing that happens in the upper echelons of power, and we know that it gets covered up when it occurs, and we know that the media is often complicit in the cover-up as well.”

QAnon overexploited the story (without naming too many names), and enriched it with still more gruesome memes such as “adrenochrome”, an elixir of youth allegedly consumed by upper-class pedo-satano-psychopaths, extracted from the pituitary glands of children under torture. The idea seems to have been borrowed from the novel and the film *Las Vegas Parano* (1972 and 1998). Can you think of anything more horrible than a massive child trafficking ring to drain the blood of tortured children for the use of our global elite?

The “adrenochrome harvesting” theory has been embraced on mainstream television by quite a few people, including actor Jim Caviezel and others associated with the recent movie *The Sound of Freedom.* (That Caviezel is mostly remembered for his role as Jesus in Mel Gibson's *Passion* is not irrelevant, since the theory is particularly well received in fundamentalist Christian circles, and definitely echoes ancient antisemitic blood libel.) Watch here, if you dare, a recent example of a genuinely fake news story feeding the adrenochrome hoax.

The SWPs are the explicit theme of several "documentaries" of the QAnon school, such as *Out of Shadows* (2020), a very professionally-made film in which stuntman Mike Smith tells of his "awakening" and how he "found God" and "started searching for the truth" after learning about the SWPs in Hollywood from his "pelvic floor therapist", an invisible angel with no name and no face who, strangely, never reported what she saw to the police. Here is the key passage, to illustrate the level of credibility of the film, and the level of gullibility of the targeted public:

Watch Video At: https://youtu.be/zI8apiDZpso

Video Link

I recommend watching the whole film with a focus on the visual and sound effects used to make empty rhetoric appear informative. A critical look at such films help us understand how manipulative this sort of videos can be.

What is worth noticing is that, at the outset, Smith emphatically denies being into "conspiracy theories" such as "bigfoot, or aliens, or flat earth, or 9/11 conspiracy, or JFK." This is extremely typical of dark-pillers. They will totally ignore (and here even deride) historical research on 9/11 or the JFK assassination. And when these events are brought into the picture, you will probably hear the word "Illuminati", but never the word "Israel". This is an unmistakable clue of the origin and the intent of such material.[3]

The Satanic Panic of the 1980s and 1990s

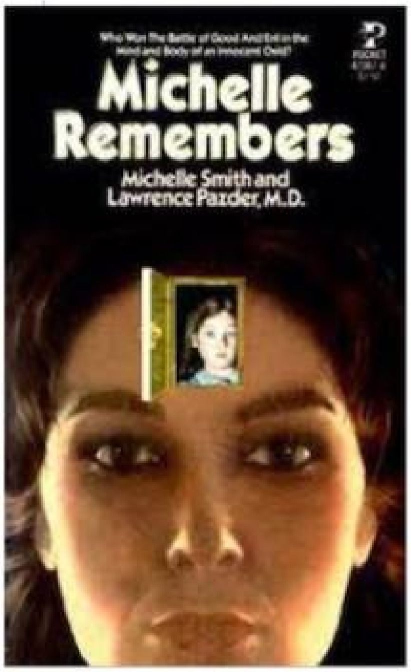
The SWP mythology has a history before its appropriation and elaboration by the QAnon movement. It is interesting to recall its early appearance in the "Satanic Panic" that shook the USA and other English-speaking countries in the 1980s and 90s. The origin of this collective hysteria has been the subject of numerous books and documentaries. In *Satan's Silence: Ritual Abuse and the Making of a Modern American Witch Hunt* (Basic Books, 1995), Debbie Nathan and Michael Snedeker wrote:

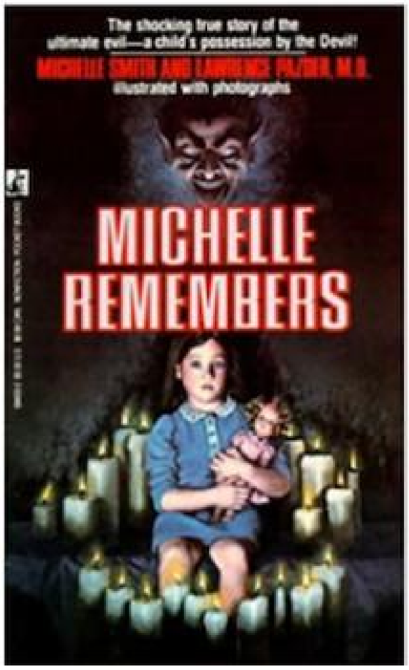
> "According to a claim that has been promoted for more than a decade by preachers, police, prosecutors, psychotherapists, child-protection workers, and antipornography activists there exists in this country—and, indeed, around the world—a massive conspiracy of secret satanist cults that have infiltrated everywhere into society, from the CIA to police stations to judges' chambers and churches. The devil worshippers have even secreted themselves in day-care centers and preschools, the story goes, where they pose as teachers. This prospect has been particularly frightening, for it is said that satanists consider youngsters attractive prey for rape and torture and easy recruits for their faith."[4]

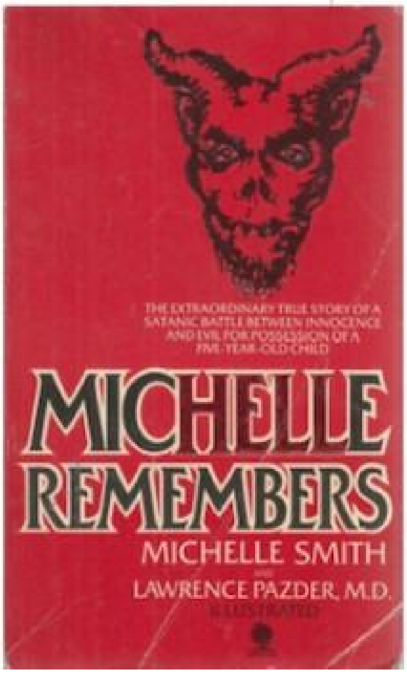
"In a culture as heterogeneous as ours, so extensive a moral panic can be achieved only by concerted efforts at institutionalizing it," the authors insist. "It was a powerful effort that did not come together overnight. But as it took shape, a veritable industry developed around the effort to demonstrate the existence of ritual abuse." The media played a key role, as usual. What journalists are good at is transforming two cases into an epidemy, and a local news item into nationwide outrage. Moral panic call for political action, so that, ultimately, "the psychotic delusions of a few individuals were translated into public policy."[5]

> "By the mid-1980s, belief in ritual abuse had been institutionalized by professional societies, journals, the mass media, and a federal government that energetically promoted its champions' claims. Advocates used these forums to develop a new logic and language that made the unbelievable sound credible, despite impassioned efforts by defendants and their attorneys to discredit it."[6]

It all started in the practice of "recovered memory" therapists influenced by the book *Michelle Remembers*, first published in 1980 at St. Martin's Press, based on the "memories" recovered by Michelle Smith with the help of hypnotherapist Lawrence Pazder.


Who Won The Battle of Good And Evil in the Mind and Body of an Innocent Child?
Michelle Remembers
Michelle Smith and Lawrence Pazder, M.D.


The shocking true story of the ultimate evil—a child's possession by the Devil!
MICHELLE SMITH AND LAWRENCE PAZDER, M.D.
illustrated with photographs
MICHELLE REMEMBERS


THE EXTRAORDINARY TRUE STORY OF A SATANIC BATTLE BETWEEN INNOCENCE AND EVIL FOR POSSESSION OF A FIVE-YEAR-OLD CHILD
MICHELLE REMEMBERS
MICHELLE SMITH
and
LAWRENCE PAZDER, M.D.
ILLUSTRATED

The success of *Michelle Remembers* sparked other books on Satanic ritual abuse (SRA), such as Audrey Harper and Harry Pugh's *Dance with the Devil* (1990), in which hypnotized Audrey "remembered" being impregnated several times to give birth to babies to be consumed in Satanic rituals. The influence of Polansky's *Romary's Baby* (1968) is quite clear.

The story of Michelle Smith and how it ignited the Satanic Panic of the 1980s is the subject of a documentary released last year: *Satan Wants You*. But on that early stage of the epidemy, I recommend the freely available *The Search for Satan*, a remarkable film directed by Ofra Bikel and aired on PBS in 1995. The same team also made the two-part, four-hour masterpiece *Divided Memories,* dealing with the "false memory" controversy at large (the second part contains stories of "recovered memories" of Satanic ritual abuse). *The Search for Satan* documents the role played by a number of criminally incompetent psychiatrists like Bennett Braun, Roberta Sachs, Corydon Hammond and Judith Peterson, who, through "seances" akin to exorcisms, managed to convince patients like Mary Shanley and Patricia Burgus that they possessed dozens of personalities and had belonged to Satanist bloodlines for many generations. These doctors were championed by feminists like Gloria Steinem, and given national voice by Geraldo Rivera in his prime-time NBC broadcast of October 26, 1988, "Devil Worship: Exposing Satan's Underground". Note that Braun, Sachs, Steinem and Rivera are Jewish. So are Helen Bass and Laura Davis, the authors of *The Courage to Heal: A Guide for Survivors of Child Sexual Abuse* (1988), the book that contributed more than any other to the epidemy of false memories of sexual abuse.

The "false memory syndrome" was a heavy blow against the father figure in Western society. And it is no surprise that accusations of Satanic ritual abuse have been made very publicly by vengeful divorced women against their former husbands, as in the Hampstead case near London, when Ella Draper, in a bitter battle over her children, accused the father Ricky Dearman of leading a pedophile Satanic cult and having forced his children to kill babies and drink their blood. It turned out that the children, who had made those accusations on camera, had been brainwashed under torture by the mother's boyfriend, Abraham Christie.[7]

Enter MK-Ultra and the Nazis

Women with "recovered memories" of Satanic ritual abuse (SRA) often ended up being diagnosed with multiple personalities too. The diagnosis of "multiple personality disorder" (MPD) was included in 1980 into the American Psychiatric Association's *Diagnostic and Statistical Manual of Mental Disorders* (*DSM-3*). Although the *DSM* warned that MPD was extremely rare, its ratification greatly contributed to legitimize the practices of recovered memory therapists, who felt empowered to produce under hypnosis multiples "alters" in patients who had never before had been diagnosed with MPD.[8] The many abuses of this diagnosis, and the realization that the disorder often has an iatrogenic origin (meaning that it is produced by therapy), prompted its withdrawal from the 1994 edition (DSM-4). In its place was introduced "dissociative identity disorder", drawing from the work of French physician Pierre Janet (1859-1947) on dissociative post-traumatic amnesia, a well-documented phenomenon.

To explain why victims of the SWPs did not remember any of their horrific abuses until hypnotized decades later, believers claim that the SWPs had… well, hypnotized their victims (and members as well) to program and dissociate them into multiple personalities. Revelations about the CIA project MK-Ultra in the mid-1970s came handy, and the SWP conspiracy mythology now typically includes wild exaggerations of the possibilities of mind-control through MK-Ultra-type techniques including drugs, torture and hypnosis. In *TRANCE Formation of America: True life story of a mind control slave* (1995), Mark Phillips, a self-styled former CIA operative, recounts how he rescued Cathy O'Brien from a government network that had turned her into a MK-Ultra sex slave, by splitting her personality into multiple "alters" since early childhood. Neither she nor her family had noticed anything until Phillips helped her "recover" her memories by hypnosis.

The Nazis are typically included in that elaborate recipe, as a cherry on the cake. In the film *Out of Shadows,* mentioned above, we hear about Himmler and his evil experiments to create a race of overlords, complete with a photo of his gothic-style castle. In Robin de Ruiter's *The 13 Satanic Bloodlines,* we learn that Joseph Mengele played a crucial role in the development of the "Monarch Mind Control program" (a sub-program within MK-Ultra, of which so little is known that imaginations can run wild), and "was part of the occult hierarchy seeking total control of the world."[9] The introduction of the Nazi ingredient into the MK-SWP dark pill is a sure sign of the ethnicity of its creators. You will not find Israel mentioned in there, except in very rare cases. Corydon Hammond, one of the mad psychiatrists featuring in the film *In Quest for Satan,* delivered in 1992 *,* at the Fourth Annual Eastern Regional Conference on Abuse and Multiple Personality Disorder, a speech in which he claimed to know that techniques used to program sexual abuse victims to repress their memories were brought to America by "a Hasidic Jewish Nazi" named Dr. Greenbaum.

The Satanic panic of the 80s-90s mostly affected English-speaking countries. It didn't have any impact in France. One of the reasons, I think, is the cultural ascendency of Freudian psychoanalysis, which rejects hypnosis and minimizes the reality of incest and sexual abuse (this has been very damaging in its own way, as Jeffrey Moussaieff Masson explains in *The Assault on Truth*).[10] As a result, the French public is totally unaware of the controversy and the literature on false memories. That explains, in part, the success of a film released in May of this year, *Les Survivantes,* which, much to my chagrin, is received very positively within the French "truth community". The film is based on the testimonies of women who have "recovered" their memories of Satanic ritual abuses by hypnosis. Anneke Lucas, from Belgium, is one of them, but the "star" of the film is Hélène Pelosse, a former high-profile government official, who gives plenty of interviews, in which she explains for example that her role in the Satanic baby-slaughter where she was dragged by her grand-father—together with many other members of her family who still remember nothing—, she had the role of "cleaner", meaning that she had to collect "the heaps of children's corpses … disemboweled, butchered, burned, massacred, raped, chainsawed. … I had to take a bucket and go and collect all these body parts, put them all in a bucket, and then I had to cook all that, and serve it for dinner, and then clean up; I had to wash the dishes." According to Pelosse's "flashes" (she also underwent "exorcism"), Church dignitaries and high-profile politicians, including Emmanuel Macron, are members of this cult. I am now trying my best to warn Frenchmen against buying into this, but find myself quite alone in this fight, and even receive death threat for it.[11]

In the rest of this article, I would like to present two case-studies of hoaxes that have contributed to dark-pilling millions of people in America and Europe with the SWP mythology. I think they give us some insight into the way dark-pilling works on people who lack logical judgment and the habit of reading books. The first case comes from the man considered "the most influential conspiracy theorist", the second from an unknown man whose only credential is his capacity to shed a tear when mentioning child-sacrifice.

Alex Jones and the dark secret of the Bohemian Grove

Alex Jones is famous for his capacity at ignoring the role of Israel in 9/11 or in the Kennedy assassinations. It has been argued that his red pill is a substitute or an antidote to the jewpill. His rants are replete with "CIA", "Deep State", "New World Order", "Military-Industrial Complex", "Bilderberg", "Inside Job", and other trigger-words calling exclusive attention to the parts played by American Gentiles in the betrayal and destruction of their own country.

Alex Jones also contributed to the SWP mythology, along QAnon. One of his contributions is his documentary *Dark Secrets: Inside Bohemian Grove* (2000). Let's debunk this hoax, which has benefitted from an immense circulation worldwide. It will give us a good measure of how vulnerable to manipulations are the followers of Alex Jones, often too trusting and too lazy to do their own research.

The Bohemian Grove is an estate of redwood forest of some 2,700 acres in Monte Rio, California, belonging to the Bohemian Club of San Francisco (who also owns a six-story clubhouse in downtown San Francisco). Every summer, in June and July, hundreds of members and guests gather there for a two-week encampment. On July 15, 2000, Alex

Jones and his cameraman, Mike Hanson, infiltrated the Grove and filmed the opening ceremony, called “The Cremation of Care”, with a hidden camera. The footage was the centerpiece of the above-mentioned documentary. Jones claimed that “The Cremation of Care” was an “ancient Canaanite, Luciferian, Babylon mystery religion ceremony,” which may involve human sacrifice.

The claim is based first and foremost on an exaggeration of the “secrecy” surrounding the Bohemian Grove, and on the deliberately blurred nature of the images filmed by Hanson. Let’s first point out that the two men entered the Bohemian Grove through the main gate, took the club’s shuttle bus to the opening ceremony and then left in the same way, without being searched. Moreover, far from being secret, the Bohemian Club’s activities are described in several serious works, such as William Domhoff’s *Bohemian Grove and Other Retreats: A Study in Ruling-Class Cohesiveness* (HarperCollins, 1975). Lists of members and guests are readily available.

Founded in 1872, the club began as a gathering for journalists, intellectuals and artists (Jack London and Mark Twain hung out there), but gradually evolved into a country club for the rich and powerful (famous is optional), who appreciate the opportunity to socialize in nature away from prying eyes (peeing on redwood trees is an initiation rite).

Membership costs around $25,000, and the waiting list is very long. The Bohemian Grove retreat is punctuated by various outdoor theatrical performances written especially for the occasion and typically involving dozens of members as actors or extras (as only men are accepted into the club, female roles are played by men). Professional entertainers are often invited to share their talents (free of charge).

One of the club’s mottos is borrowed from Shakespeare’s *A Midsummer Night’s Dream*: “Weaving spiders come not here.” “It is supposed,” Domhoff writes, “to warn members not to discuss business and worldly concerns, but only the arts, literature, and other pleasures, within the portals of Bohemia.”[12] No doubt the rule is often infringed, but that’s the rule anyway.

WEAVING SPIDERS COME NOT HERE
B
C

Another important rule is that whatever is said within the Club, and during the Grove retreat in particular, is strictly off the public record. It is easy to understand that people tracked by journalists, who will not hesitate to make public their private conversations, feel a need for such an environment. Understandably, this rule also generates controversy, as when in 1971, President Nixon was pressured to renounce attending. The opening ceremony, entitled “The Cremation of Care”, is a theater play with Wagnerian-style orchestra music performed since 1880 (but rewritten several times), including a procession attended by members and guests. “Dull Care”, an expression borrowed from an old English ditty (*Begone Dull Care*), symbolizes “the concerns and woes that important men supposedly must bear in their daily lives.” During the retreat, Bohemians are invited to “cast your grief to the fires and be strong with the holy trees and the spirit of the Grove.”[13] The performance takes place around the “Great Bohemian Owl”, a 40-foot tall concrete statue, that is the totem of the club. At its feet, Dull Care’s effigy is burned in a coffin by the Eternal Flame of Fellowship.

Subscribe to New Columns

This is a playful form of paganism, a little old-fashioned. No Satanism there, unless you want to call any un-Catholic ritual “satanic”. Alex Jones’s claim that the Owl represents the god Moloch is totally groundless and so is, of course, the rumor of human sacrifices; Jones said they “cannot be ruled out”,[14] but the same can be said of the unicorns, since you cannot prove a negative. (Ironically, the god Moloch was originally identical with Yahweh, as discussed in my article “The Devil’s Trick: Unmasking the God of Israel”.) Hanson’s verdict, that “the men who meet here deep in the woods are involved in a vast conspiracy that has but one ultimate aim: global domination,” or his suggestion that the Grove is “a dark conspiracy fueled by the power of, and adoration for, an ancient dark owl God,” are no more than incantations designed to conjure up images in the minds of believers.[15]

Ronald Bernard and the bankers’ black masses

In 2013, an interview appeared of a man presenting himself as a Dutch financier named Ronald Bernard. The video was quickly translated into several languages and attracted tens of thousands of views in Europe. In 2017 news of his mysterious death circulated (on a site specializing in fake news, thepeoplesvoice.tv), but his Youtube channel, which now has 50,000 subscribers, continued to post new material until 2023. Bernard claims to have had first-hand knowledge of the criminal practices of the globalist financial elite, and to have dealt directly with “governments, multinationals, secret services and other terrorist organizations,” sometimes overseeing personally the delivery of trucks full of cash. He found out that these people were Luciferians or Satanists when they finally took him “to places called Churches of Satan”, where they did “their Holy Mass with naked women and liquor and stuff.” He enjoyed it until he was asked to “participate in the sacrifice of children,” and said no.

He broke down and went on studying the Bible and the Protocols of the Elders of Zion, had a near-death experience, and realized that “the entire world as we think we know it, is just an illusion we believe in.” Ah, and before leaving the satanic world, says he: “I got tortured physically … in order to make sure I would never break the contract of secrecy.” This is supposed to explain the fact that, despite knowing everything, he will say nothing: not a name, not a place, not a date that might give some flesh to his purely timeless, spaceless and nameless story (a moving story of redemption from hell and finding Christ, just like Mike Smith’s in *Out of Shadows*). In fact, it’s impossible to find even the name of the companies he claims to have directed. Ronald Bernard, who says that he “played at the highest level [of the financial elite] for about five years,” simply has no curriculum vitae. I suspect he doesn’t even have a birth certificate.

What reinforces my suspicion is that his only project is the creation of a “financial platform” called B. of Joy, which promises you an “emotional return” in exchange for your money.

The only reason that seems to convince people of the sincerity of his testimony is the tear he sheds when recalling that crucial moment when he saw a child being sacrificed. It’s intriguing, I agree. But the world is full of actors ready to pass themselves off as experts or insiders and talk nonsense in grotesque documentaries like *Above Majestic*—in which Ronald Bernard appears, incidentally.

Your choice of believing “Ronald Bernard” or not believing him depends on your understanding of “truth” and the way to find it. If you think that any claim, especially extraordinary ones, needs to be proven, then there is not the slightest reason to believe him. If you think that claims, even extraordinary ones, should be believed until proven false (especially if coming from handsome people), then you will believe him. This is, unfortunately, the logic that tends to prevail within Conspiracyland, at least in the French village. It is a religious mentality.

Notes

[1] Massimo Introvigne, *Satanism: A Social History,* Brill, 2016.

[2] Richard Jenkins, *Black Magic and Bogeymen: Fear, Rumour and Popular Belief in the North of Ireland 1972-74*, Cork UP, 2014. Read online his article “Spooks and spooks” from *Witchcraft Continued,* eds Willem De Blecourt and Owen Davies, Manchester UP, 2004.

[3] I have written in French a more complete analysis of *Out of Shadows* here: www.egaliteetreconciliation.fr/Hollywood-CIA-Epstein-Pizzagate-decouvrez-le-documentaire-Out-of-Shadows-59118.html

[4] Debbie Nathan and Michael Snedeker, *Satan’s Silence: Ritual Abuse and the Making of a Modern American Witch Hunt ,* Basic Books, 1995 (on archive.org), p. 1-2.

[5] Nathan and Snedeker, *Satan’s Silence,* pp. 5 and 54.

[6] Nathan and Snedeker, *Satan’s Silence,* p. 136.

[7] Listen to the podcasts “Hoaxed” by Alexi Mostrous for Turtoise Media, on www.youtube.com/watch?v=97a9oLUOVVY

[8] Rosie Waterhouse, *Satanic Panic: A Modern Myth*, 2023, p. 31.

[9] From Ruiter’s preface to Nathalie Augustina’s book *Nathalie: Confession d’un super model*.

[10] Jeffrey Moussaieff Masson, *The Assault on Truth: Freud’s Suppression of the Seduction Theory,* Farrar Straus & Giroux, 1984.

[11] See in French here, here, and here. Special thanks to Yves Rasir, director of Néosanté Éditions, my only ally in this fight.

[12] G. William Domhoff, *Bohemian Grove and Other Retreats: A Study in Ruling-Class Cohesiveness*, Harpercollins College, 1975, p. 4.

[13] Domhoff, *Bohemian Grove and Other Retreats,* p. 2.

[14] Mike Hanson, *Bohemian Grove : cult of conspiracy,* RiverCrest Publishing, 2012, p. xxix.

[15] Hanson, *Bohemian Grove,* pp. 41 and 45.

The conspiracy against Michael Jackson, by Laurent Guyénot

unz.com/article/the-conspiracy-against-michael-jackson

October 16, 2024

I was never a fan of Michael Jackson (MJ). Neither what I had heard of his music nor what I had seen of his danse routines appealed to me, although I did find his moonwalk pretty cool. So MJ's artistic genius escaped me—until, that is, I very recently started to pay attention and realized that there was more to his *genius* (in the Roman sense) than music and dance. I had the vague impression that he was a product of the entertainment industry, and that his fame was undeserved. And of course, I had been very much influenced by the bad press he had gotten since the early 1990s, so that I imagined he was, at the very least, a very disturbed individual.

But then I listened to Candace Owens's video, "What really happened to Michael Jackson" posted last month, and I learned that MJ had powerful and nasty Jewish enemies which conspired to destroy his reputation, his wealth and his health. That triggered my interest, since Jewish power is one of my fields of research.

HAPPY BIRTHDAY
TO THE KING OF POP!

Watch Video At: https://youtu.be/qs_I-nBPAmY

Video Link

A quick search led me to the staggering discovery that, in 1995, two years after the first allegations of child molestation were made against him, Michael Jackson released a single titled “They don’t care about us”, that included the lyrics:

> *Jew me, sue me*
> *Everybody, do me*
> *Kick me, Kike me*
> *Don’t you black or white me.”*

Wow! The King of Pop, whose 1982 record *Thriller* is the best-selling album of all times (32 million copies), saying that, in a hit song, for the world to hear? Sony obscured the offensive words (Jew and Kike) with grotesque heavy sounds, but the lyrics remained uncensored, and the original version can still be heard here (1:10).

“The story of Michael Jackson,” Wiesak writes, “offers illuminating insight into the world of entertainment, media, and power” (p. v). It does indeed. Insight on Jewish Power in particular, which is one of my fields of research.

In the opening chapters, Wiesak gives a portrait of the man, based on the testimonies of those who knew him well. MJ definitely comes across as a “kind, thoughtful and empathetic” person. Wiesak quotes from the positive messages of his lyrics, by which he “tried to reach into the goodness that resides in most of humanity and bring it to the forefront” (p. 158). We all remember the charity single “We are the world” (1985),

written by MJ with a little help from Lionel Richie (here is MJ’s beautiful original demo version), and played by forty-four music stars under the name *USA for Africa* to raise money for famine-ravaged Ethiopia. It was a worldwide phenomenon, and it marked the culmination of MJ’s influence on the music industry.
The song “Heal the World” (1991) also encapsulates the essence of MJ’s admittedly naive but kind-hearted message. The videoclip displayed children from all over the world uniting in peace and inspiring the soldiers to throw away their guns.

Michael Jackson
The Man
The Music
The Controversy
MONIKA WIESAK

Watch Video At: https://youtu.be/BWf-eARnf6U

Video Link
MJ’s lyrics for his song “Palestine, Don’t Cry”, which he wrote in 1993 but never got to complete and record, contains the lines:

> *I will pray for you,*
> *Oh Palestine…*
> *God's a place for you. …*
> *Come deep in my heart*
> *I'll always love you…*
> *And I believe in you,*
> *Oh Palestine,*
> *I will die for you*

At the end of the song "Earth Song" (1995), Michael sings "What about the holy land, torn apart by creed" (but if you listen to the acapella version, at 4:30 "creed" sounds more like "greed").

It is often said that, because he didn't have a normal childhood, MJ had remained childish. But although there is some truth in it, MJ also comes out as a deep person. I am impressed by what he said in 2001 about his father, whom he had long resented for his abusive control:

> I have begun to see that even my father's harshness was a kind of love—an imperfect love, to be sure, but love, nonetheless. He pushed me because he loved me because he wanted no man to ever look down upon his offspring. And now, with time, rather than bitterness, I feel blessing. In the place of anger, I have found absolution. And in the place of revenge, I have found reconciliation. (p. 5-6)

Such words come from a man who has matured to wisdom. By contrast, we shall see, his enemies seem to have been extremely negative, greedy, and cruel people.

Paradoxically, MJ was a very shy person with a complicated relationship to his own body. This is understandable for a man who has gone through the physical transformations from childhood to adolescence (with severe acne) to adulthood, under the spotlight. But the media has maliciously exaggerated his psychological impediments. For decades they have implied that he was intentionally bleaching his skin, but I learned from Wiesak's book that he suffered from a disease called vitiligo, probably triggered by severe burns on his scalp in 1984, which resulted in uneven patches of white skin spreading across his body, face included. His friend David Nordahl explained:

> The vitiligo spread and spread and spread, and it was difficult for him when he had to appear in public or to perform to get the right kind of makeup … So, in the beginning, he did use darker makeup to cover that, but then as that spread, it got more and more difficult to make that white skin the color of the rest of his skin, so he would have to go to lighter and lighter and lighter makeup because … when you sweat … you don't want these white lines running down your face. (pp. 10-11)

Regarding his nose plastic surgeries, it helps to hear him say how terrible he felt as a teenager when his father called him "fat nose" and "ugly".

In 1985, the press began printing brutally negative stories about MJ, calling him "Wacko Jacko". There does not seem to have been any commercial motive to this bad press. Michael was at the top of his fame. Was it his huge spiritual influence on the music world

through the record-breaking success of “We are the world”? Is it a coincidence that gangsta rap started to be heavily promoted around this time? MJ’s message was the exact opposite of rap culture, as illustrated by the clip for “Beat it”. MJ was definitely out of step with the message and spirit that producers wanted to inject into Black America.
Some reporters’ testimonies indicate that attacking MJ systematically was an editorial policy imposed on them from above (p. 14). Why? “The mainstream corporate media,” writes Wiesak, “is a tool of empire. They spread propaganda and mold our society. They convince us that war is worth fighting. They shape our culture. And they dehumanize their enemies” (p. 158). Obviously, some powerful people in control of the mainstream corporate media had decided that MJ was their enemy. His son Prince recalled:

> He would come home worried about his safety, about his career, about his assets, because he felt that he was pissing off the wrong people and it was putting a target on his back either through his messages of unity or calling out other entities, for whatever reason it was, it was putting a target on his back. (p. 159)

In August 1993, MJ was accused of having sexually molested 13-year-old Jordan Chandler. It was later revealed that Jordan’s father, Evan Chandler, had forced his son, and possibly drugged him, to make these allegations. Resentful Jordan would, one year later, at age 14, require and obtain legal emancipation from his two parents.
Evan Chandler was a dentist with a history of malpractice and with ambitions as a Hollywood scriptwriter, who had tried and failed to use his son’s friendship with MJ for his own profit. On July 8, 1993, he was recorded on the phone by David Schwartz, the husband of his former wife, explaining his plan to destroy MJ. Speaking of his attorney, he said (the recording can be heard in Owens’s video, at 15 minutes):

> I picked the nastiest son of a bitch I could find, and all he wants to do is get this out in the public as fast as he can, as big as he can, and humiliate as many people as he can. … I mean, it could be a massacre if I don’t get what I want. … Once I make that phone call, this guy’s just going to destroy everybody in sight in any devious, nasty, cruel way that he can do it. And I’ve given him full authority to do that. … If I go through with this, I win big time. There’s no way that I lose. I’ve checked that out inside out. … I get everything I want, and … Michael’s career will be over. … This man is gonna be humiliated beyond belief. You’ll not believe it. He will not believe what’s going to happen to him—beyond his worst nightmares. He will not sell one more record. … There are other people involved that are waiting for my phone call that are intentionally going to be in certain positions. … Everything is going according to a certain plan that isn’t just mine. (p. 62)

By “if I don’t get what I want,” Evan Chandler apparently meant 20 million dollars, which he did get it in the end, though MJ was cleared of all charges. But what did Chandler mean by “a certain plan that isn’t just mine”? What plan, and whose plan?
You guessed it. Evan Chandler was Jewish (original name Evan Robert Charmatz). The “nastiest son of a bitch” that he hired was Jewish attorney Barry Rothman, who teamed with Jewish psychiatrist Dr. Mathis Abrams to build up the case. Another Jewish man

joined in the fight: Samuel Isaac Gordon, then husband and manager of MJ's sister LaToya Jackson, who pressured her to declare that, yes, her brother was a pedophile. She later admitted having lied at the request of her husband.

Obviously the attacks on MJ were not coming just from a nefarious Jewish gang, but involved a wider conspiracy. It is hard to resist the hypothesis of a directive sent from the B'nai B'rith to the highest levels of the police and the justice.

> The police went as hard as they could against Michael Jackson. They questioned close to thirty children and their families and approximately two hundred witnesses in total. They traveled to the Philippines and Australia on taxpayer money, searching for information. Several parents complained to Michael's attorney Bert Fields that the police officers told them unequivocally that Michael had molested their children despite their children denying it. The police falsely told the children that they had nude photos of them, trying to scare them into making allegations. (p. 68)
>
> Meanwhile, the police, lacking evidence from their search of Michael's property and their interviews with witnesses, issued a warrant for a full body search of Michael. On December 20, they subjected him to a humiliating strip search. The police photographed and took video of his genitalia and buttocks. (p. 72)

The effect on MJ's health was severe. But he fought back through his album *HIStory*, "Michael's most personal album" according to Wiesak. It contains the song "They don't care about us" that I mentionned before, whose original clip shows MJ in a prison, sometimes handcuffed. It also includes the beautiful "Earth Song". Another song, "Tabloid Junkie", is about media manipulation, saying:

> *It's slander!*
> *You say it's not a sword*
> *But with your pen you torture men,*
> *You'd crucify the Lord.*

Incidentally, as Wiesac notes (p. 82), the song mentions the JFK assassination ("Truth be told, the grassy knoll"), and the media's distortion of JFK's image.

Although the police were never able to make any headway with their criminal investigation (two grand juries refused to indict Michael in 1994), the media kept harassing him until the 2000s.

In 2003 was aired the documentary *Living with Michael Jackson,* by British filmmaker Martin Bashir who had spent several months with MJ at his Neverland Ranch in California. By editing MJ's words, the film insinuated that MJ shared his bed with children, when in fact MJ had stated he slept on the floor and allowed the children to use the bed. Based on this twisted presentation of MJ's relationship with children, one thirteen-year-old child appearing in the film, Gavin Arvizo, was pushed by his parents to accuse MJ of molestation. He was represented by Jewish attorneys William Dickerman and Larry Feldman, who hired the services of Jewish psychologist Stanley Katz. The trial began in early 2005 and lasted five-month. Monika Wiesak writes:

> The trial, under normal circumstances, should never have happened. The timeline was nonsensical. The details of the allegations kept changing. The Arvizos were upset that Michael had distanced himself from them. This anger was not unlike the anger of Evan Chandler when Michael stopped talking to him. The Arvizos had minimal credibility and a history of seeking payment from celebrities and pursuing dubious lawsuits. There was no evidence to support their claims. There was no credible corroborating witness testimony and no physical evidence. Many of the prosecution's witnesses were people with very dubious backgrounds—people who sold stories to the tabloids for compensation and people whom Michael Jackson had successfully sued. Yet, for five months and the two years preceding, beginning with the airing of the Bashir documentary, the press largely spoke of the allegations as if they were fact, as if there was massive evidence to back them up. They put Michael Jackson through hell and smeared his reputation at every opportunity. Even though the allegations were so demonstrably absurd, for two years, Michael had to face the prospect of spending the rest of his life in prison. The way he was treated was cruel and criminal. But the jury saw through it all. They resisted the massive media pressure and acquitted Michael Jackson on all counts. (pp. 108-9)

The trial took its toll on MJ, whose physical and mental health deteriorated. I'll let you read the rest of the story in Monika Wiesak's riveting final chapters. I'll just mention the detail that "within days of Michael's passing, a short snippet was released to the press of MJ performing a portion of his song 'They Don't Care About Us'," which the media played over and over (p. 142). That's the song in which MJ complained of being "Jewed" and "Kiked". Could that be some kind of cryptic signature, Umbrella-man style?
But why exactly would MJ be destroyed and finally killed? Did Jewish Power feel threatened by his immense influence? MJ had once told Oprah Winfrey, "I believe that all art has as its ultimate goal, the union of the material and the spiritual, the human and the divine. I believe that to be the reason for the very existence of art" (p. iv). Isn't that the exact opposite of the direction pop music has taken since MJ's death? Check out Sam Smith's satanic performance at the 2023 Grammy's, watched by millions of children. Michael's nephew commented on X:

> What is our world coming too?!!! People/organizations try to cancel someone who sang 'Heal The World', 'Man In The Mirror' and 'We Are The World' but are all good with this guy @samsmith performing this satanic brainwashing our youth…. No thanks.

In "Man in the Mirror", from the album *Bad* (1988), MJ urges us: "If you wanna make the world a better place, take a look at yourself and then make a change." He explained in his autobiography *Moon Walk*: "It's the same thing Kennedy was talking about when he said, 'Ask not what your country can do for you; ask what you can do for your country'" (Wiesak p. 27). In the song "Another Part of Me" (1988) Michael sang about the unity of humanity:

> I'm sending out a major love, and this is my message to you: The planets are lining up, we're bringing brighter days. They're all in line, waiting for you. Can't you see? You're just another part of me.

Perhaps Michael Jackson was destroyed because his call for peace and unity was resented by the powers that thrive through division and violence. His goodness was dangerously contagious.

It still is. Millions of people love and mourn him to this day, particularly among Black Americans. That's probably why the media continues to vilify him. It is reminding of what Jim DiEugenio called "the posthumous assassination of JFK," the obsession to "smother any legacy that might linger." In early 2019 was aired the slanderous TV documentary *Leaving Neverland,* based on the interviews of two adult men, Wade Robson and James Safechuck, who claimed that they had been raped by MJ, between 1988 and 1996. "The press reaction was brutal," writes Wiesak, "with zero due diligence. The headlines ran with the assumption that these two men were telling the truth. Virtually none of the published articles investigated the veracity of the claims" (p. 146). The press "cried out for the cancellation of Michael's music. It was not enough that they tormented Michael in life; they tried to destroy his memory and his music in death. There was no resting in peace for Michael Jackson" (p. 156).

In the end, MJ's destruction was also a show of strength: Jewish Power proved that they reigned supreme on the entertainment industry, and that no one could defy them without paying the utmost price. Killing the rebellious King of Pop was probably, for them, a challenge of the same magnitude as the killing in broad daylight of the American President that had resisted them. Or the killing of Christ, the man who had refused to bow down to Satan/Yahweh.

Christ loved children (Matthew 19:14). So did Michael Jackson. Children are beautiful and give you hope in humankind. They kindle the goodness in your heart. Michael Jackson loved to be around children and to make them happy. Yes, it was not uncommon for many children, including his nephews and nieces, to hang around in Michael's bedroom for sleepover parties at Neverland. Do you see anything inappropriate in this video? To have twisted Michael's love for children as pedophilia is the most spiteful slander one can imagine. It is the work of very evil people.

It's important to remember this story of a good and innocent man accused of pedophilia again and again, in the light of today's revelations about P. Diddy (Sean Combs), whose 30-year-long career as a rapper and sex-blackmailer was launched by the the Jewish record executive Lucian Grainge, and by the gay Jewish producer Clive Davis. Incidentally, we've found out recently that P. Diddy's head of security had been MJ's head of security for the last seven months of MJ's life, and the second man on the scene when MJ died. His name is Faheem Muhammad (listen to Ian Carrol here). Four days before his death, MJ asked Muhammad to call the holistic healthcare nurse Dr. Cherilyn Lee, who had earlier warned him against taking the propofol that Dr. Conrad Murray was giving him and that would ultimately kill him. Lee testified during Murray's manslaughter trial that she told Muhammad she would be there on June 25 to help Michael, and in the meantime, Muhammad should take Michael to the hospital immediately. But of course Muhammad did not take Michael to the hospital and Michael was dead instead on June 25. Muhammad declared on the stand that he doesn't recall Lee asking him to call 911 or take Michael to the hospital (here at 10:50). And now we learn from Rodney Jones Jr that P. Diddy calls Muhammad his "clean up guy", who has "the power to make people and problems disappear."

Christianity Can't Save the Jews. Can Historical Criticism Cure Them?, by Laurent Guyénot

unz.com/article/christianity-cant-save-the-jews-can-historical-criticism-cure-them

November 23, 2024

In "God, the Jews, and us: a deceitful civilizational contract", I retold how the Romans, having failed to incorporate Israel within Hellenistic civilization, decided to erase it from history. In 70 AD, after four years of war, Vespasian and his son Titus conquered Jerusalem, looted and burned its temple, and compelled all Jews of the Empire to pay two drachmas a year to Jupiter's temple on Capitoline Hill, instead of to Yahweh's temple as they used to do. Half a century later, Emperor Hadrian tried to erase Jewish identity by forbidding circumcision under penalty of death. This triggered the Bar Kokhba revolt in the years 132-135 CE ("The Jews began war, because they were forbidden to mutilate their genitals," according the *Historia Augusta*).[1] Hadrian crushed the revolt, razed what was left of Jerusalem to the ground and built a Greek city on its place, with a temple to Jupiter where once stood the Jewish temple. The new city was named *Aelia Capitolina* and the new province *Syria Palæstina*. As Martin Goodman comments in *Rome and Jerusalem: The Clash of Ancient Civilizations*: "In the eyes of Rome and at the behest of Hadrian, the Jews had ceased to exist as a nation in their own land."[2]

This, however, failed to solve the Romans' Jewish problem. Arguably, it aggravated it. Israel was not dead, but now "dispersed" in every city of the Empire. It was no longer a state, but still a nation, with a stronger ethnic bond than ever. In fact, Jewish power had been felt in Rome since the first century BC: "You know what a big crowd they are, how they stick together, how influential they are in informal assemblies," Cicero complained in his defense of the governor of Asia Minor who had prevented Jews from sending money to Jerusalem (*Pro Flacco* xxviii). But Jewish presence in Rome increased dramatically when Vespasian and Titus brought some 97,000 captives from Jerusalem, including members of the priestly and royal nobility rewarded for their support (Flavius Josephus, *Jewish War* vi, 9). Some of them happily assimilated into Roman society, while others only pretended to. In addition to their unfailing love for Israel, many Jews now felt an inextinguishable hatred for Rome. In the so-called intertestamental literature, which includes the mostly Jewish Book of Revelation, Rome was equated to Babylon, while in rabbinic literature she became Edom (Esau), Jacob's archetypal enemy.

I bring this story up again as a cautionary tale against believing that the destruction of modern Israel, which will no doubt happen within a few decades, will solve the Jewish Question. The "Jewish State" is a sick country, no questions about that. It was born sick and will surely die of (or because of) its sickness. But what will happen after that?

Israel existed before 1947, and it will continue to exist even if the State of Israel disappears. Israel is in Washington, New York and Los Angeles, as well as in every European capital, and would still thrive without Tel Aviv.

Some people think that Netanyahu and his present government are the problem; they say Netanyahu is a psychopath, when in fact he is just the leader of the psychopathic nation. But those who think that the modern state of Israel is the only problem are also misjudging the situation. Israel is the problem, but Israel is not a nation founded in 1947, it is very, very old, one the oldest nations still in existence, along with China. And it's here to last.

Theodor Herzl had thought that the creation of a Jewish State was the "final solution" to the Jewish Question. He was wrong, but so are we if we think that the destruction of the Jewish State will free the world from Jewish conspiracies.

Can Christianity save the Jews?

In order to solve the new Jewish problem that they had created by destroying the kingdom of Israel, the Roman emperors adopted the syncretic religion called Christianity. Its explicit purpose was to convert the Jews to the cult of a harmless, unpolitical Messiah, and dissolve Jewish nationality into a monotheistic version of Roman universalism. Christians have ceaselessly tried to convert the Jews, with the understanding that a converted Jew is no longer a Jew. The conversion of the Jews is a fundamental tenet of Christian eschatology.

Unfortunately, it will not happen. Not a chance. Not even if Jesus came back on the clouds. Christians ask the Jews to shift from "God chose the Jews" to "God chose the Jews but then unchose them because they rejected Jesus — although it was necessary that the Jews crucify Jesus so that he can resurrect in order to save humankind." Why would any intelligent Jew make such a move? I am suspicious of Jews who do. Far from being un-Jewed, they generally consider themselves as super-Jews. And some of them are obvious cryptos who "pander to the Jews by throwing fellow Catholics under the bus in defense of Jewish fables like the Holocaust narrative", writes Wyatt Peterson, citing Trent Horn as a typical "modern day converso".

Even Martin Luther had to come to terms with Jewish inconvertibility. In 1523, he blamed Catholics for being unable to convert the Jews, who are of Jesus's blood (*That Jesus Christ Was Born a Jew*), but twenty years later, he deemed the Jews so corrupted by deadly sins as to be unredeemable: “They are nothing but thieves and robbers who daily eat no morsel and wear no thread of clothing which they have not stolen and pilfered from us by means of their accursed usury” (*On the Jews and Their Lies*).

Instead of defusing Jewish identity, Christianity has strengthened it. First, it made Judaism the only legal non-Christian religion. From the time of Theodosius the Great (379-375 AD), who outlawed pagan cults, “among all the non-official religions, the Jewish religion was the best treated and, in short, the best tolerated.”[3] Jews had to be preserved in order to be converted — and they were not to be forced. Jews were immune from the Inquisition (in fact, they risked being hounded by the Inquisition only if they converted). Second, Christianity strengthened Jewish identity because, instead of challenging the Jews’ confidence in their divine chosenness, Christianity emboldened them in their narcissistic delusion. Christians tell the Jews “God chose you”; by adding, “and then He unchose you,” they just make fools of themselves. You cannot give the Jews the birthright and then ask it back. Third, Christianity provided the ideal antagonism to Judaism. According to Jacob Neusner “Judaism as we know it was born in the encounter with triumphant Christianity.”[4] It would be more exact to say that Jewish identity was fueled by Jewish hatred of Christians, who were Edom, Haman and Amalek in Jewish eyes. In 408, Theodosius II had to instruct the governors of all provinces of the Empire to “prohibit the Jews from setting fire to Haman in memory of his past punishment, in a certain ceremony of their festival, and from burning with sacrilegious intent a form made to resemble the saint cross in contempt of the Christian faith.”[5]

So instead of converting the Jews, Christianity made them more Jewish. In practical ways too, Christendom was a favorable environment for the growth of Jewish power. For example, it is said that the Jews went into usury because they were banned from other lucrative occupations, but by another perspective, the Jews secured a near monopoly on usury because Christians were banned from it.

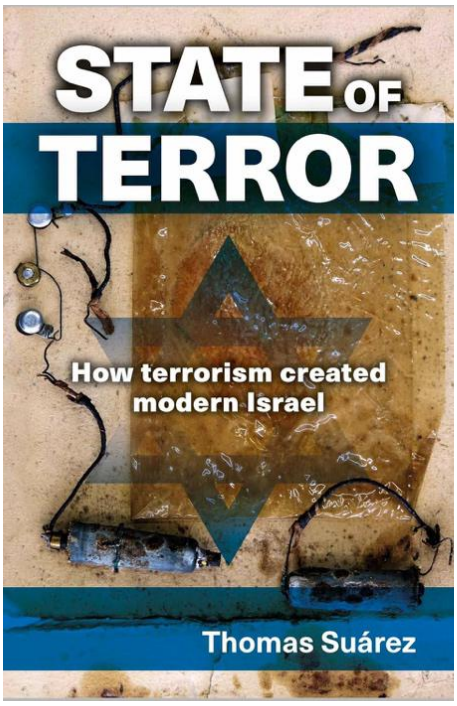
Even if Christians could convert the Jews, what would be the point, anyway? Jews are the way they are, not because their rejected Jesus, but because they followed Yahweh. Jews don’t need to be converted to a narrative that attests to their chosenness. Jews need to be converted to the truth. The truth is not that “God chose the Jews”, nor that “God chose the Jews then unchose them”. The truth is that the Jews wrote a book that says God chose the Jews — and, sadly, Christians believe God wrote that book.

Israel’s sickness is of Biblical proportion

Jews don’t need to be told by Christians how to read their Torah. They need to be told that their Torah, with its jealous god and xenophobic covenant, is the cognitive virus that have driven them insane for a hundred generations. They need to be told that they suffer from biblical psychopathy. I have been searching for books that make this diagnostic, but couldn’t—apart from my own, *From Yahweh to Zion* and *Our God is Your God Too*. I had great expectation when I recently started reading Thomas Suárez’s book *State of Terror: How Terrorism Created Modern Israel*, an eye-opener to a sickening reality that even myself had underestimated before reading it. He writes in the introduction:

> From Weizmann and Ben-Gurion to the fanatical terror gang Lehi, the ideological pronouncements of the settler project were couched in the language of messianism. Zionism was building the Third Temple, the final kingdom, a resurrection rising from the ashes of the Second Temple and apocryphal Solomon's Temple. Its battles, its enemies, its conquests were Biblical; the state created by UN Resolution 181 was the rebirth of that created by God. Ben-Gurion all but placed himself among the Prophets, claiming that his 1948 conquest marked the third monumental event in all of Jewish history, following the Exodus from Egypt and Moses' receiving the Ten Commandments at Mount Sinai.[6]

Since Suárez mentions that Zionists considered their struggle as Biblical, he could have made the Biblical inspiration for Israeli terrorism clearer. He could have quoted at least once Deuteronomy 2:25, in which "Yahweh, the god of Israel" presents himself as the god of "fear and terror": "Today and henceforth, I shall fill the peoples under all heavens with fear and terror of you; whoever hears word of your approach will tremble and writhe in anguish because of you."



When Suárez mentions that, "To encourage what it called 'right-thinking Jews' in the murder of Arabs, the Irgun exploited Biblical passages, such as the Old Testament's account of Moses," the verb "exploit" would need clarification: did the Irgun twist the Biblical narrative, or did Moses actually order the extermination of the Amalekites and the Midianites (Arab peoples)? When Suárez writes that "The Stern Gang, as it was commonly called, or more formally Lehi, was the most fanatical of the three major organizations, claiming to be (as the Chief Secretary in Jerusalem put it), 'the inheritors of the purest traditions of ancient Israel'," it would have been appropriate to discuss whether or not that claim was grounded. The conclusion would be unequivocal: Israeli terrorism is Biblical through and through. The Irgun is Biblical, the Lehi is Biblical, the Nakba is Biblical, Deir Yassin is Biblical, Baruch Goldstein is Biblical, and Itamar Ben-Gvir is Biblical. As I wrote in "The Biblical Lens":

> Netanyahu is mad, but he is mad with a Biblical kind of madness, like many other members of his government. Itamar Ben-Gvir, his Minister of National Security, had on his wall a photo of Baruch Goldstein, author in 1994 of the massacre of 29 Palestinians in a mosque in Hebron. His tomb, on which is written "He gave his life for the people of Israel, their Torah and their land," is a site of pilgrimage. Yigal Amir said he made the decision to assassinate Yitzhak Rabin during Goldstein's funeral.

And of course, the massacre of civilian men, women and children in Gaza is Biblical, as Netanyahu assured his troops: "You must remember Amalek." Israel is Biblical to the core, and claims to be.

To be fair, I assume Suárez understands the Biblical foundation of Israeli terrorism, but chose not to press the point. Perhaps it was the wiser choice: by limiting his inquiry to the bare facts, he made his case for the criminal nature of Israel — and the complicity of the West — unassailable. But the case for the toxicity of the Hebrew Bible needs to be made, and it is about time.

What is most absurd is that Jews and Israelis themselves are telling us to our face that they are possessed by the Biblical demon, and we just don't want to hear it. We tell them that their book is holy but that they misinterpret it. We are doing them a great disservice.

How the Levites brainwashed the Israelites

The Torah is not holy, it is the Matrix, the prison for their mind. The red pill out of this Matrix is historical criticism, the rational, scientific exegesis of the scriptures. By chance, Jewish scholars are quite good at it.

One of today's most talented and respected biblical scholar is Richard Elliott Friedman. In his most recent book, *The Exodus: How it Happened and Why it Matters* (HarperOne, 2017), he solves the following contradiction: on the one hand, we have no archaeological evidence for a massive migration from Egypt to Canaan, and we have instead archaeological evidence that the Israelites were indigenous to the land of Canaan; on the other hand, we have scriptural evidence of an Egyptian origin for much of the priestly traditions in the Torah. The solution, Friedman argues, is simple: the tribes of Israel had "largely indigenous origins" in the land of Canaan, except for the one tribe without a territory, the Levites. The Levites migrated from Egypt in relatively small number, and superimposed their exclusivist Yahwist cult on the Israelites' worship of the supreme god El. Israel probably existed as a kingdom in today's Palestine before a conquering band of Levites moved there and progressively imposed their religious and military rule.

Here are the key arguments:

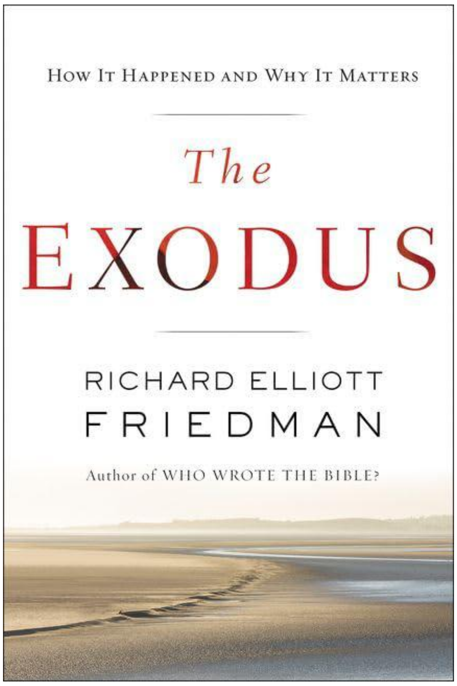
First, many Levites have Egyptian names (Hophni, Hur, two men named Phinehas, Merari, Mushi, Pashhur, and of course Moses), while "not one person from any of the rest of Israel has an Egyptian name."

Second, "in all of our earlier sources, only the Levites have any connection with the exodus."

Third, priestly sources (E, P, and D) show familiarity with Egyptian culture, tradition and literature.

A strong argument is drawn from two of the most archaic sources in the Bible: the Song of Miriam (or Song of the Sea, Exodus 15), and the Song of Deborah (Judges 5). "The Song of Deborah, set in Israel, does not mention the Levites; and the Song of Miriam, set in Egypt, does not mention Israel." In the Song of Miriam, the people rescued from the pursuing Egyptians are simply "the people of Yahweh." The Song of Deborah "celebrates the battle … that first established Israelite hegemony as a country," and names all the tribes but the Levites.

Moreover, in the Blessing of Moses (Deuteronomy 33), another archaic source that combines oracles about many of the tribes of Israel, the oracle for Levi is the only one mentioning the wilderness wanderings.


How It Happened and Why It Matters
The EXODUS
RICHARD ELLIOTT FRIEDMAN
Author of WHO WROTE THE BIBLE?

The Levites were not a tribe, but a priestly group, with no territory allotment. They were dispersed among the tribes, took direct control of ten cities, and lived off a tenth (a tithe) of the Israelite tribes' produce (Joshua 13-19). It was only by a late fiction that the Levites came to be counted as one of the tribes of Israel and given an ancestor among Jacob's sons (Genesis 49). What this means is that the Yahweh-worshipping Levites colonized the Israeli tribes, and merged their Yahwist death-cult with the indigenous religion, convincing the Israelites that their great universal god El was actually the tribal god Yahweh, as the Levite Moses had been told by the god himself while herding his father-in-law's goats after he had run away from Egypt where he was wanted for murder (Exodus 3:6). It was the same trick that Ezra would later play on the Persians (read here). Although they migrated from Egypt, the Levites were probably not of Egyptian stock, and may have been Judean "Habiru" (nomadic raiders, later Hebrews) unhappy with their treatment by the Egyptians, or possibly descendants of the Hyksos driven out of Egypt. That would explains why, "[w]hat we know of ancient Israel's religion does not look like it came out of an Egyptian source" (contrary to what Freud speculated, Yahweh has nothing in common with Akhenaton's Sun God).

The Levites could convert, submit and tax the indigenous Israelites because they were not just a priestly caste, but a particularly violent and cruel band of conquerors. They massacred around three thousand Israelites in the golden calf episode (Exodus 32:26-28):

> And Moses stood in the gate of the camp and said, "Whoever is for Yahweh: to me!" And all the children of Levi were gathered to him. And he said to them, "Yahweh, God of Israel, said this: 'Set, each man, his sword on his thigh; cross over and come back from gate to gate in the camp; and kill, each man, his brother and, each man, his neighbor and, each man, his relative.'" And the children of Levi did according to Moses' word, and about three thousand men fell from the people in that day.

In this passage, the Levites appear as some sort of military guard of Moses, terrorizing the people into submission to their exclusivist, ethnocentric religion, the cult of the Jealous God.

Polish scholar Łukasz Niesiołowski-Spanò underlines this military function of the Levites. In Deuteronomy and Exodus, "the Levites are referred to as those military fighters executing Moses' orders." They are "soldiers par excellence", and their primary function is to be "the guards of the Ark." Numbers 1:53: "But the Levites shall camp around the tabernacle of the covenant, that there may be no wrath on the congregation of the

Israelites; and the Levites shall perform the guard duty of the tabernacle of the covenant." Their military nature is also emphasized in "Jacob's Blessing", which in their case is more a curse than a blessing:

> Simeon and Levi are brothers; weapons of violence are their swords. May I never come into their council; may I not be joined to their company — for in their anger they killed men … Cursed be their anger, for it is fierce, and their wrath, for it is cruel! (Genesis 49:5-7)

The fact, often repeated in the Torah, that the Levites possessed no special territory but are stationed in the towns, is generally explained by their cultic activity. But "it may be much more straightforwardly explained if one accepts the military role of the Levites, who may have been stationed in cities early in their history."
Moreover, several passages, including Deutoronomy 33:8-11 ("They will teach Jacob your ordinances, and Israel your law"), "might suggest a foreign origin for the Levites," also notes Niesiołowski-Spanò.[7]
Ultimately, many things point to the theory that the Levites came to dominate the Israelites religiously by military force. Which, of course, is consistent with the violence of their god Yahweh Sabaoth ("of the armies"), whose kill-count amounts to 2,821,324 according to Steve Wells, author of *Drunk with Blood: God's Killins in the Bible* (the book title is a borrowed from Deuteronomy 32:42, in which Yahweh says: "I will make mine arrows drunk with blood, and my sword devour flesh").
The Levites came to be divided into two rival priestly houses, the Aaronids (descendants of Aaron) and the Mushites (descendants of Moses), who engaged in struggles for leadership. The Book of Numbers recalls how the Aaronids secured for themselves the priesthood when Phinehas, Aaron's grandson, received from Yahweh, "to him and his descendants after him, … the priesthood for ever," that is, "the right to perform the ritual of expiation for the Israelites." For what holy deed was Phinehas thus rewarded? For the murder of an Israelite and his Midianite wife, who had transgressed the Law of strict endogamy! Phinehas "seized a lance, followed the Israelite into the alcove, and there ran them both through, the Israelite and the woman, through the stomach." By this act, says Yahweh, Phinehas showed that he had "the same zeal as I have" (Numbers 25:11-13). To call Yahweh a "jealous god" is a euphemism: he is really a hateful, murderous xenophobe.
Let us ponder the fact that, according to the Bible, the hereditary priesthood of the Jealous God was secured as a reward for the double murder of a Jew and his non-Jewish wife. Here you have the very essence of the Jewish faith.

Free the God-fearing Jews
“Fear and terror” is the essence of the Jews’ control over the Goyim, but it is also the essence of the Jews’ control over the Jews themselves. The Tanakh was written by generations of Levites as a means of controlling the Israelites by the fear of a bogeyman god. Which is why, in Biblical terms, a good Jew is a God-fearing Jew.
The Covenant is based on the permanent threat of destruction. Jews who challenge their God-appointed elites and who socialize with their non-Jewish neighbors, who eat with them, who intermarry with them, and who, while doing all this, show respect to their gods, are the dregs of the Jewish people, traitors to Yahweh and to their race. They deserve to be eliminated without mercy, especially since they endanger the whole community by attracting Yahweh’s wrath. The fact that the Levites’ authority is founded on violence and terror is plain enough in Leviticus:

> And if, in spite of this, you will not listen to me but go against me, I shall go against you in fury and punish you seven times over for your sins. You will eat the flesh of your own sons, you will eat the flesh of your own daughters. I shall destroy your high places and smash your incense-altars; I shall pile your corpses on the corpses of your foul idols and shall reject you. I shall reduce your cities to ruins, etc. (26:27-31).

Such threats are repeated over and over. Joshua, Moses’ successor among the Levites, said to the Israelites who had just taken possession of Canaan:

> if you make friends with the remnant of these nations still living beside you, if you intermarry with them, if you mix with them and they with you, … if you go and serve other gods and bow down to them, then Yahweh’s anger will be roused against you and you will quickly vanish from the fine country which he has given you. (Joshua 23:6-16)

When, in the second century BC, some Israelites thought, “let us ally ourselves with the gentiles surrounding us, for since we separated ourselves from them many misfortunes have overtaken us,” the Maccabees stirred a civil war against them, “striking down the sinners in their anger, and the renegades in their fury” (1Maccabees 1-2).

In Numbers 16-17, a group of two hundred and fifty Levites led by Korah are themselves exterminated for having rebelled against Moses and Aaron. “I am going to destroy them here and now,” said Yahweh, and “Fire then shot out from Yahweh and consumed the two hundred and fifty men offering incense” (16:20-35). “On the following day, the whole community of Israelites were muttering against Moses and Aaron and saying, ‘You are responsible for killing Yahweh’s people!’” Then Yahweh said “I am going to destroy them here and now,” and a plague decimated fourteen thousand seven hundreds of them (17:6-14).

Today’s Jewish elites might not be Levites in the strict sense, but Jewishness is still a system of mind control by terror. Jewishness is a form of Stockholm syndrome. As Smilesburger says in Philip Roth’s novel *Operation Shylock*: “To appeal to a crazy, *violent* father, and for three thousand years, that is what it is to be a crazy Jew!”[9] Jews feel hated by all of humankind (the Jews are “the people chosen for universal hatred,” wrote proto-Zionist Leon Pinsker[10]), but this may be, in part, a case of Freudian projection: deep inside, they know that the god who chose them is the god of hate, not of love. This fake god conjured up by the Levites only loves them as long as they obey his crazy laws without discussion, but hates them as soon as they try to be think and act as free human beings.

That is why the only way to ultimately save the Jews is to expose the evilness of their leadership. “The evils of Israel are the evils of leadership,” wrote Jewish publisher Samuel Roth in *Jews Must Live: An Account of the Persecution of the World by Israel on All the Frontiers of Civilization* (1934). He blames all the suffering of the Jews on “the stupendous hypocrisy and cruelty imposed upon us by our fatal leadership.”

> Beginning with the Lord God of Israel Himself, it was the successive leaders of Israel who one by one foregathered and guided the tragic career of the Jews — tragic to the Jews and no less tragic to the neighboring nations who have suffered them. … despite our faults, we would never have done so much damage to the world if it had not been for our genius for evil leadership.[11]

The good news: Jews can and will be saved, when they break the spell of Yahweh. We need to help them by stating unequivocally that their biblical god is not God, but a grotesque puppet fashioned by their priestly leadership to terrorize, brainwash and deprave them. Unless they are willing to convert to Marcionism, Christians should keep away from this dialogue; Jews need not convert to Christianity, they need to convert to historical criticism.

Historical criticism has shown that Jewish monotheism was established, not when God chose the Jews, but when the Jews declared their prehistoric, holocaust-loving national god to be the only god, therefore God. We need to acknowledge and to tell the Jews that their god is not God, but the god of genocide — as Athena is both the goddess of the

Athenians and the goddess of wisdom. The Jewish god (by Yahweh, Hashem or any other name) is a nasty, greedy, vengeful devil that has enslaved the Jews spiritually. Judaism is a case of collective demonic possession.

Notes

Subscribe to New Columns

[1] Peter Schäfer, *Judeophobia: Attitudes toward the Jews in the Ancient World,* Harvard UP, 1997, pp. 103-104.

[2] Martin Goodman, *Rome and Jerusalem: The Clash of Ancient Civilizations,* Penguin, 2007, p. 494.

[3] Jean Juster, *Les Juifs dans l'Empire romain. Leur condition juridique, économique et sociale,* I, 1914, p. 229.

[4] Jacob Neusner, *Judaism and Christianity in the Age of Constantine: History, Messiah, Israel, and the Initial Confrontation,* University of Chicago Press, 1987 , pp. ix-xi.

[5] Elliott Horowitz, *Reckless Rites: Purim and the Legacy of Jewish Violence,* Princeton UP, 2006, p. 17.

[6] Thomas Suárez, *State of Terror: How Terrorism Created Modern Israel,* Skyscraper, 2016, pp. 26-27.

[7] Łukasz Niesiołowski-Spanò, "The Levites, *ra-wo, λᾱός / λαοί – A new proposal for lexical and historical relationship", *Biblica* 101,3 (2020), 444–452. Based on an etymological speculation, the author suggests that "the Levites should be considered as a group of Greek-speaking mercenaries who managed to settle down in Canaan," but the characteristically Egyptian names of the Levites, pointed out by Friedman undermines that theory.

[8] Norman Cantor, *The Sacred Chain: The History of the Jews,* Harper Perennial, 1995 , pp. 55-61.

[9] Philip Roth, *Operation Shylock: A Confession,* Simon & Schuster, 1993, p. 110.

[10] Leon Pinsker, *Auto-Emancipation: An Appeal to His People by a Russian Jew* (1882), on www.jewishvirtuallibrary.org/jsource/Zionism/pinsker.html.

[11] Samuel Roth, *Jews Must Live: An Account of the Persecution of the World by Israel on All the Frontiers of Civilization,* 1934 (on archive.org).

Holy Irony!, by Laurent Guyénot

unz.com/article/holy-irony

December 26, 2024

In 70 AD, Herod's Temple was leveled to the ground by the Romans, fulfilling Jesus's prediction for this "den of thieves" (Mark 11:17): "There will not be one stone left upon another that will not be thrown down" (Mark 13:2). Whether Jesus really said that, or the prophecy was attributed to him in hindsight, the person who included it in his gospel in the early 70s AD would not have put it in those terms if it had been proven false.

The utter destruction of the temple is confirmed by another eyewitness, the Jewish historian Flavius Josephus. The words he ascribes to Eleazar, the Jewish commander at Masada, around 73 AD, make clear that nothing was left of the city but the Roman fort:

> Where is this city that was believed to have God himself inhabiting therein? It is now demolished to the very foundations, and it has nothing left but that monument of it preserved, I mean the camp of those [the Romans] that hath destroyed it. (*Jewish War,* VII, 8, 379)

According to Josephus, every stone of the Temple was overturned because it contained huge amounts of gold, which melted during the fire and descended into the cracks of the stone foundations. The Tenth Legion had the Jewish captives dig up every stone to recover the gold (*Jewish War,* VI, 6, 1). All the gold recovered from the Temple and from various hiding places (64 according to the Copper Scroll), was instrumental to the ascension of Vespasian and Titus on the imperial throne.

About 180 AD the Greek geographer Pausanias wrote about "the City of Jerusalem, a city that the Roman king destroyed to its foundations" (*Guide to Greece,* VIII, 16). According to Epiphanius, who lived in Palestine in the fourth century, when emperor Hadrian visited the city in 130 AD, "he found it utterly destroyed and God's Holy Temple a ruin, there being nothing where the city had stood but a few dwellings and one small church" (*On Weights and Measures,* IV). Hadrian built a new city on the ruins of the old one, which he named *Aelia Capitolina* (the Arabs would call it *Iliya*), but used the temple site as the city dump. Eusebius, who also lived in Palestine in the fourth century, wrote:

> The hill called Zion and Jerusalem, the buildings there, that is to say, the Temple, the Holy of Holies, the Altar, and whatever else was there dedicated to the glory of God, have been utterly removed or shaken down, in fulfillment of the Word. (*Proof of the Gospel,* VIII, 3, 405-406)

We have two major problems here. First, Roman and Christian literary sources agree with Jesus that not one stone of the Temple was standing on another. How can we reconcile this with the fact that the walls of the alleged Temple Mount still have more than 10,000 stones standing upon another? Secondly, Josephus, an eyewitness, says that that the only major building that the Romans spared in 66-70 was their own imperial headquarter, the Roman fort called Fort Antonia, built by Herod the Great and named after his patron Mark Anthony. Where is this fort? Archaeologists have been digging for it in vain, and can't even agree where it was located. Here is what Israeli archaeologist Shlomit Weksler-Bdolah has to say:

> Surprisingly, despite the long duration of military presence in Jerusalem, … no archaeological remains have been attributed with certainty to the military camp and its site has not yet been identified. … One cannot underestimate the difficulty caused by the absence of irrefutable evidence of the Roman army camp in Jerusalem. … At this stage, there is no acceptable solution to the problem of the "lack of remains".[1]

Fort Antonia housed a legion, that would number at least 5000 men and about 5000 support personnel. Josephus tells us it was like a city in size, dominating the Jewish city. It was so large that troops could perform military maneuvers within the enclosure, in mock war training exercises. We know that Fort Antonia was not destroyed in 70 because it continued to house the Roman Legion X Fretensis until 289 AD, when the Legion was transferred to Ailat on the Red Sea.[2]

So while the sources tell us that the Temple was demolished down to the bedrock and the Roman fort remained in use for 200 years, we are nevertheless asked to believe that the opposite happened: the huge fortified Roman fort disappeared entirely, while the Temple compound is still perfectly recognizable, with its four walls almost intact.

By some additional miracle, that alleged Temple compound, the Haram esh-Sharif on which now stands the Dome of the Rock and the Al-Aqsa Mosque, fits the standard design and size of the Roman forts scattered throughout the empire, and built after the pattern of the Praetorian Camp in the northeastern part of Rome.

There is only one way to make sense of this absurd situation: the Roman fort has been mistaken for the Temple Mount. As Professor George W. Buchanan put it in a 2011 article for the *Washington Report for Middle East Affairs*: "While it has not been widely published, it assuredly has been known for more than 40 years that the 45-acre, well-fortified place that has been mistakenly called the ‘Temple Mount’ was really the Roman fortress — the Antonia — that Herod built.”[3]

The full demonstration was provided by Ernest L. Martin in the 490 pages of his book *The Temples That Jerusalem Forgot,* published in 1999. Martin built on the work of Benjamin Mazar, “the dean of biblical archaeologists,” and of his son Ory Mazar, who believed that the temples of Solomon and Zerubbabel were located at the lower end of the southeast ridge, where the original “Mount Zion” fortified by King David was located, as it is now unanimously accepted. According to Ernest Martin, “modern scholars and religious leaders over a hundred years ago properly returned ‘Mount Zion’ to its original location on the *southeast* ridge, but they failed to return with it the ‘Temple Mount’ as common biblical sense would have demanded.”[4]

It was the discovery in the 1880s of the Hezekiah tunnel, from the Gihon Spring to the Pool of Siloam under the southeast ridge, that convinced scholars that the original Zion of King David was located there. “Within the biblical period,” writes Martin, “historical records show the original Temple was located over the Gihon Spring, and modern geological surveys reveal that the only spring within five miles of Jerusalem was the Gihon.”[5] The Gihon Spring was ritually indispensable within the Temple precincts, as the priests needed living water to cleanse daily from the blood of sacrifice. Ezekiel 47:1 describes “water flowing out from beneath the threshold of the temple toward the east.”

We also have the eyewitness account of an Egyptian named Aristeas who around 285 BC saw that the Temple was located over an inexhaustible spring that welled up within the interior part of the Temple. 400 years later the Roman historian Tacitus gave another reference that the Temple at Jerusalem had within its precincts a natural spring of water that issued from its interior (*History,* V, 12). The Gihon Spring is situated below the southeast ridge of Jerusalem, 1000 feet away from the Haram esh-Sharif which has always needed citterns for water supply. Here is an illustration from George Buchanan’s web article, and below, a tentative reconstitution from Ernest Martin’s book (with a Temple much too big and too high, some now argue).

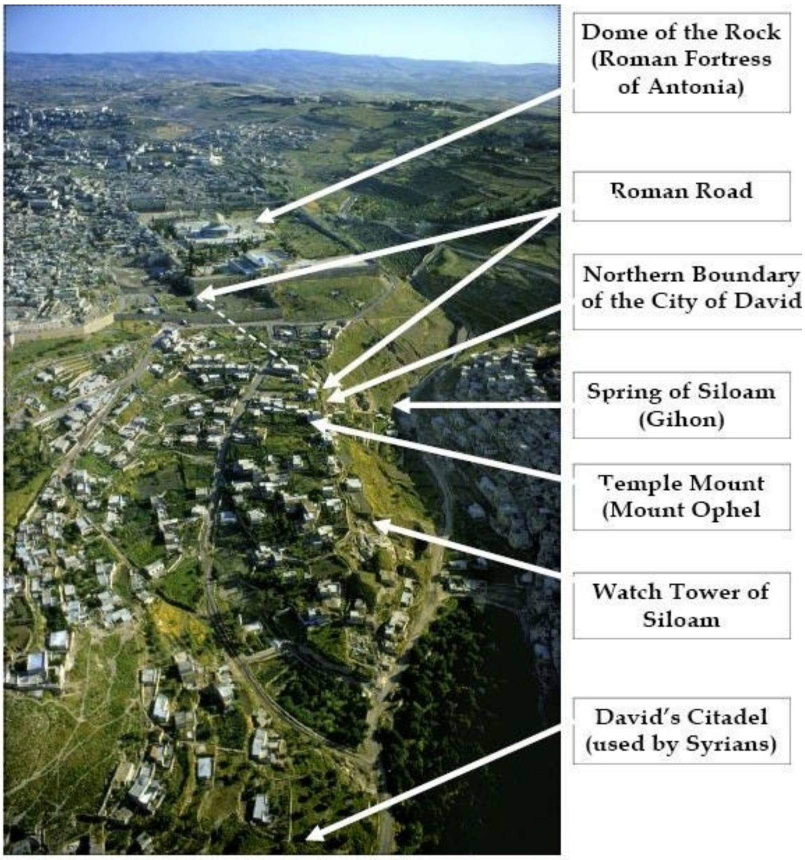
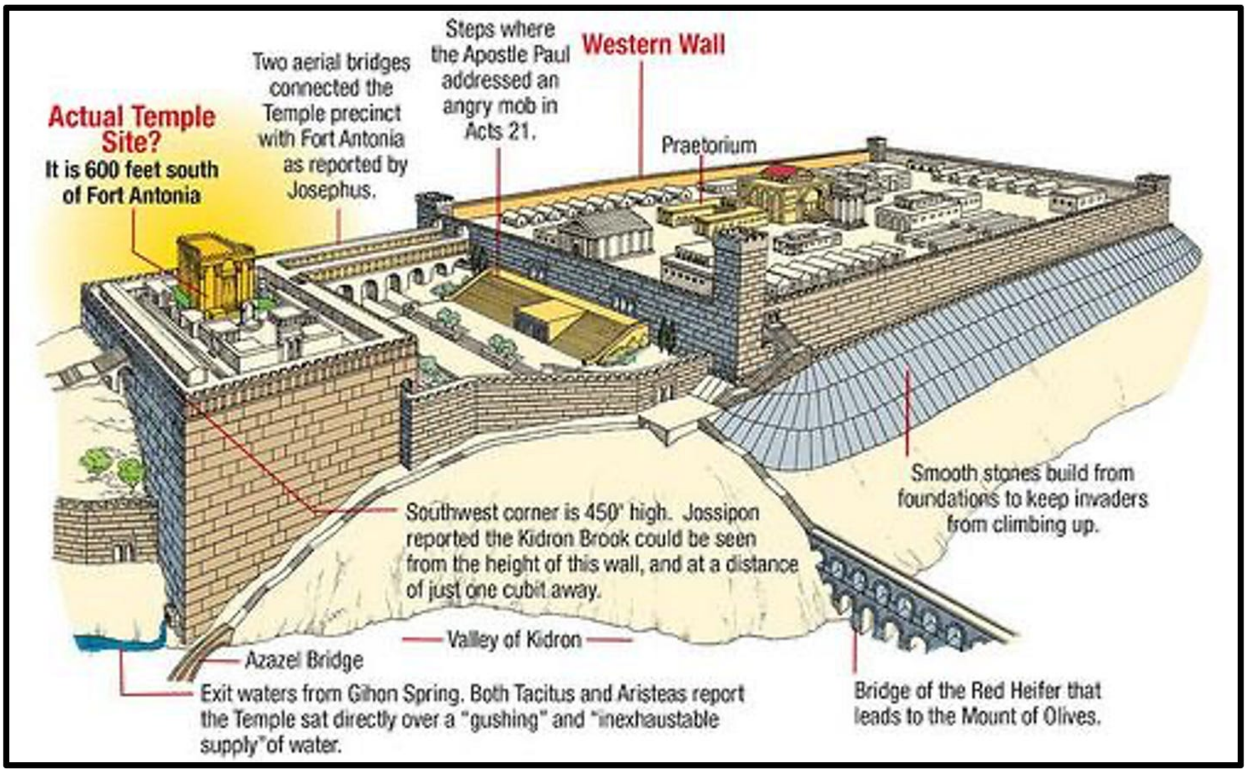

Dome of the Rock (Roman Fortress of Antonia)
Roman Road
Northern Boundary of the City of David
Spring of Siloam (Gihon)
Temple Mount (Mount Ophel
Watch Tower of Siloam
David's Citadel (used by Syrians)

Figure 1 Photo credit: Rohr Productions


Actual Temple Site?
It is 600 feet south of Fort Antonia
Two aerial bridges connected the Temple precinct with Fort Antonia as reported by Josephus.
Steps where the Apostle Paul addressed an angry mob in Acts 21.
Western Wall
Praetorium
Smooth stones build from foundations to keep invaders from climbing up.
Southwest corner is 450' high. Jossipon reported the Kidron Brook could be seen from the height of this wall, and at a distance of just one cubit away.
Valley of Kidron
Azazel Bridge
Exit waters from Gihon Spring. Both Tacitus and Aristeas report the Temple sat directly over a "gushing" and "inexhaustable supply" of water.
Bridge of the Red Heifer that leads to the Mount of Olives.

Second to the Temple being above the Gihon Spring, another argument in Martin's theory concerns "the Rock" that is now underneath the Dome of the Rock. There is an ancient and persistent tradition that this was "the Rock Pavement" (*Lithostrotos* in Greek, *Gabbatha* in Hebrew) inside the Praetorium, on which Jesus stood before Pilate, according to John's Gospel (19:13); "the Christians from the fifth century onward believed the *footprints* of Jesus were to be seen on the 'Rock' where he stood before Pilate. This belief is a cardinal factor in making a proper identification of the site."[6] It was there that Christians built a Church of the Holy Wisdom, which Sophronius, the Archbishop of Jerusalem at the time of the caliph Omar, called "the House of the Stone" (it was destroyed in 614 when the Persians conquered Jerusalem with the help of the Jews). Islamic chronicles say that when Omar conquered Jerusalem in 638, he wanted to know where the Temple had stood, but paid little attention to the Haram esh-Sharif and its rock. It was only under Abd al-Malik, who built the Dome of the Rock in 691, that the Rock started to take special significance for Islam. It became the place where Abraham was about to sacrifice his son, and later the Rock whence Muhammad ascended to heaven. But it was only 400 years later, during the Crusades, that the "Rock" was "metamorphosed into being the literal site of the Holy of Holies of the Jewish Temples." This was facilitated by the fact that, when the crusaders took control of Jerusalem in 1099, the Jews were banned from entering the city for over 50 years. "This 'abandonment of Jerusalem' was a turning point in the history of Judaism. When the Jews finally returned after 50 years, they adopted a different approach to the significance of the City of Jerusalem."[7]

Ernest Martin's theory has been taken up by self-taught Biblical archaeologist Robert Cornuke, whose investigation is presented in the film "The Temple". This article on popular-archaeology.com by Marilyn Sams is also an excellent introduction, with useful illustrations. Sams also published a book in 2014, *The Jerusalem Temple Mount Myth,* dedicated to Martin.

After reading carefully Martin's book, and checking the attempts to refute it, I am convinced that he is right. It is not difficult to understand, though, why his theory is denigrated as a conspiracy theory by Jewish and Israeli institutions. Biblical archaeology is highly political. As Marilyn Sams notes, citing Nadia Abu El Haj's book *Facts on the*

Ground: Archeological Practice and Territorial Self-Fashioning in Israeli Society (2001), “the temple mount myth is used by archaeologists as part of their nation-making narrative, crucial to the Jewish identity, a memorial to their long, enormously influential past.”[8]
Yet, to quote again from Ernest Martin, it is pretty certain that,

> the present religious authorities exalt to the highest esteem and respect an enclosure as the site of the Temple that was in Jesus’ day the chief architectural symbol of Rome’s claim to imperial world power. … Even the worshippers at the “Wailing Wall” are directing their present devotions and venerations to a Roman edifice that their ancestors in Herod’s time held in utter contempt.[9]

What a great irony, for a people so used to fool the world, and so confident in the power of their own symbols! If, unbeknownst to them, their prayers are really going up to the gods of Rome, will they bring down the return of the Tenth Legion on their head?

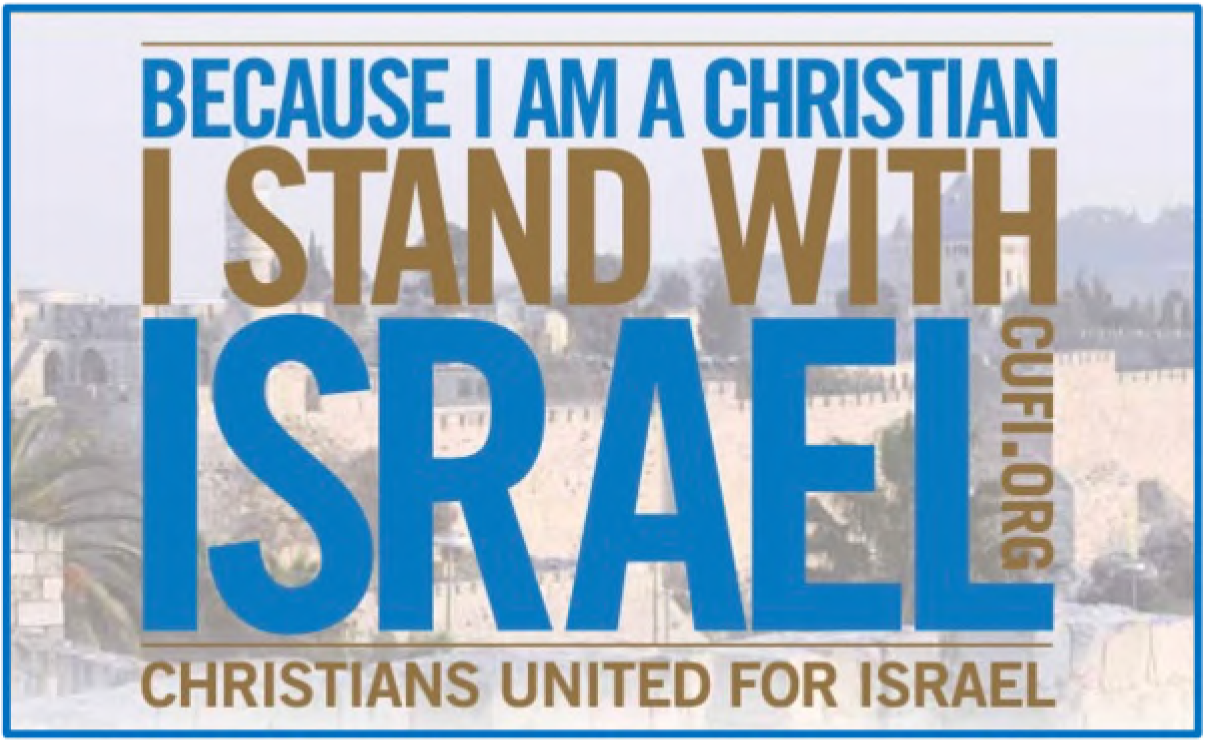
Notes

[1] Shlomit Weksler-Bdolah, *Aelia Capitolina – Jerusalem in the Roman Period: In Light of Archaeological Research*, Brill, 2020, pp. 21-22, 42-43.
[3] Gregory Wesley Buchanan, “Misunderstandings About Jerusalem’s Temple Mount,” *Washington Report on Middle East Affairs,* August 2011, www.wrmea.org/011-august/misunderstandings-about-jerusalem-s-temple-mount.html
[4] Martin, *The Temples that Jerusalem Forgot,* p. 3.
[5] Martin, *The Temples that Jerusalem Forgot,* p. 289.
[6] Martin, *The Temples that Jerusalem Forgot,* p. 102.
[7] Martin, *The Temples that Jerusalem Forgot,* p. 153.
[8] Marilyn Sams, *The Jerusalem Temple Mount Myth,* self-published, 2014, p. 4.
[9] Martin, *The Temples that Jerusalem Forgot,* pp. 2-3.

The Cursed Nation and the Temple of Satan, by Laurent Guyénot

unz.com/article/the-cursed-nation-and-the-temple-of-satan

January 17, 2025



Not all Christians stand with modern Israel. But all Christians stand with ancient Israel. Not all Christians believe that Israel has “the right to defend itself” by committing a genocide in Palestine and invading other countries. But all Christians have been taught that ancient Israel had the right — and even the sacred duty — to exterminate the Amalekites, “man and woman, babe and suckling” because they stood in the way of Israel’s conquest of Canaan (1Samuel 15:3).

All Christians are expected to stand with Moses when, in Numbers 31, he ordered his men to slaughter all the Midianites, as a punishment for having encouraged the Israelites to intermarry with the Moabites. Moses was enraged with the army commanders for sparing the women and the children, but finally allowed them to keep for themselves “the young girls who have never slept with a man.” The booty amounted to thirty-two thousand girls, of which Yahweh required 0.1 percent as his own “portion”, offered to him presumably as holocausts, together with Yahweh’s portion of oxen, cattle, donkeys and sheep.

Where does this kind of story fit on the scale of civilization? It belongs, at best, to “prehistoric warfare” as described by Lawrence Keeley in *War Before Civilization: The Myth of the Peaceful Savage*, when the extermination of enemy tribes was not uncommon, and “[t]he capture of women was one of the spoils of victory — and occasionally one of the primary aims of warfare — for many tribal warriors. … The social position of captive women varied widely among cultures, from abject slaves to concubines to secondary wives to full spouses.” In ancient Israel, “abject slaves” seems to have been the case. “Full spouses” was out of the question, since the whole justification for the massacre was to prevent intermarriage. Sex with non-Israelites is fine, as long as “no bastard shall enter the assembly of Yahweh, nor any descendant of his even to the tenth generation” (Deuteronomy 23:3). This, rather than any special respect for women, explains the rule that a Jewish mother is required for being a Jew.

There are other biblical stories reflecting such pre-civilizational war code. In Judges 19-21, the rape of the concubine of a Levite by the Benjaminites of the city of Gibeah leads to a blood feud, in the course of which the eleven other Israelite tribes slaughter everyone in Gibeah and set the city on fire, while six hundred Benjaminite warriors have escaped into the desert. Then, as a token of reconciliation, the Israelites decide to provide these Benjaminites with new wives. For that purpose, they attack the Israelite town of *Jabesh-Gilead, which had refused to join the punitive expedition, and kill* “all males and all those women who have ever slept with a man,” and gather four hundred virgins to offer the Benjaminites *.*

When these stories were written, there were civilizations in the Fertile Crescent — meaning civilized peoples, with moral values. Despite their legendary brutality, the Assyrians did not slaughter the defeated Israelites, but deported and resettled them. Later the Babylonians allowed their Judean captives to stick together and prosper on the riverbanks of the Euphrates. Yet the Israelites and the Judeans chose to record and cherish their gruesome stories of indiscriminate massacre and child-trafficking as part of their sacred traditions. Worse, they decided that, by committing these acts, their ancestors had done nothing but obey the Almighty God. And since the day we became Christians, Jews got us used to their inverted narrative, and to looking at the Assyrians and the Babylonians as the baddies.

By sanctifying old tales of tribal genocides, and claiming that the corresponding war code is the eternal Word of God, Israel has turned itself into a living stone-age fossil, a monster from a bygone age of savagery[2]. Not the elephant, but the tyrannosaurus in the room.

The Hebrew Tanakh functions as a bronze-age software programming Israel with an inflexible prehistoric mentality or semi-nomadic pastoral raiders.

With a genocidal maniac as national-religious hero, with a kill count of 24,681,116 people for its national god[3] — a delusional demon who declared itself the only real god, therefore God — but with a modern army and a nuclear arsenal, and with an unmatched international power of corruption, Israel has grown to be the warmonger, the bloodsucker of the world, a force for the destruction of every civilizational achievement, such as human rights and international law. If civilization means less war, then Israel is the anti-civilization. And it’s not because they reject Jesus and read the Talmud; it’s because they worship Yahweh and read the Torah.

When the Zionists claimed that they were restoring ancient Israel, they really meant it. We should have listened carefully when the Chief Secretary of the Lehi, or Stern Gang, claimed that his terrorist organization was “the inheritors of the purest traditions of ancient Israel.”[4] He was right. Israel was always about the Bible. As it grew stronger, it became more and more openly biblical. And here we are today, with a government-funded rabbi like Yitzak Shapira (“a great halakhic arbiter” according to Netanyahu) writing in his book

Hamelech ("The King's Torah"): "There is justification for killing babies if it is clear that they will grow up to harm us."[5] Shapira claims that his edict "is fully justified by the Torah." He is right, no question about it. The Bible is Israel's blueprint for genocide.
Put down for a moment your "allegorical" or "eschatological" Christian glasses, if you have any, and read the prophecy of Zechariah 14:

> And this is the plague with which Yahweh will strike all the nations who have fought against Jerusalem; their flesh will rot while they are still standing on their feet; their eyes will rot in their sockets; their tongues will rot in their mouths. … [Then] the wealth of all the surrounding nations will be heaped together: gold, silver, clothing, in vast quantity. … After this, all the survivors of all the nations which have attacked Jerusalem will come up year after year to worship the King, Yahweh Sabaoth.

Now think what a nation with such a program and nuclear power will do when it thinks God gives the go-ahead.

Israel is not just anachronistic. It is sick. Israel is the psychopath. Something must have happened in the infancy of this Yahweh-worshipping federation of tribes, something of a traumatic nature. I will suggest a "Cain complex" — similar to the Oedipus complex that Freud projected on all mankind (*Totem and Taboo*, 1913). Not that I believe in the Freudian theory of a universal psychopathological pattern resulting from an original prehistoric murder. Rather, I believe that such a theory came into the mind of an introspective Jew because it does have some truth for Jews. Jewish identity is, among other things, the impression of being under the influence of an ambivalent collective *fatum* or *karma* going back thousands of years: what Jews rationalize as being a people "chosen" by God, they also perceive as a burden or a curse. Leon Pinsker has given a smart expression of this ambivalence when he wrote that the Jews are "the people chosen for universal hatred" (*Auto-Emancipation*, 1882). And Theodor Lessing approaches the same idea when he claimed that all Jews without exception suffer from some degree of self-hatred (*Jewish Self-Hatred*, 1930). If the theory I am about to present is correct, then the Jewish delusion of chosenness — clearly a psychopathological symptom —, is the manifestation of a sense of cursedness, by a process Freud called "compensation".

The Cain Complex

According to the so-called "Kenite Hypothesis", the Mosaic cult of Yahweh originated from a semi-nomadic tribe of coppersmiths, the Kenites (*Qayn*). Moses's father-in-law was a Kenite, according to Judges 1:16. He is named Hobab there, but Jethro in Numbers 18:1 and in most of Exodus, except in Exodus 2:18 where he is called Reuel. We'll call him Jethro. The Book of Exodus records the following about him:

– Jethro was a priest, or *kohen* (2:16 and 18:1).
– It was while herding Jethro's goats that Moses found himself on Yahweh's "holy ground" (3:5).
– It was Jethro who "offered a burnt offering" to Yahweh when Moses and Aaron came back from Egypt, which makes him, by definition, a sacrificial priest of Yahweh (18:12).

– It was Jethro who instructed Moses how to organize the tribes politically (18:19-25): "Now, listen to me," Jethro told Moses, "and I will give you some advice, that God may be with you." The passage concludes with: "Moses followed the advice of his father-in-law and did all that he had suggested."

– It was Jethro's daughter Zipporah, Moses's wife, who performed circumcision on their newborn son (4:24-26).

The Kenites are not presented as being part of the Israelites, but are uniquely associated to them, fighting and settling alongside the tribe of Judah in Canaan (Judges 1:16), and sharing with the Israelites the booty of the Amalekites (1Samuel 15:6, 30:26-29). Additionally, according to 1Chronicles 2:55, the Kenites are "descended from Hammath, father of the House of Rechab." This makes them identical or kindred to the Rechabites, who are praised by the prophet Jeremiah for their fidelity to Yahweh and to their ancestor's pledge not to "drink wine, build houses, sow seed, plant vineyards or own them, but [to] live in tents all your lives" (Jeremiah 35:6-7). This sounds like a recognition of the Rechabites as the remnant of an archaic stage of Yahwism. We also hear of a Jonadab son of Rechab who helps the Judean general Jehu to exterminate the priests of Baal in the northern kingdom of Israel (2Rois 10).

As I said, Moses' father-in-law is a Kenite according to Judges 1:16, but he is called a Midianite in Numbers 10:29, and a "priest of Midian" in Exodus 3:1 and 18:1. It seems that Midian was a region rather than a specific people, and that the Kenites were a tribe living in Midian. The Israelites apparently had a special alliance with the Kenites, but not with the rest of the Midianites, who were supposedly exterminated on Moses' order in Numbers 31.

Midian is located in the northwest Arabian Peninsula, on the east shore of the Gulf of Aqaba. It is a region rich in copper, and copper was mined there by the Egyptians from the end of the 14th century BCE. The name of the Kenites (*Qayn*) actually means "blacksmith" or "metal-worker". Their skill in copper or bronze metallurgy is consistent with the hypothesis that they worshipped a god coming from a volcano, as Exodus 19:16-19 makes quite clear. Northwest Arabia happens to be a volcanic area, unlike the Egyptian peninsula which later mistakenly came to be named Sinai (explorer Charles Beke was the first to point this out in *Mount Sinai a Volcano,* 1873). Israeli Biblical scholar Nissim Amzallag is of the opinion that Yahweh was originally a god of metallurgy worshipped by semi-nomadic copper smelters between the Bronze and the Iron Ages.[7] In that case, Moses's major innovation to the Kenites' religion was to build a wooden chest (the Ark) and a tent (the Tabernacle) to carry their god to Canaan.

But here is where the Kenite hypothesis becomes interesting and possibly enlightening about the inborn character of Israel.

As a rule in the Torah, peoples bear the name of their supposed ancestor: just like the Edomites are named Edom, the Kenites are simply named Cain (*Qayn*), which means that Cain is their legendary ancestor. Genesis 4:19-24 describes the descendants of Cain as tent-dwellers, inventors of copper and iron metallurgy, and makers of musical instruments. It is therefore surmised that the story of Cain and Abel in Genesis 4 was adapted from an etiological myth by which the Kenites explained their wandering lifestyle as a consequence of a divine curse for the fratricide committed by their eponymous ancestor on his younger brother. Yahweh said to Cain:

> “What have you done! Listen: your brother’s blood cries out to me from the soil! Therefore you shall be banned from the soil that opened its mouth to receive your brother’s blood from your hand. If you till the soil, it shall no longer give you its produce. You shall become a restless wanderer on the earth.” (Genesis 4:10-12)

Yahweh’s curse is counterbalanced by a special protection: “‘Whoever kills Cain will suffer a sevenfold vengeance.’ Yahweh puts a mark on Cain, so that no one coming across him would kill him” (4:15). One of Cain’s descendants, Lamech, changed the rule to seventy-sevenfold vengeance (4:24).

The third brother Seth, conceived by Adam and Eve as a substitute for the dead Abel (Genesis 4:26) was not part of the Kenite myth. He was added to the story by a biblical redactor who, on second thoughts, decided to give the tribes named as descendants of Cain an alternative, blameless ancestor. This is the likely explanation for why the names of Seth’s children in Genesis 5:6-32 are a rough copy-and-paste of the names of Cain’s children’s in Genesis 4:17-18.

The general picture we can form based on this scriptural material is that the Kenites were a semi-nomadic tribe known for their skill in copper and brass work, but also feared, not only because metallurgy was a secret art associated to magic, but also because they had a reputation for being dangerous and extremely vengeful. It is also plausible that, as keepers of a secret art associated to the cult of a jealous god, they cultivated a rigid tradition of separateness.

Since individuals stand for peoples in the Torah, the story of Cain and Abel can be interpreted as a tribe exterminating a kindred tribe (as the Israelites did to the Midianites, actually). The genocidal tribe may have been haunted by the guilt, the sense of being cursed, the paranoid fear of being themselves exterminated in retribution, and the need to both deceive and build a reputation of extreme vengefulness in order to preclude that possibility.

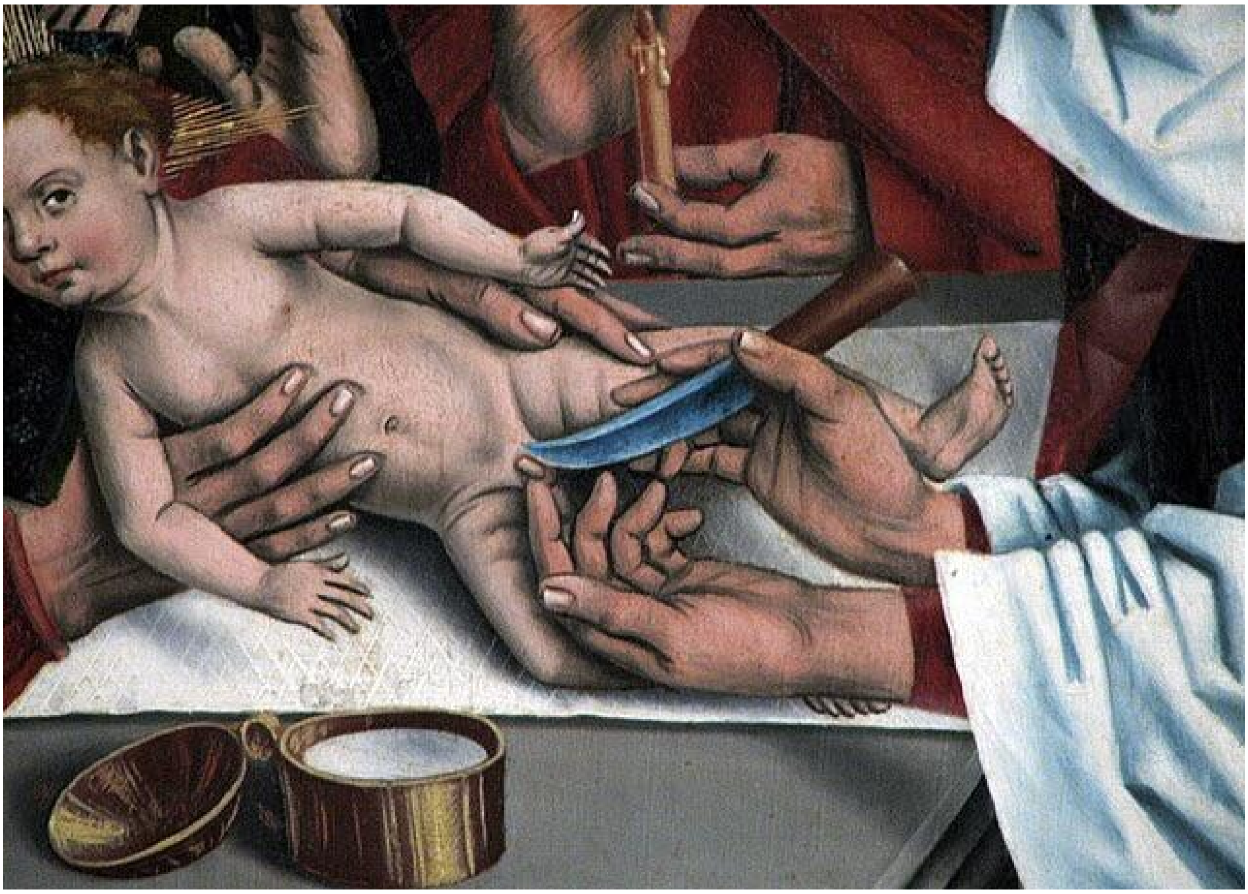
The parallel between the story of Cain killing Abel and the story of Jacob cheating Esau of his birthright, suggests the possibility that the Kenites’ ethnogenetic myth was duplicated by the Israelites, who reinterpreted the divine curse as a divine election. We can even speculate that in a primitive version of the Jacob and Esau story, Jacob killed Esau and later wrestled against Esau’s ghost in the form of an angel at the ford of the Yabboq (Genesis 32).

Finally, we must recall that, when he was adopted by a Kenite priest, Moses was himself a murderer on the run: “Looking this way and that and seeing no one in sight, he killed the Egyptian and hid him in the sand” (Exodus 2:12).

It may seem improbable that a people would attribute their nomadic and separate lifestyle to a divine curse, but Yuri Slezkine mentions other ethnic groups of wanderers who conceived their mode of existence “as divine punishment for an original transgression.” For example, “of the many legends accounting for the Gypsy predicament, … the most common one blames the Gypsies for forging the nails used to crucify Jesus.[8]” This is an interesting parallel to the Christians’ blame on the Jews for having crucified Jesus, and to the medieval legend of the Wandering Jew.

Should we then seek the secret source of Jewish psychology in a “Cain complex” dating back to a primordial tribal genocide, like Freud seeking the key to the human psyche in a universal Oedipus complex dating back to a primordial parricide, or like Augustine theorizing an original sin going back to Adam and Eve and affecting all their descendants (a very Jewish theory, come to think of it).

Whatever the case may be, it is interesting to think of the Jews’ assertion of their being chosen by God as a compensation for a deep-seated sense of being cursed by God. The implications of that hypothesis are immense, both for understanding the Jews and for dealing with them.



It’s not genetic, but it’s genital

As an interesting appendix to the above theory, there is some evidence that, before they adopted the rite of circumcising every newborn male, the early Israelites were once required to sacrifice every first-born male: could it have been an atonement rite for the murder committed by the first-born Cain?

The evidence starts with Exodus 4:24-26, in which Yahweh wants to kill Moses but spares him when his wife Zipporah, Jethro’s daughter, circumcises their newborn son with a flint. Since Yahweh’s wish to kill Moses comes totally unexplained, and since the previous verse is about Yahweh’s threat to Pharaoh to “kill your son, your first-born,” I speculate that this incoherent narrative is the distorted version of a more straightforward one, in which Yahweh would have killed Moses’s son if he hadn’t been circumcised.

Why would a scribe make this clumsy edit? Answer: to obscure the obvious implication that the Jewish rite of *brit milah* (the “covenant of cutting”) was established as a substitute for the sacrifice of the first-born male. This would be speculation if there were no other scriptural clues that this is precisely what happened during the Babylonian exile, when human sacrifices were banned and eighth-day circumcision established.

Exodus 13:12-13 commands: “you shall dedicate to Yahweh every son that opens the womb; and all the male firstlings of your animals shall belong to Yahweh.” It adds that the first-born of a donkey can be “redeemed by a sheep,” and that the same must be done for the first-born of a human: “Every first-born son you must redeem.” This is repeated in Exodus 34:19-20.[9] “Redeem” means “buy back”; in the context of a religious sacrifice, it means that the first-born son is sacrificed symbolically while replaced on the altar by an animal (as was Abraham’s son Isaac).

If these verses are open to interpretation, Exodus 22:28-29 removes the ambiguity: “You shall give me the first-born of your sons. You must do the same with your oxen and your sheep; for seven days the firstling may stay with its mother, but on the eighth day you must give it to me.” This clarifies that the commandment is the same for farm animals and for humans. It also specifies that the first-born is to be sacrificed on the eighth day after his birth.

How can a sheep — or a human — be “given to Yahweh” except by sacrificing it, presumably as a holocaust (burnt offering), since this is the only sacrifice pleasing to Yahweh? It is true that the notion is not fully explicit in the verses I’ve just quoted. We should not expect it to be, because at the time of the final redaction of the Bible, that commandment was obsolete; human sacrifices were no longer required, nor even allowed. But Ezekiel 20:25-26 confirms unambiguously that, in a not so distant past, Yahweh demanded that the Israelites “sacrifice every first-born son.”

Human sacrifices are forbidden in Leviticus 18:21 and 22:2-5, as well as in Jeremiah 7:30-31, but to the historian, the prohibition proves the practice, because there is no need to forbid something that is never done (the same holds true for the commandment not to copulate with animals in Exodus 22:18-19, by the way). Therefore children were still sacrificed at the time when Leviticus and the Book of Jeremiah were written, although it was officially outlawed.

What is puzzling is that, in Leviticus and Jeremiah, child sacrifices are said to be offered to Molek (or Molech) but in the name of Yahweh and in his temple. For example: “Anyone … who gives any of his children to Molek, will be put to death, [for] he has defiled my sanctuary and profaned my holy name” (Leviticus 20:2-3). This apparent paradox has been solved by Swiss biblical scholar Thomas Römer: the word *MLK*, vocalized as *molek* in the Hebrew Masoretic version and *melek* in the Greek Septuagint, means “king” (*malik* in Arabic), and it is applied more than fifty times to Yahweh himself. This means that Molek was originally none other than Yahweh himself. During the exilic period, *YHWH–MLK* was dissociated between the evil god *MLK* who asked the sacrifice of every first-born son eight days after birth, and the good god *YHWH* who forbade this practice.[10]

The result is a biblical text containing two layers, as in a palimpsest: in the ancient version, the first-born son was to be sacrificed to Yahweh on the eighth day, while in the new version written over it, human sacrifices are forbidden but still offered to Melek (but in Yahweh’s name and in Yahweh’s sanctuary). Kings of Israel and Judea who offered their sons as burnt offerings are condemned (1Kings 16:34, 2Kings 16:3, and 2Kings 21:6).

The systematic sacrifice of the first-born son on the eighth day of his life was not just abandoned during the exile. It was replaced by the systematic circumcision of every son on the eighth day of his life:

> “As soon as he is eight days old, every one of your males, generation after generation, must be circumcised … My covenant must be marked in your flesh as a covenant in perpetuity. The uncircumcised male, whose foreskin has not been circumcised — that person must be cut off from his people: he has broken my covenant.” (Genesis 17:9-14)

This Abrahamic covenant comes before the Mosaic covenant in the biblical narrative, but it was written later. Abraham is never mentioned by pre-exilic prophets. His journey from Mesopotamia to Palestine, promised to him in Genesis 15:7, was invented as a blueprint for the (re)conquest of Palestine by the exiles in Babylon.

The story of Abraham showing perfect obedience to Yahweh when being asked to sacrifice Isaac, but then being prevented from it, is traditionally held as marking a major civilizational breakthrough credited to Israel. René Girard adapted this interpretation in numerous books, starting with *The Scapegoat* (1986): the story of God sparing Isaac is about ending the polytheistic practice of sacrificing one’s own children to the likes of Moloch. Girard suggests that the stance of biblical monotheism against idolatry stems largely from an understanding that polytheistic “religions” are, in the final analysis, cults of human sacrifice.

But the historical record does not support that interpretation, and if you ask me, Girard’s theory is a Jewish fantasy, just like Augustine’s original sin — I known, Girard was a Catholic, like Augustine. Human sacrifices were indeed practiced in many other societies. The Phoenicians certainly did it. Even the Achaeans (Greeks) did it exceptionally (Iphigenia, Oedipus). But the Israelites were certainly not the first to give up human sacrifices. Theophrastus, a disciple of Aristotle, wrote around 250 BC that, “the Syrians, or whom the Jews [*Ioudaioi,* or Judaeans] constitute a part, still now sacrifice live victims.” He adds that, “they were the first to institute sacrifices both of other living beings and of themselves.”[12] This may not be true, but it shows that the Jews were not regarded as pioneers in the abolition of human sacrifices.

According to 2Kings 23:10, it was King Josiah (640-609 BC) who abolished the sacrifices of children, “so that no one could pass his son or daughter through the fire of sacrifice to Molek.” But Thomas Römer believes that human sacrifices were only banned after the Babylonian conquest of Jerusalem, for the reason that it was outlawed in Babylon. Eighth-day sacrifice of the first-born male was then replaced by eighth-day circumcision of every newborn male instead.

Circumcision on the eighth day is, objectively, a ritual trauma whose psychological impact is intense and irreparable. A week after he enters life — a trauma in itself, but one that is soon healed by the mother’s love — the male infant is painfully initiated into the cruelty of his family and their god. We know, thanks to Stephan Blackford (but do we really need to be told) that basic trust is the fundamental sense of security and confidence that an individual develops during the first year of his life. It is the bedrock of his future psychological development, as psychologist Erik Erikson theorized it, and it depends primarily on the sense of being protected and nurtured by the parents. Failure to develop this basic trust can lead to chronic anxiety, depression, and personality disorders. Children enduring the excruciating pain of circumcision (without anesthesia) may not all react the same, but can there be any doubt that many will have their basic trust permanently damaged?

The trauma is also on the mother, whose guilt is a determining factor in the well-known ambivalence of the "Jewish mother". During the ceremony of *brit milah*, the mother is normally kept away from the scene. But testimonies by "Mothers Who Observed Circumcision," published on the Circumcision Resource Center web page, are eloquent. "The screams of my baby remain embedded in my bones and haunt my mind," says Miriam Pollack. "His cry sounded like he was being butchered. I lost my milk." Nancy Wainer Cohen: "I will go to my grave hearing that horrible wail, and feeling somewhat responsible." Elizabeth Pickard-Ginsburg:

> Jesse was shrieking and I had tears streaming down my face. … Jesse screamed so loud that all of a sudden there was no sound! I've never heard anything like it!! He was screaming and it went up and then there was no sound and his mouth was just open and his face was full of pain!! I remember something happened inside me … the intensity of it was like blowing a fuse! It was too much. We knew something was over. I don't feel that it ever really healed. … I don't think I can recover from it. It's a scar. I've put a lot of energy into trying to recover. I did some crying and we did some therapy. There's still a lot of feeling that's blocked off. It was too intense. … We had this beautiful baby boy and seven beautiful days and this beautiful rhythm starting, and it was like something had been shattered!! … When he was first born there was a tie with my young one, my newborn. And when the circumcision happened, in order to allow it I had cut off the bond. I had to cut off my natural instincts, and in doing so I cut off a lot of feelings towards Jesse. I cut it off to repress the pain and to repress the natural instinct to stop the circumcision.

Because infants cannot speak, rabbis who defend the tradition of *brit milah* speak in their place to minimize their physical pain. But according to Professor Ronald Goldman, author of *Circumcision, the Hidden Trauma* (1997), studies prove the neurological impact of infant circumcision. Behavioral changes observed after the operation, including sleep disorders and inhibition in mother-child bonding, are signs of a post-traumatic stress syndrome.

Subscribe to New Columns

Parental abuse cannot be processed by the infant, whose very survival depends on his parents. The idea of the wickedness of parental figures is so devastating that the repressed anger will be deviated away from them. Is it farfetched to suppose a causal link between the trauma of eighth-day circumcision and the tendency of Jews to be incapable of seeing the abuse perpetrated on them by their own community leaders, and instead see the rest of the world as a constant threat? Could it be that the trauma of eighth-day circumcision has caused a special predisposition to paranoia that impairs the Jews' capacity to relate and react rationally to certain situations? Was *brit milah* invented some twenty-three centuries ago as a kind of ritual trauma intended to enslave mentally millions of people, a “covenant” carved into their heart in the form of an incurable subconscious terror that can at any time be triggered by code-words such as “Holocaust” or “anti-Semitism”?

In 2015, a research team led by Dr. Rachel Yehuda at New York’s Mount Sinai Hospital, concluded that the trauma of the Holocaust is passed from generation to generation via “epigenetic inheritance.”[13] While they’re at it, they should study the epigenetic impact (or “genomic imprinting”) of eighth-day circumcision? Today, more than 9 out of 10 Israelis have endured the trauma: this cannot be without consequence on the national psyche.

This is just a theory. But we know we are dealing with a madman, so we need to find a cause, before we can find a cure. It would be easy to test that theory: outlaw circumcision in one nation, and see if the Jews’ mental health improve. The Icelanders tried in 2018, but their bill was successfully fought by European Jewish organizations as “anti-Semitic”.[14]

Sooner or later, it will have to be banned globally anyway, because it goes against the most basic, natural and universal child protection legislation. There is a good chance that banning *brit milah* will go half-way toward solving the Jewish Problem.

The Temple of Satan

Let’s face the truth: we, the collective Christian world, have not been helping Jews get better: we have been telling them that we believe them when they say that God chose them, and we have allowed them to keep on mutilating their newborns. We have always granted them a privileged position within Christendom, as the only non-Christian religion allowed. This goes back to Augustine’s “witness theory” in *The City of God*:

> By the evidence of their own scriptures they bear witness for us that we have not fabricated the prophecies about Christ. … It follows that when the Jews do not believe in our scriptures, their scriptures are fulfilled in them, while they read them with blind eyes. … It is in order to give this testimony which, in spite of themselves, they supply for our benefit by their possession and preservation of those books [of the Old Testament] that they are themselves dispersed among all nations, wherever the Christian church spreads. … Hence the prophecy in the Book of Psalms [Psalm 59]: “Slay them not, lest they forget your law; scatter them by your might.”[15]

Let’s go back to the pre-Christian way. Almost unanimously, the Greeks and the Romans used to think that hatred of humankind was a common trait of the Jews (read Peter Schäfer, *Judeophobia: Attitudes Toward the Jews in the Ancient World,* Harvard UP, 1998). Tacitus noted in the first century A.D. that they are ever-ready to help each other, but “regard the rest of mankind with all the hatred of enemies” (*Histories* V.5). In the same period, the Alexandrian Greek Isidoros went to Rome at the head of a delegation to complain to the emperor that the Jews “are trying to throw the whole world into a state of turmoil.”[16] Apion, another Greek from Alexandria, wrote a best-seller against the Jews, which is lost but known in part through its refutation by Flavius Josephus (*Against Apion*); he claimed that the Jews worshipped a golden ass’s head in their temple. The rumor came from the Egyptian belief, documented by Plutarch in his treatise on *Isis and Osiris,* that the Jews’ god was Seth, the Egyptian donkey-headed god. Seth is the murderer of his brother Osiris (a Cain-like fratricide), exiled by the community of the gods and settled in the Judean desert. For the Egyptians, Seth is the god of lies, civil war and famine, a polytheistic equivalent of Satan.

When they became Christians, the Romans were taught that the Jews were the first to worship the true God. And so the wickedness of the Jews could no longer be attributed to the wickedness of their god. Instead it was explained as a consequence of the Jews' turning away from the true God. Whereas ancient Egyptians, Greeks and Romans had thought the Jews were a cursed people because they hated all gods but Yahweh, Christians believe that the Jews were a holy people as long as they hated all gods but Yahweh.

Using Revelation 2:9 and 3:9, Christians blame the "synagogue of Satan" and the Talmud rather than the Temple and the Torah. Which is odd, because Jesus fought the Temple, not the synagogue. He called the Temple "a den of thieves" (Mark 11:17), and it was the uproar he caused there that determined the priests to get rid of him. They accused him of wanting to destroy the Temple. And according to the gospels, he did predict its total destruction (Mark 13:2).

The Christian "synagogue of Satan" theory means that Jews commit evil under the influence of Satan, not Yahweh. But that theory is demonstrably false: whenever Israelis do satanic things, they do it in the name of Yahweh, not in the name of Satan. Netanyahu declared that he will do to the Palestinians what Yahweh, not Satan, ordered Moses to do to Amalek. So it is about time we return to the Greco-Roman theory: Israel is evil because the god of Israel is evil. The problem is with the Temple itself (which, in ancient times, was also the Bank, by the way).

The Babylonians must have known this, when they destroyed Solomon's Temple in 586 BC. The Romans knew it, when they leveled Herod's Temple to the ground in 70 AD. Then in the 130s, emperor Hadrian built a new city on the ruins of the old one, and named it *Aelia Capitolina* (the Arabs continued long after to call it *Iliya*), and used the Temple site as the city dump. He renamed the province *Syria Palæstina*, in remembrance of the Philistines.

But Christian nations gave Palestine back to the Jews, who renamed it Israel and are now planning to rebuild their Temple and (re)create Solomon's regional empire.

My Christian friends resent me for hammering these facts. And I hate to disturb their religious hypnosis. But history demands that they wake up from their delusion about holy Israel. There is no longer any excuse for the worshipping of the Hebrew Bible and its genocidal god. There is no longer any excuse for failing to denounce Jewish chosenness as the biggest and most catastrophic lie in human history. Enough theological cop-out, such as "reading the Bible allegorically"! Take the green pill!

But don't throw the baby out with the bathwater. Keep Baby Jesus: he is the mythical and ritual personification of the "new sun" (*noio hel*), a European tradition predating Christianity, and therefore a keystone for our reappropriation of our pre-Christian roots. Keep the adult Jesus as well. His story is the story of every man destroyed by the Empire for having defied the Temple. Jesus is the Palestinians.

Jesus to Israel: "Go to hell, Satan!"

But beware: there are two Jesuses, and that's one Jesus too many: there is Jesus the Messiah, and there is Jesus the son of God. The first is Jewish, the second is Greek. We don't need Jesus the Messiah, because if Jesus was the Messiah, that means the whole messianic scenario — Israel being chosen by God and the rest — is true.
By chance, it turns out that Jesus didn't believe he was the Messiah. He said so in Mark 8:27-33 (here from the Catholic Jerusalem Bible):

> 27 Now Jesus and his disciples set out for the villages of Caesarea Philippi. Along the way he asked his disciples, "Who do people say that I am?" 28 They said in reply, "John the Baptist, others Elijah, still others one of the prophets." 29 And he asked them, "But who do you say that I am?" Peter said to him in reply, "You are the Messiah." … 33 At this he turned around and, looking at his disciples, rebuked Peter and said, "Get behind me, Satan. You are thinking not as God does, but as human beings do."

Yes, I skipped verses 30 to 32, because they are a later interpolation:

> *30 Then he warned them not to tell anyone about him. 31 He began to teach them that the Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed, and rise after three days. 32 He spoke this openly. Then Peter took him aside and began to rebuke him.*

With these verses, the passage takes the opposite meaning: Jesus accepts the messianic title, but wants to keep it secret, and Peter is now rebuked for not wanting Jesus to die. But Jesus's predestined death and resurrection is a post-Easter Christological development, so the whole passage can plausibly be attributed to the historical Jesus, but only without verses 30-32.
Verse 30 introduces the motif known to Jesus scholars as the "messianic secret" (first conceptualized in 1901 by William Wrede). The purpose was to respond to an objection: in the early 70s, some people who had known Jesus or his early disciples had never heard that Jesus claimed to be the Messiah. The gospel writer's response was that Jesus had told his disciples to keep it secret. And so the motif of Jesus's messianic secret was written over the motif of Jesus's messianic denial.
That's just a theory. But there is another strong argument that Jesus did say something like "Get behind me, Satan" (*Vade retro, Satana,* in the Latin Vulgate) in response to the Jewish messianic hope of his time, and that his words became memorable: the very same phrase is replicated in the story of Jesus' temptation in the desert:

> the devil showed him all the kingdoms of the world and their splendor, and said to him, "I will give you all these, if you kneel down to me and worship me." Then Jesus replied, "Get behind, Satan!" (Matthew 4:8-10).

Here we have Jesus rejecting the very principle of Yahweh's covenant with his people, recorded in Deuteronomy and repeated as a leitmotiv throughout the Hebrew scripture: if the Jews worship Yahweh and no other gods, then Yahweh "will raise you higher than every other nation he has made", and "you will make many nations your subjects, and will be subject to none” (Deuteronomy 26:17-19 and 28:12). The parallel between Satan’s temptation and Yahweh’s covenant is unmistakable. Jesus refuses to be the messianic king that will usher Israel’s glorious supremacy. The temptation story may be legendary, but it was probably built upon a memorable expression used by Jesus to qualify Israel’s messianic dream, and Mark 8:27-33 provides a plausible context for those words.

That is still just a theory. Let’s face it: we don’t know exactly what Jesus really said, and no one will ever know for sure how to separate the words he said from the words that gospels writers and editors made him say. The point is that we have the choice of interpretations. There is only one Jesus, but there are many ways to understand Jesus. Even with the relatively recent “historical Jesus”, there are variations: Jesus the rabbi, Jesus the revolutionary, Jesus the healer, Jesus the apocalyptic preacher, or Jesus the Palestinian. We can choose to believe that Jesus endorsed Israel’s narcissistic and xenophobic delusion of metaphysical superiority, or that he tried to cure Israel from it. We can choose to believe that Jesus accepted the god of Israel as his Father in Heaven, or that he implicitly identified the god of Israel with Satan. We can choose to believe that Jesus was Israel’s Messiah, or that he vehemently rejected that title as a satanic idea. It is a rational choice, and there are strong scholarly arguments in favor of the second choice. I have presented one of them.

I’m trying to help Christians who are starting to understand that Israel is evil from the start. There is a rational basis for Marcionism, if we understand by that term a vision of Jesus as radically opposed to the ideology of the Old Testament, and a concept of Jesus’s Father as radically opposed to Yahweh. Marcionism is a heresy? Tertullian condemned it? Who cares? Jesus taught to seek treasures in heaven, while Yahweh is obsessed with filling his Temple with gold and silver: “I shall shake all the nations, and the treasures of all the nations will flow in, and I shall fill this Temple with glory, says Yahweh Sabaoth. Mine is the silver, mine the gold! Yahweh Sabaoth declares” (Haggai 2:7–8). It’s not just the synagogue of Satan, it’s the Temple of Satan.

Notes

[1] *City of God*, 18.46, quoted in Lawrence H. Keeley, *War Before Civilization: The Myth of the Peaceful Savage,* Oxford UP, 1996, p. 86.

[2] Arnold Toynbee applied the metaphor of the fossil to the Jews in the first volume of his monumental *Study of History* (1934).

[3] Steve Wells, *Drunk With Blood: God’s Killings in the Bible,* SAB Books, 2013.

[4] Thomas Suárez, *State of Terror: How Terrorism Created Modern Israel,* Skyscraper, 2016, p. 55.

[5] Wyatt Peterson, *Perfidy of Zion,* 2022, p. 58.

[6] The “Kenite hypothesis,” or “Midianite hypothesis”, is presented in Thomas Römer, *The Invention of God,* Harvard UP, 2015. Also worth reading is Hyam Maccoby, *The Sacred Executioner,* Thames & Hudson, 1982.

[7] Ariel David, “Jewish God Yahweh Originated in Canaanite Vulcan, Says New Theory,” *Haaretz,* April 11, 2018, on haaretz.com.

[8] Yuri Slezkine, *The Jewish Century,* Princeton UP, 2004, pp. 22-23.

[9] Numbers 18:15-17 declares redeemable the “first-born of an unclean animal” (unfit for consumption), but forbids to redeem “the first-born of cow, sheep and goat,” which are destined for the consumption of the Levites.

[10] Thomas Römer, *The Invention of God,* Harvard UP, 2015, pp. 137-138.

[11] Mario Liverani, *La Bible et l'invention de l'histoire,* Gallimard, 2012, pp. 354–355. English edition: *Israel's History and the History of Israel,* Equinox Publishing, 2007.

[12] Menahem Stern, *Greek and Latin Authors on Jews and Judaism* (vol. 1), Israel Academy of Sciences and Humanities, 1974, p. 10.

[13] "Study of Holocaust survivors finds trauma passed on to children's genes," *The Guardian,* August 21, 2015, on www.theguardian.com.

[14] David Rosenberg, "Iceland drops proposed circumcision ban," April 30, 2018, on www.israelnationalnews.com/News/News.aspx/245193

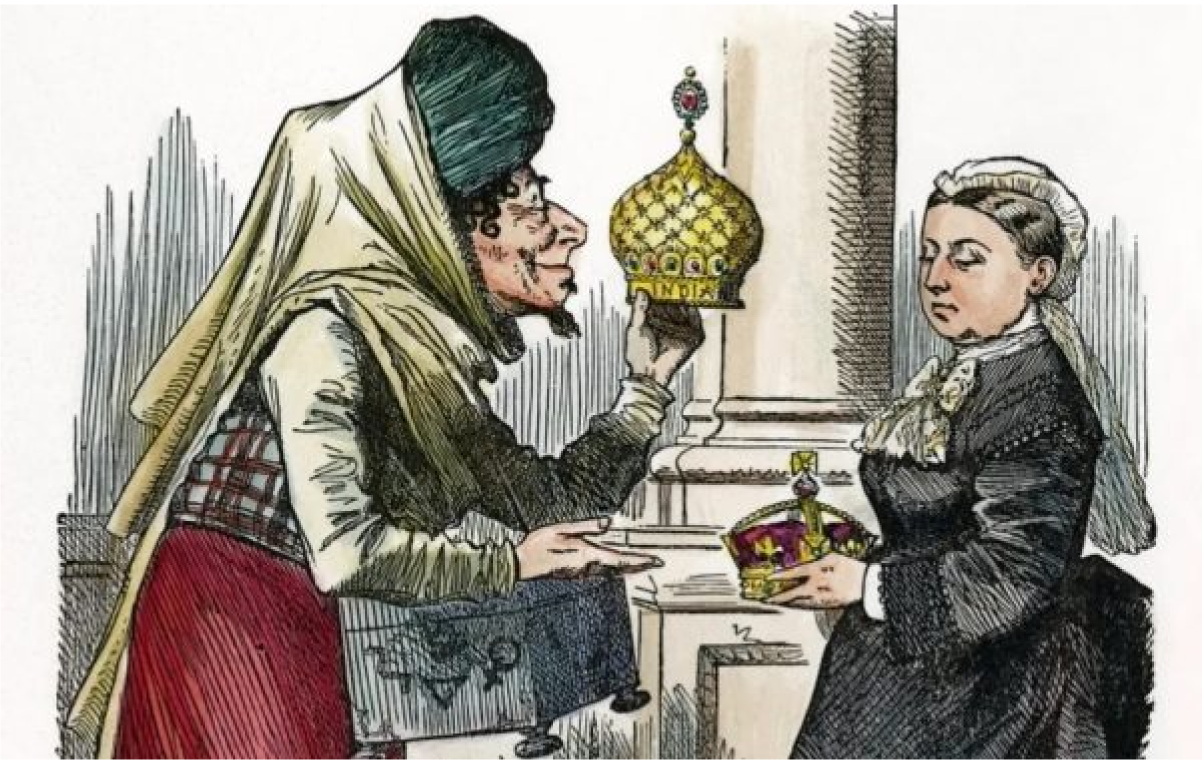
[15] Paula Fredriksen, *Augustine and the Jews: A Christian Defense of Jews and Judaism*, Yale UP, 2010.

[16] Joseph Mélèze Modrzejewski, *The Jews of Egypt, From Rameses II to Emperor Hadrian,* Princeton UP, 1995, p. 178.

The Disraeli Enigma, by Laurent Guyénot

UR **unz.com**/article/the-disraeli-enigma

February 2, 2025



In 1853, when the Crimean War broke out between Russia and the Ottoman Empire, the latter was saved by the United Kingdom and France. Twenty years later, Tsar Alexander II, as protector of the oppressed Serbian and Bulgarian Christians, went to war once more against the Ottomans. With the Russians at the gates of Constantinople/Istanbul, the Ottomans were forced to accept the creation of the autonomous principalities of Bulgaria, Serbia, and Romania, by the Treaty of San Stefano. The British were unhappy with this treaty, and together with Austria-Hungary, convened the Congress of Berlin (1878) which canceled it. Russian conquests were taken back, Armenia and Bulgaria were mostly returned to the Ottoman Empire, and the Balkans were fragmented into heterogeneous and conflicting states. This "balkanization" elicited the nationalist resentments that would spark the First World War.

The main objective of the Treaty of Berlin was to save what could be saved from a weakening Ottoman Empire in order to counter Russian pan-Slavic expansion. England, ever jealous of her naval supremacy, wanted to prevent Russia from getting closer to the Bosporus. The British obtained the right to use Cyprus as a naval base, while monitoring the Suez Canal. This was the beginning of Britain's "Great Game" for colonial rule in Asia, and the containment of Russia, leading in particular to the creation of Afghanistan as a buffer state.

There are several ways to interpret this segment of history that carries the seed of all the tragedies of the twentieth century ("the Jewish century" according to Yuri Slezkine).[1] There are distinct viewpoints about the forces shaping history at this crucial time. But in the end, history is made by men, and it can be understood only if one identifies the main actors and their motives: you just cannot understand the Vietnam War without digging into Johnson's or Kissinger's mindset. One name stands out among the instigators of the Treaty of Berlin: Benjamin Disraeli (1804–1881), prime minister under Queen Victoria from 1868 to 1869, and again from 1874 to 1880. Disraeli was also the man who made the takeover of the Suez Canal by England possible in 1875, through funding from his friend Lionel de Rothschild, son of Nathan Mayer — an operation that consolidated the Rothschilds' control over the Bank of England.

Disraeli is a very interesting case, because he was both a major British statesman during Britain's global hegemony, and a novelist who used his fictional characters to voice his honest thoughts while maintaining a sort of "plausible deniability" (Sidonia speaks, not me!). We have therefore the unique opportunity of being able to read between the lines the man's true motives in politics. Imagine if Kissinger had written novels with, as central character, a Jew who was driving the empire's foreign and military policy, while being a close friend of the richest Jewish banker.

Disraeli has been called the true inventor of the British Empire, since it was he who had Queen Victoria proclaimed Empress of India by Parliament, with the Royal Titles Act of 1876 (the top picture is a cartoon depicting Disraeli as a peddler presenting the Queen with the imperial crown). Disraeli was, as said already, the main inspiration for the Congress of Berlin. On top of that, Disraeli was a forerunner of Zionism, who tried to insert the "restoration of Israel" into the agenda of the Berlin Congress, hoping to convince the sultan Abdul Hamid to concede Palestine as an autonomous province. The Sultan rejected the offer, which probably included the promise of financial support for his collapsing economy — as would Herzl's offer in 1902, also rejected.

Zionism was Disraeli’s ancient dream: after a trip to the Middle East at the age of twenty-six, he published his first novel, *The Wondrous Tale of Alroy*, and made his hero, an influential Jew of the Middle Ages, say: “My wish is a national existence which we have not. My wish is the Land of Promise and Jerusalem and the Temple, all we forfeited, all we have yearned after, all for which we have fought, our beauteous country, our holy creed, our simple manners, and our ancient customs.”

Disraeli wrote these lines even before the beginnings of biblical archeology; it was not until 1841 that Edward Robinson published his *Biblical Researches in Palestine*. The first excavations of the Palestine Exploration Fund sponsored by Queen Victoria began in 1867. However, wealthy British Jews had taken an interest in Palestine long before. Disraeli’s interest was influenced by his neighbor and friend of forty years, Moses Montefiore, who married Judith Cohen, sister-in-law of Nathan Rothschild. After a trip to Palestine in 1827, Montefiore devoted his immense resources to helping his coreligionists in the Holy Land, by buying land and building housing.

Both Montefiore and Disraeli were of Sephardic origin. Disraeli came from a family of Portuguese Marranos who converted back to Judaism in Venice. His grandfather had moved to London in 1748. Benjamin was baptized at the age of thirteen, when his father, Isaac D’Israeli, converted to Anglican Christianity together with all his family. Isaac D’Israeli is the author of a book called *The Genius of Judaism* (titled in response to

Chateaubriand's *Le Génie du Christianisme*), in which he glorifies the unique qualities of the Jewish people, but blames Talmudic rabbis for "sealing up the national mind of their people" and "corrupting the simplicity of their antique creed." As for many other Jews of that time, conversion for D'Israeli was purely opportunistic: until the beginning of the nineteenth century, administrative careers remained closed to the Jews. A law of 1740 had authorized their naturalization, but it had provoked popular riots and was repealed in 1753. Many influential Jews, such as City banker Sampson Gideon, then opted for nominal conversion for their children.

Around the same time as Disraeli, Heinrich Heine (1797–1856) converted to Lutheranism (while one of his brothers converted to Catholicism to become an officer in Austria, and another to Orthodoxy to serve as a medical doctor in Russia). Heine conceived of baptism as the "entrance ticket to European civilization." But he complained of being still regarded as a Jew by the Germans, and so preferred living in France, where he was regarded as a German. Just a few years after his conversion, his writings exhibited a very negative attitude toward Christianity, "a gloomy, sanguinary religion for criminals" that repressed sensuality. At the end of his life he regretted his baptism, which had brought him no benefit, and stated in his final book *Romanzero*: "I make no secret of my Judaism, to which I have not returned, because I have not left it."[3] Just like for the Portuguese Marranos in the fifteenth century, baptism for nineteenth-century European Jews reinforced in them a non-religious, racial sense of Jewishness. Disraeli defined himself as "Anglican of Jewish race."

For Hannah Arendt, Disraeli is a "race fanatic" who, in his first novel *Alroy* (1833), "evolved a plan for a Jewish Empire in which Jews would rule as a strictly separated class." In his other novel *Coningsby*, he "unfolded a fantastic scheme according to which Jewish money dominates the rise and fall of courts and empires and rules supreme in diplomacy." This idea "became the pivot of his political philosophy." This is a quite fantastic accusation, that most biographers of Disraeli would not accredit. It is probably right, however. But we must pay close attention to Disraeli's own voice, expressed through Sidonia, the character that appears in three of his novels: *Coningsby* (1844), *Sybil* (1845) and *Tancred* (1847). In Sidonia's words you can feel the resentment against the nation that he tried to assimilate into:

> Can anything be more absurd than that a nation should apply to an individual to maintain its credit, its existence as an empire and its comfort as a people; and that individual one to whom its laws deny the proudest rights of citizenship, the privilege of sitting in its senate and of holding land; for though I have been rash enough to buy several estates, my own opinion is that by the existing law of England, an Englishman of Hebrew faith cannot possess the soil.

Unable to integrate into British aristocracy by land ownership, even when converted to the local religion, what should a Jew do, except ascend by the power of money? Like Heine, Disraeli felt the hypocrisy of Christians, who resented Jews for not being Christians, but continued to treat them as Jews when they converted, and indeed secretly preferred them to remain Jews.

According to Disraeli’s biographer Robert Blake, Sidonia is “a cross between Lionel de Rothschild and Disraeli himself.” He is descended from a noble family of Aragon, whose eminent members included an archbishop and a grand inquisitor, both secretly adhering to the Judaism of their fathers. Sidonia’s father, like Lionel de Rothschild’s father, “made a large fortune by military contracts, and supplying the commissariat of the different armies” during the Napoleonic wars. Then, having settled in London, he “staked all he was worth on the Waterloo loan; and the event made him one of the greatest capitalists in Europe.” From the age of seventeen, Sidonia attended the princely courts of his father’s debtors, and learned the arcana of power. “The secret history of the world was his pastime. His great pleasure was to contrast the hidden motive, with the public pretext, of transactions.” Disraeli himself, according to Robert Blake, “was addicted to conspiracy.”[5]
Sidonia is passionate about his race: “All is race — there is no other truth.” He refuses to marry a non-Jewess because, the narrator says, “No earthly consideration would ever induce him to impair that purity of race on which he prides himself.” By “race”, Disraeli meant blood kinship. He wrote in *Endymion* (1880), his last novel:

> No man will treat with indifference the principle of race. It is the key to history, and why history is often so confused is that it has been written by men who are ignorant of this principle and all the knowledge it involves… Language and religion do not make a race — there is only one thing which makes a race, and that is blood.

Sidonia tells his protégé Coningsby, in *Coningsby or the New Generation*, that persecution by Christian nations could never crush the Jewish nation.

> The fact is you cannot destroy a pure race of the Caucasian organization. It is a physiological fact; a simple law of nature, which has baffled Egyptian and Assyrian kings, Roman emperors, and Christian inquisitors. No penal laws, no physical tortures, can effect that a superior race should be absorbed in an inferior, or be destroyed by it. The mixed persecuting races disappear, the pure persecuted race remains. And at the moment, in spite of centuries, or tens of centuries, of degradation, the Jewish mind exercises a vast influence on the affairs of Europe. I speak not of their laws, which you still obey; of their literature, with which your minds are saturated, but of the living Hebrew intellect. You never observe a great intellectual movement in Europe in which the Jews do not greatly participate.

Wherever he traveled, Sidonia added, he saw Jewish advisers behind monarchs and heads of state. “So you see, my dear Coningsby, that the world is governed by very different personages from what is imagined by those who are not behind the scenes.” In a nonfictional work (*Lord George Bentinck: A Political Biography*, 1852), Disraeli wrote:

> [Jews] are a living and the most striking evidence of the falsity of that pernicious doctrine of modern times, the natural equality of man. … the natural equality of man now in vogue, and taking the form of cosmopolitan fraternity, is a principle which, were it possible to act on it, would deteriorate the great races and destroy all the genius of the world. … The native tendency of the Jewish race, who are justly proud of their blood, is against the doctrine of the equality of man.[6]

Disraeli is clearly on the same wavelength as Moses Hess, Herzl's spiritual father, who after influencing Marx (another nominal convert), decided that "the race war was more important than class struggle" (*Rome and Jerusalem,* 1862). In a good example of dialectical political engineering, Hess continued to support Marx secretly, publishing at his request calumnies against Bakunin after the General Congress of the International in Basel (September 5–12, 1869), accusing Bakunin of being an *agent provocateur* of the Russian government and of working "in the interest of pan-Slavism."[7] It is interesting to see another proto-Zionist like Disraeli deeply hostile to Russian interests.

What was Disraeli's motivation behind the foreign policy he imparted to the British Empire? Did he believe that the manifest destiny of the British was to conquer the world? Or, remembering how, in Biblical times, Ezra and Nehemiah had exploited the Persians' foreign policy, did he see the British Empire as an instrument in the Jewish nation's superior destiny? In mooring the Suez Canal (dug by the French between 1859 and 1869) to British interests, did he simply seek to outdo the French, or was he laying the foundation for the future alliance between Israel and the Anglo-American Empire? For once the British possessed the Suez Canal, they had to defend it, and how better than with a friendly Jewish autonomous government nearby in Palestine? This would later be exactly Chaim Weizmann's pitch to the British thirty years later: "Jewish Palestine would be a safeguard to England, in particular in respect to the Suez Canal."[8] And when in 1956 the Israelis invaded the Sinai with British and French support, they did it by again promising Britain to return under her the control of the Canal that Nasser had nationalized.

Disraeli's Russophobia, to which he converted Queen Victoria, and his defense of the Turks, whose massacres of the Serbs and Bulgarians were well known, gave rise to theories of a Jewish conspiracy. William Ewart Gladstone, a longtime opponent to Disraeli and himself prime minister several times (1868–1874, 1880–1885, 1886, and 1892–1894), declared that Disraeli "was holding British foreign policy hostage to his Jewish sympathies, and that he was more interested in relieving the anguish of Jews in Russia and Turkey than in any British interests." The newspaper *The Truth* of November 22, 1877, alluding to the intimacy of Disraeli with the Rothschilds suspected "a tacit conspiracy … on the part of a considerable number of Anglo-Hebrews, to drag us into a war on behalf of the Turks." It was remembered, moreover, that in a speech to the House of Commons in 1847, Disraeli had demanded the admission of Jews to eligible functions, on the grounds that "the Jewish mind exercises a vast influence on the affairs of Europe."[9]

The Queen, like much of the British aristocracy, was already under the spell of a fashionable theory assigning an Israelite origin to the Anglo-Saxons. This theory had first appeared around Oliver Cromwell's time, was revamped in 1840 by Pastor John Wilson with his *Lectures on Ancient Israel and the Israelitish Origin of the Modern Nations of Europe*, and again in 1870 by Edward Hine in *The English Nation Identified with the Lost Israel*, in which we learn that the word "Saxon" is derived from "Isaac's sons." This ludicrous theory offered cheap biblical justification to British colonialism, and even to the genocide of colonized peoples (new Canaanites) by the British Empire (new Israel).[10] Queen Victoria was happy to believe that her noble lineage descended from King David, and had her sons circumcised, a custom that has continued to this day. There may be some truth in the British elite's sense of their Jewishness, for during the sixteenth and seventeenth centuries, many marriages had united rich Jewish families with the old destitute landed aristocracy, to the extent that, according to Hilaire Belloc's estimate, "with the opening of the twentieth century those of the great territorial English families in which there was no Jewish blood were the exception."[11] But the Queen's infatuation with Jewishness had also much to do with the influence of Disraeli, who once bragged about it to a friend in these terms: "Everyone likes flattery, and when it comes to Royalty you should lay it on with a trowel."[12]

The Disraeli case is illuminating because the question it raises is the same as the question that divides geopolitical analysts today on the relationship between the United States and Israel: which one wags the other? Is Israel the bridgehead of the United States in the Middle East, or is the United States, as Zbigniew Brzezinski once said, the "stupid mule" of Israel? Answering this question for the century preceding the Second World War (when "Israel" meant International Jewry), helps answer the same question today, when the symbiotic relationship between Israel and the empire has grown considerably.

The answer depends on one's point of view. The Zionists naturally have an interest in promoting the view that Israel serves Anglo-American interests, rather than the reverse. Disraeli argued in front of the British Parliament that a Jewish Palestine would be in the interest of British colonialism. But Jewish Zionists have always seen things from the other end of the telescope, and one can hardly believe that Disraeli did not secretly share their view. When the hero of his novel *Tancred* (1847), a Jew who has been promoted Lord just like Disraeli, glorifies the British Empire in these words: "We wish to conquer the world, led by angels, in order to bring man to happiness, under divine sovereignty," who lies behind this ambiguous "we"? Is it the same double-meaning "we" as PNAC neocons used for drawing America into wars for the benefit of Israel?

When a British Jew such as Disraeli said "we" to the British, there was a strategic ambiguity. He stroke a patriotic chord with the Anglo-Saxon elite, who shared a common belief in the British Empire's mission to civilize the world — people like Lord Salisbury, member of Cecil Rhodes's Round Table that worked for a world government by the "British race."[13] British imperialism and Zionist nationalism were born around the same time, as the twins Esau and Jacob, and have been intimately intertwined from their birth. But two considerations help understand their true relationship. First, the ideological roots of the British Empire do not go back beyond the seventeenth century, whereas those of Zionism go back more than two millennia. Secondly, the British Empire died after WWI, whereas Zionism took off. For these two reasons, the theory that Zionism is a by-product of British imperialism (let's call it the Chomsky-theory) is unsustainable.

Understanding the true relationship between Zion and Albion in Disraeli's time requires a correct appraisal of the power of the Rothschild dynasty over British policy. Without the Rothschilds, Great Britain would never have gained control of the Suez Canal, which was the cornerstone of the British Empire in the Middle East. The Rothschilds didn't run for political office themselves, although they sometimes married into it: Lord Archibald Primrose, secretary of state for foreign affairs in 1886 and from 1892 to 1894, and prime minister in 1894-1895, was Mayer Amschel de Rothschild's son-in-law.

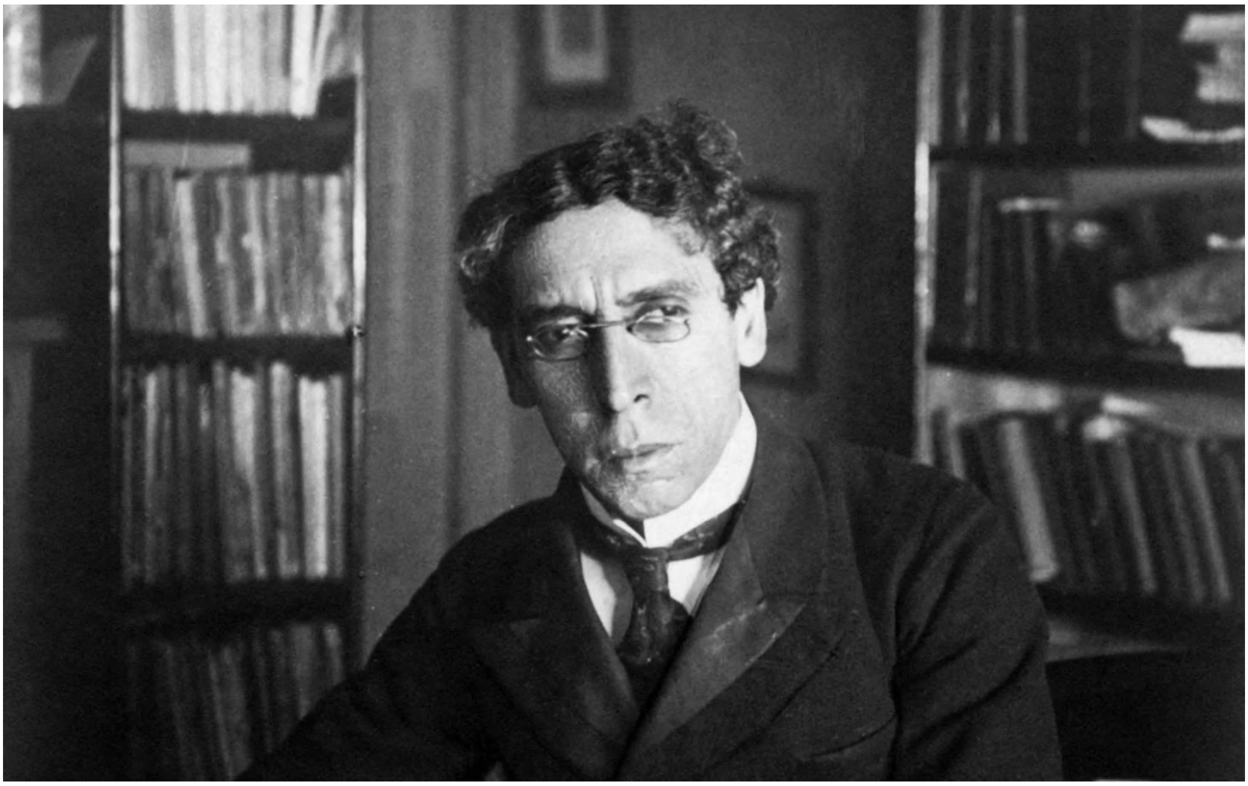
It is noteworthy that Theodor Herzl envisioned the future Jewish state as an “aristocratic republic” with, at its head, “the first Prince Rothschild.” In a long tirade in his diary he exhorted the Rothschilds to redeem their evil souls by financing Zionism instead of wars:

> I don’t know whether all governments already realize what an international menace your World House constitutes. Without you no wars can be waged, and if peace is to be concluded, people are all the more dependent on you. For the year 1895 the military expenses of the five Great Powers have been estimated at four billion francs, and their actual peacetime military strength at 2,800,000 men. And these military forces, which are unparalleled in history, you command financially, regardless of the conflicting desires of the nations. … And your accursed wealth is still growing. … But if you do go with us, … we shall take our first elected ruler from your House. That is the shining beacon which we shall place atop the finished Eiffel Tower of your fortune. In history it will seem as though that had been the object of the entire edifice.

However, as Richard Wagner once said (*Judaism in Music*, 1850), the Rothschilds preferred to remain “the Jews of the Kings” rather than “the Kings of the Jews.”

If the time was not yet ripe for the creation of the Jewish state in Disraeli’s day, it was mostly because the Jews of Russia were no more attracted to Palestine than the Jews of Europe; they hardly knew where it was. Just recently emancipated by Tsar Alexander II, they aspired only to emigrate to Europe or the United States. It was only after the assassination of Alexander II in 1881 (one month before Disraeli’s death) that the pogroms made some of them sensitive to Leon Pinsker’s proto-Zionist appeal, published in 1882: “We must reconcile ourselves once and for all to the idea that the other nations, by reason of their inherent natural antagonism, will forever reject us.” It was also in 1881 that Baron Edmond de Rothschild, of the Paris branch, began buying land in Palestine and financing the installation of Jewish settlers, notably in Tel Aviv, under the auspices of his Palestine Jewish Colonization Association (PICA). But most existing international Jewish organizations, such as B’nai B’rith (founded in New York in 1843) or the Alliance Israélite Universelle (founded in Paris in 1860), felt that Israel was doing just fine as a dispersed nation, and had no designs on Palestine.

This changed during the First World War, when an extremely efficient network was set up linking both sides of the Atlantic.[16] Theodor Herlz first concentrated his diplomatic efforts on Germany, but it was in England that things started to look promising (“The center of gravity has shifted to England,” he wrote in his diary in 1895), thanks in part to the recruiting of Israel Zangwill, who, according to Benzion Netanyahu, “was the first to speak in a direct manner about Zionism to the upper circles of British politics,” and to Lloyd George in particular, “a close acquaintance of Zangwill’s from the start of his Zionist activity to the end of his days.”[17] Recall that Zangwill was the successful author of *The Melting Pot,* a play extolling mixed marriages for Americans. No contradiction here, for “the mixed persecuting races disappear, the pure persecuted race remains”, as said Sidonia.



The importance of Disraeli's geopolitical maneuvers is rarely acknowledged by historians of Zionists, because on the surface, it didn't seem to have paved the way for the creation of the Jewish state. But it was, in fact, the invisible foundation that Herzl and Zangwill built upon. And that unseen continuity testifies to the amazing transgenerational tenacity of the Jewish people in advancing their millennia-old self-proclaimed destiny, generation after generation. Yes, it is truly admirable, although devastating for Western civilization, rendered clueless and emptied of its own sense of blood by two thousand years of Christianity. As Zionist author Jakob Klatzkin once wrote in the journal *Der Jude,* 1916:

> We form in ourselves a closed juridical and business corporation. A strong wall built by us separates us from the people of the lands in which we live — and behind that wall is a Jewish State.[18]

Notes

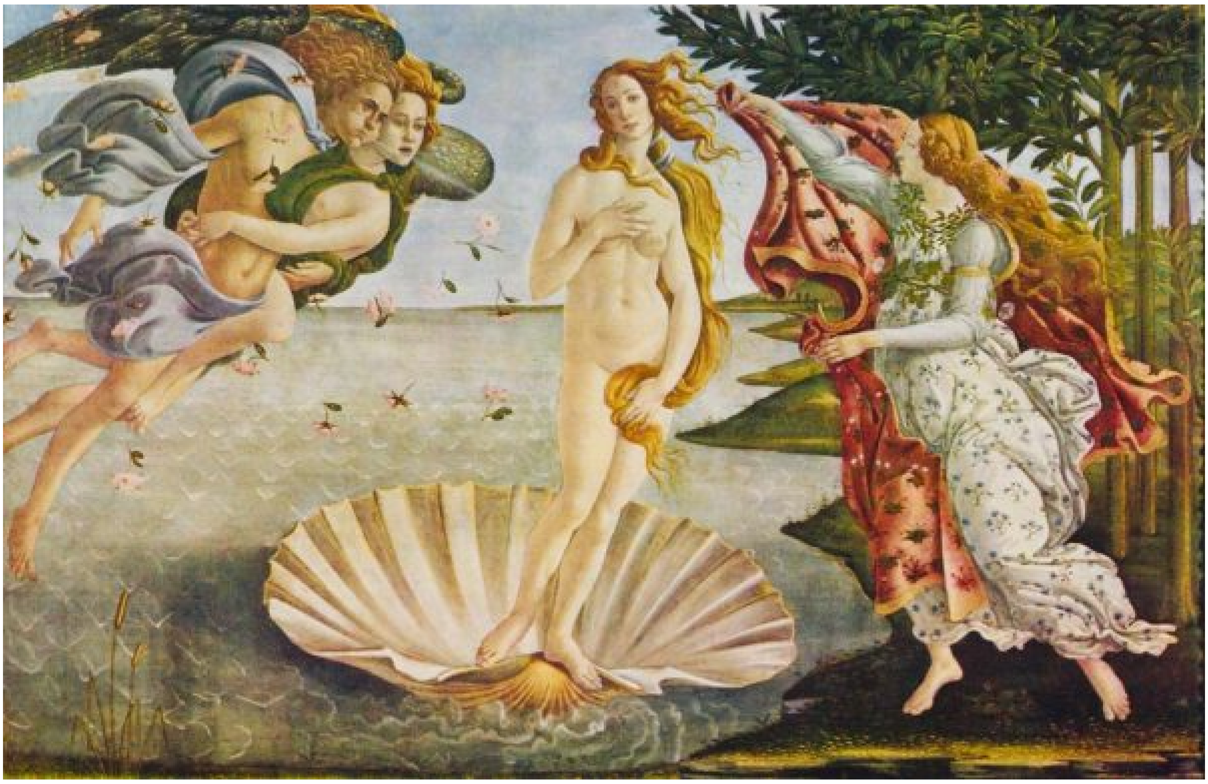
[1] Yuri Slezkine, *The Jewish Century,* Princeton University Press, 2004.
[2] Cecil Roth, *A History of the Marranos* (1932)*,* Meridian Books, 1959 *,* p. 148.
[3] Quoted in Kevin MacDonald, *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism,* Praeger, 1998, kindle 2013, l. 4732–4877.
[4] Hannah Arendt, *The Origins of Totalitarianism,* vol. 1: *Antisemitism,* Meridian Books, 1958, pp. 309–310.
[5] Robert Blake, *Disraeli* (1966), Faber Finds, 2010, p. 202.
[6] Benjamin Disraeli, *Lord George Bentinck*, Archibald, 1852 (archive.org), p. 496.
[7] Read Bakunine's answer in French, "Aux citoyens rédacteurs du *Réveil*," on Wikisource.org.
[8] Chaim Weizmann, *Trial and Error,* Harper & Brothers, 1949, p. 192.
[9] Stanley Weintraub, *Disraeli: A Biography,* Hamish Hamilton, 1993, pp. 579, 547.

[10] André Pichot, *Aux origines des théories raciales, de la Bible à Darwin,* Flammarion, 2008, pp. 124–143, 319.
[11] Hilaire Belloc, *The Jews,* Constable & Co., 1922 (archive.org), p. 223.
[12] Stanley Weintraub, *Disraeli: A Biography,* Hamish Hamilton, 1993, pp. 579, 547.
[13] Carroll Quigley, *The Anglo-American Establishment, From Rhodes to Cliveden* (1949), Books In Focus, 1981.
[14] *The Complete Diaries of Theodor Herzl,* edited by Raphael Patai, Herzl Press & Thomas Yoseloff, 1960, vol. 1 , pp. 163–170.
[15] Benzion Netanyahu, *The Founding Fathers of Zionism,* Balfour Books, 2012 *,* kindle l. 761-775.
[16] Alison Weir, *Against Our Better Judgment: The Hidden History of How the U.S. Was Used to Create Israel,* 2014, kindle l. 387-475.
[17] Netanyahu, *The Founding Fathers of Zionism,* l. 2536-59.
[18] Quoted in Robert Edward Edmondson, *The Jewish System Indicted by the Documentary Record,* 1937 (archive.org), p. 15.

The Renaissance Genius, by Laurent Guyénot

unz.com/article/the-renaissance-genius

March 12, 2025



A Non-Christian Perspective on European Civilization

History is always a matter of perspective. From whose point of view are we looking at the past? The easiest viewpoint to get is, of course, that of the winner, who writes history as he wishes. “History will be kind to me, for I intend to write it,” as Churchill reputedly said.[1] When it comes to the history of Western European civilization, there are two major perspectives. If I look at it from within the Church, I will see it as fundamentally Christian. I will see the Catholic faith as the soul of our civilization. Our civilization was born with the Church, and therefore must die with it. I will consider the High Middle Ages as a golden age, because it’s the period of the Church’s greatest influence, when all men, except for a few heretics, seemed submissive to the authority of the Pope, who needed only snap his fingers to send the semi-barbarian military class to Jerusalem.

From that perspective, the Renaissance is the beginning of de-Christianization, and therefore a destructive process. Such opinion is quite common among Roman Catholics who read old-fashioned books like Henri Delassus’s *La Conjuration antichrétienne* (1910):

> the whole movement impressed on Christianity by the Renaissance, the Reformation and the Revolution is a satanic effort to tear man away from the supernatural order established by God at the beginning and restored by Our Lord Jesus Christ in the midst of time, and to confine man to naturalism.

This viewpoint is shared by French Traditionalists, who follow René Guénon's brand of anti-modern perennialism, believing that pre-Vatican-II Catholicism was, esoterically, an initiatory mystery cult, and that the past was by definition better than the current *Kali Yuga*.[2] Traditionalists, however, tend to regard ancient paganism even more highly that medieval Christianity, and will not follow Delassus when he claims that the Renaissance was the rebirth of "paganism", which for him is almost synonymous with satanism (since pagan gods are demons):

> Paganism, pushing mankind down the slope to which original sin had led it, told man that he was on earth to enjoy the life and goods that this world offered him. The pagan did not aspire, did not seek anything beyond.

There are grave misunderstandings here. First, *paganus* originally means "peasant" or country folk; it was used by the Church as an insult against its enemies. No pre-Christian Roman or Renaissance intellectual ever declared himself a pagan. And if by "paganism" we mean "polytheism", we miss the point. Renaissance men had little time for the ancient gods. What they loved was philosophy, which, in their vocabulary, encompassed all fields of rational investigation, including metaphysics and ethics. Ancient philosophers generally looked down on traditional religion: Socrates was sentenced to death under the charge of disrespect for the city gods. Finally, ancient philosophy has little to do with "naturalism" (in the sense of materialism), still less with atheism. There are no Platonic atheist. It just conveys a vision of God and His Providence (a word that Christians borrowed from the Stoics, like Logos) that is at odds with the foreign Judeo-Christian tradition that took over Europe from the Levant.

The alternative perspective on the Renaissance that I'm going to present here agrees with the Christian perspective on two points. Firstly, the Renaissance was indeed a profound break with the medieval order; it was almost the birth of a new civilization. Secondly, this break was a reconnection with the Greco-Roman heritage; it was a second Greek miracle. Where my perspective differs is in the value I ascribe to this civilizational awakening. I will point out that the greatest achievements of European civilization came from the Renaissance, and that we cannot admire European civilization without marveling at the genius of the Renaissance.

This perspective is not new. When I say, in essence, that European civilization blossomed during the Renaissance by grafting itself on Greco-Roman antiquity, I'm simply echoing the vision of the Renaissance men themselves.

Is this an important topic of discussion? Yes, it is of paramount importance to anyone who is concerned with the future of Western civilization. For in order to form a realistic vision of its possible future, we must first get a clear understanding of its essence, or foundations. If we consider Christianity the soul of the West, then we must either despair or pray for an eschatological miracle. On the other hand, we can perhaps hope to see the light at the end of the tunnel if we recognize that the genius of European civilization is the genius of Greco-Roman (or Hellenistic) civilization, awakened from its medieval slumber by the Renaissance. Anthony Gottlieb, author of *The Dream of Reason: A History of Western Philosophy from the Greeks to the Renaissance,* uses an evocative metaphor: "Having pricked its finger on Christian theology, philosophy fell asleep for about a thousand years until awakened by the kiss of Descartes" (although I would argue that Prince Charming came two centuries before Descartes' *Discourse on the Method*).

Dechristianization is irreversible, but it does not mean the death of our civilization, because Christianity is neither the first nor the principal root of our civilization. For good or bad, Christianity has nourished our civilization for a time, but did not create it: we are still the heirs of Athens and Rome, far more than of Jerusalem and the Vatican. We are Greco-Romans in a deeper sense than we are Judeo-Christians.

About the Middle Ages

The men of the Renaissance coined the term "middle age" (*medium aevum*) to describe what they perceived as a long eclipse of Greco-Roman thought and knowledge.[4] Today, this classification is called into question. The period from the 4th to the 8th century is now referred to as "Late Antiquity"; it is characterized by the decadence of Roman institutions and culture, and the conquest of the minds by Christianity, from slaves up to emperors. Not before the end of the 10th century appeared Romanesque art, our oldest surviving vestige of medieval architecture. Romanesque art is simply called *l'art roman* in French, and rightly so, because it is hardly distinguishable from Roman (*romain*) art. European chroniclers from the beginning of the 11th century believed they were still living *in Romano orbe*.[5]

From the mid-11th century starts the cultural hegemony of the Roman Church. Or does it? Because the Church had a virtual monopoly on writing, historians, who depend on written material, tend to confuse medieval culture with clerical culture, forgetting that churchmen represented a tiny percentage of the European population. The overwhelming majority of lay people didn't understand Latin, but they thought, spoke and sang nonetheless, and shared a rich oral culture grounded in pre-Christian lore and ideas (this was the subject of my PhD thesis, condensed into my book *La Mort féerique,* Gallimard, 2011).

It is a serious but common mistake to attribute the cultural achievements of the Middle Ages to Christianity. Consider the emblematic example of Gothic cathedrals. They are Catholic for sure. But who built them? Bishops were the main fundraisers, but they had nothing to do with the technical and aesthetic prowess of these masterpieces. The designers and builders of cathedrals were highly specialized craftsmen organized into independent guilds. As it happens, some of those men called themselves "free masons", because they were free to travel throughout Europe and choose their employers. These builders were jealous of their skills and liked to claim secret knowledge dating back to Antiquity. It's ironic that Freemasonry has become, in the eyes of authors like Henri Delassus, the Church's archetypal enemy, even declared satanic by Pope Leo XIII (duped by Léo Taxil's hoax). There is, of course, no identity between the Freemasonry that emerged in the 18th century and the medieval guilds, but the filiation is indisputable.

I don't want to draw exaggerated conclusions from this fact, nor do I wish to dispute the architectural genius of the Middle Ages. I am simply drawing attention to the logical error of crediting "Christianity" or "the Church" with everything that we see as embodying medieval "Christendom". The causal link that is commonly postulated between the Catholic Church and European civilization is largely imaginary.

The big question, in the end, is whether Christianity has made Europe great, or whether Europe has, for a time, made Christianity great. To answer that question, you only have to look at what Christianity has produced among non-European peoples (and I count the Byzantines as Greek, therefore European).

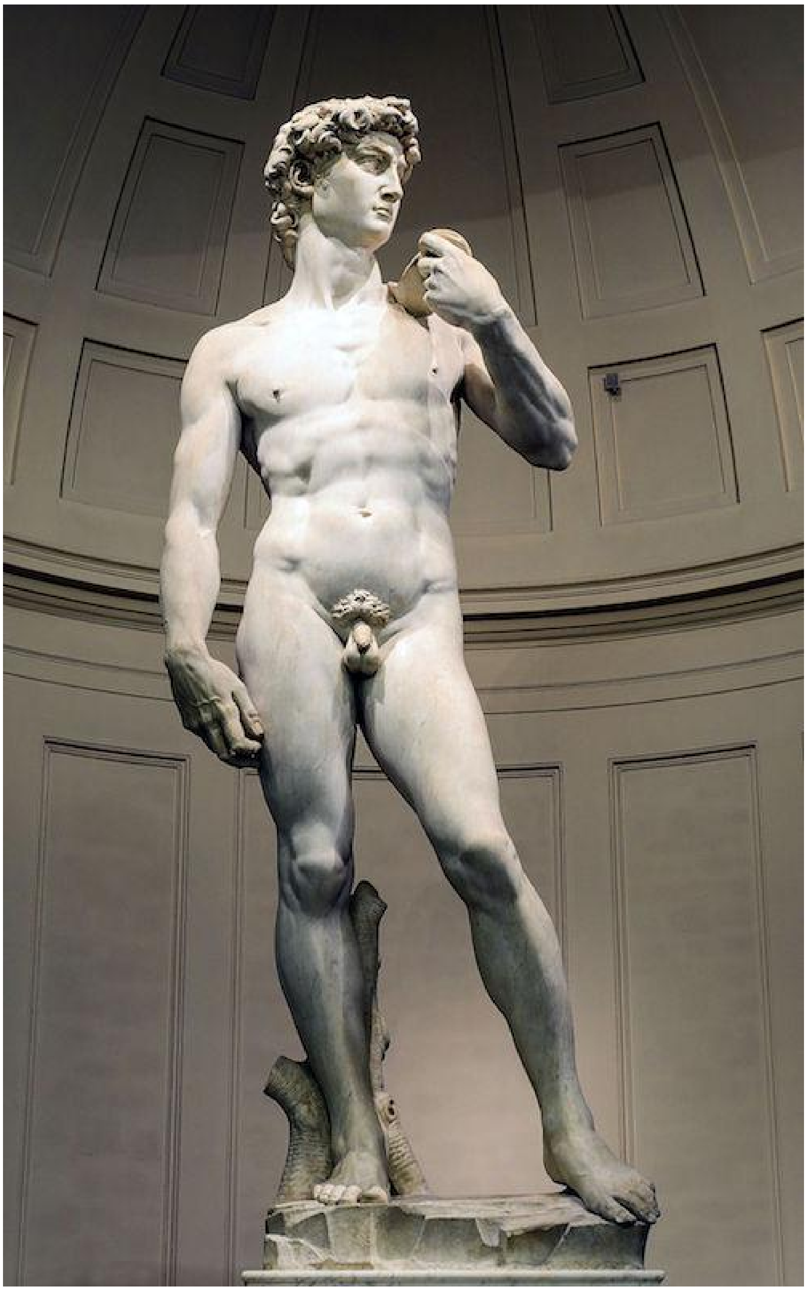
It's noteworthy that the term "Gothic" (*gotico*) applied to architecture first appeared during the Renaissance, with a pejorative connotation on the part of Italian artists and architects, who saw the flamboyant Gothic of the late Middle Ages as barbaric mannerism, and preferred to return to the Roman standards. They rediscovered these standards in 1414 in the ten volumes of Vitruvius' *De architectura* (1st century BC), which was totally unknown in the Middle Ages. Vitruvius' aesthetic principles, based on geometry, equilibrium, and the imitation of nature, were to influence not only architects, but also artists. We are all familiar with Leonardo da Vinci's reproduction of the "Vitruvian Man".

The Men of Art

It was a Florentine scholar, Poggio Bracciolini, who discovered Vitruvius' work. The city of Florence, the first cradle of the Renaissance, had been an independent Republic since the 11th century, like other Italian cities—including Rome, whose citizens expelled the Pope several times. In the 15th century, under the benevolent rule of the Medici family (Cosimo the Elder and his grandson Lorenzo the Magnificent), Florence was leading an extraordinary artistic and literary revival. With the founding of a Platonic Academy in 1462, which was to become a major center of intellectual exchange, Florence saw itself as the reincarnation of Athens.

It's the Florentine Michelangelo who first springs to mind when we think of the breathtaking technical and aesthetic summit reached in the art of sculpture during the Renaissance. It was made possible by the imitation of Greek and Roman models, and by the study of human anatomy, which had been almost impossible under Catholic rule.

Nothing comparable to Renaissance sculpture existed in the Middle Ages. Michelangelo's David, sculpted from a single seventeen-foot high block of marble, raises with special acuteness the question of the relationship (or non-relationship) between Greco-Roman and Judeo-Christian traditions. From which of these two sources did Michelangelo's genius spring? Clearly, his David is not Jewish, but Greek. Look closely! The very idea of such full nude human representation is repulsive to the traditional Jew, whose god forbids human images (Exodus 20:4; Deuteronomy 4:16-17).



If we now look for paintings that best illustrate the European genius, we may think of another Renaissance Florentine, Leonardo da Vinci. And we might reflect on the fact that his world-famous masterpiece is not a portrait of the Virgin, but that of an enigmatic woman in whom some have recognized the goddess Isis, "unveiled": Mona Lisa as Madonna l'Isa. One of the major contributions of the Renaissance to painting was perspective (invented by Filippo Brunelleschi in 1425), which made it three-dimensional.

Italy was not the only hotbed of creativity in painting: the Flemish painters of the same period invented oil-on-canvas painting, and their scenes of daily life soon reached an astonishing level of realism and expressivity.

Let's move on to music. Apart from Gregorian chant, which is boringly monophonic, little is known of the music played in Western Europe during the Middle Ages, except that the instruments were mainly of Eastern origin. The foundations of Baroque music, which marks the beginning of classical music, date from the Renaissance. The first theories of music appeared in the 15th century, and were of Pythagorean inspiration. It was at this time that the major third was included among the consonant chords, that the meantone temperament was invented to enable the construction of keyboards, and that most of the instruments still in use today were designed. This was the beginning of polyphonic music, the writing of which was codified and began to be printed as early as 1476. All this was invented in princely courts, but gradually found its way into popular music.

Here again, it is difficult to find the slightest contribution of Christianity to these developments. At the Council of Trent (1545-63), the Church advised against polyphony, as it interfered with the understanding of sacred texts. Of course, sacred music became polyphonic too, and we can't deny that some composers were pious men (Johann Sebastian Bach comes to mind, although he was a post-Renaissance Protestant), but it would be nonsensical to reduce their inspiration and talent to their Christian faith or upbringing. In any case, classical music sprouted from the genius of the Renaissance, and owes almost nothing to the European Middle Ages.

I'm of the opinion that the spiritual and moral uplifting produced by classical music, in all social strata of Europe, was far more powerful than that of the Catholic mass, and that its disappearance from the cultural environment of the younger generations counts for more in the barbarization of our societies than the loss of church attendance and the decline of belief in Christian dogmas. Music is the language of the gods.

In conclusion, the Renaissance can be seen as not mere progress, but an immense qualitative leap in European art, unparalleled in any other civilization.

The same can be said of Renaissance science, which was still called "natural philosophy" back then, and to which I now turn.

Louis Rougier, *The Genius of the West* (1971)

I can find no better way to introduce this topic than by quoting from Louis Rougier's splendid book, *The Genius of the West* (an abridged translation of the French original, *Le Génie de l'Occident,* 1969). In the first chapters, Rougier writes about "the 'quantum leap' of the human spirit achieved by Greece":

> In place of the empirical routine of Eastern thought, the Greeks substituted the science of proof. This science is not satisfied with the evidence of the senses which describes the *how* of things: it insists upon intellectual evidence which can explain the *why.* Instead of the practical geometry of the Egyptians we get the axiomatic and deductive geometry of the Pythagoreans; instead of the calculations of the Phoenicians traders, the theory of numbers; in place of the descriptive and numeric astronomy of the Babylonians, the theoretical and explanatory astronomy of Eudoxus, Hipparchus and Ptolemy, which explains the apparently capricious movements of the planets by a geometric combination of simple, circular and uniform movements in an expanded universe. In place of the theogonies of Homer and Hesiod, we find that first the Milesian philosophers and then the Atomists substituted the science of physics, which had as its goal the explanation of all phenomena, celestial as well as terrestrial, by means of purely natural causes. In place of the magical and priestly medicine of the East, Asclepiades and his followers developed a science of healing founded upon clinical observations. For the legendary tales of the bards there were substituted narrative history by Herodotus and interpretive history by Thucydides and Polybius. New words appear which have no equivalents in the ancient Oriental languages: theory, demonstration, logic, and syllogism.[6]

Greek civilization, however, had a “handicap”, Rougier argues. The Greeks loved knowledge for its own sake, but lacked the incentive to apply it in practical ways. This is because they relied on slaves for mechanical labor, which led them to look down on it as unworthy of free citizens.

> Prejudice against the mechanical arts became so strong that Archimedes, the inventor of the lever, wedge, pulley, worm screw, and winch, would not—if we may believe Plutarch—leave behind any written treatise on these matters: “regarding the work of an engineer and every art that ministers to the needs of life as ignoble and vulgar, he devoted his earnest efforts only to those studies the charm and subtlety of which are not affected by the claims of necessity.”

Slavery, Rougier explains, ultimately “brought ruin to the Greek cities, to the Hellenic empire, and finally to Rome, by creating an expansive urban proletariat and by impoverishing the agrarian masses.” This explains the rise of Christianity, a slave-religion as Nietzsche saw it. Christendom raised the status of the working and merchant classes, which allowed them to organize in guilds and stimulated their creativity, leading to a long series of useful inventions, starting with the water mill and the windmill. With the camshaft, circular motion could be converted into linear motion, and operate mechanical saws or hydraulic hammers. Progress in mining, metallurgy, chemistry, weaving, building, transport, and agriculture, were made of good use.

> Taking shape was a technical civilization destined to transform economic and social life and man’s view of the world. This development was greatly aided by the gradual disappearance of slavery and by the establishment of relative security from invasion as great feudal monarchies emerged from the eleventh century on.

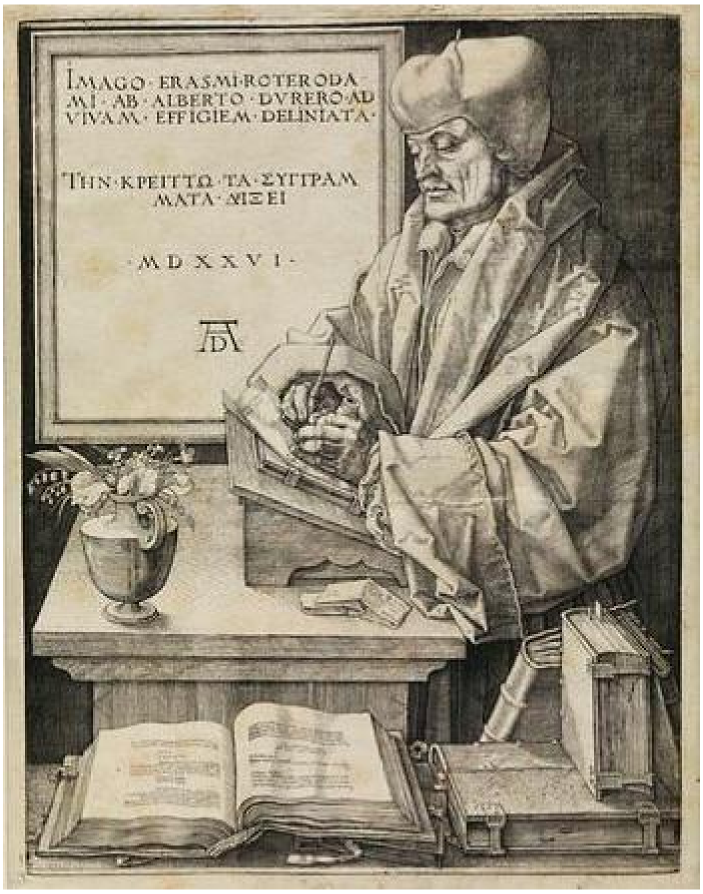
All these improvements were purely empirical, but this empirical approach proved decisive when combined with Greek theory by such geniuses as Leonardo da Vinci (1452-1519) or Francis Bacon (1561-1626), who united theoretical science and practical craftsmanship, and transformed knowledge into power.

If Greek science could be rediscovered at all, after a millennium of Christian obscurantism, it is because it had been preserved in the first place during the Hellenistic period, notably in the library of Alexandria founded by Ptolemy I Soter (305-283 BC), which is said to have contained up to 700,000 volumes. It was almost miraculous that a small but significant part of this Greek treasure survived Christianity, to be rediscovered in the Renaissance, as Rougier explains:

> The triumph of Christianity in the West as the religion of the state had provoked one of the greatest destructions of books, manuscripts, libraries and works of art ever recorded in history. If a few works survived this holocaust, it was due to some old Romans, high dignitaries of the court of Theodoric. It is not to the West, but to the Orient—Byzantium, Syria, Persia and Arabia—that we owe the survival of Hellenic culture. / Between the thirteenth and sixteenth centuries the works of Archimedes, Apollonius, and others reached the West via Syria, Baghdad, Cordova, Toledo, and Palermo, arousing scientific thought from its long sleep. It was a passage in Archimedes which led Copernicus to the hypothesis of the heliocentric universe; it was Apollonius who led Kepler to substitute an ellipse for a circle in his explanation of the orbits of the planets; and above all, it was Archimedes who taught Leonardo da Vinci, Benedetti and Galileo to use mathematics in their studies of nature. A problem posed by Pappus on the locus of points led Descartes to create analytical geometry. There are many such examples. It is not too great a claim to say that the fate of Western civilization turned on the almost haphazard preservation of a few dozen ancient manuscripts.

Rougier here perhaps underestimates the relative care with which the Greek Christians, unlike the Latins, treated Greek science, thanks largely to Basil of Caesarea's letters *To Young Men on How They Might Benefit from Greek Literature* (around 370). "This little book," writes Collin Wells in *Sailing from Byzantium*, "would do much to keep the peace between Athens and Jerusalem in the coming millennium."[11]

Yet only a tiny fraction of the books that had been preserved in Alexandria ultimately made it through the Middle Ages, just enough to rouse a sense of wonder and thirst, which would create a new civilization of books within a single lifetime. When Gutenberg printed his first books in 1454, Marcel Ficino, the future director of the Platonic Academy in Florence, was eleven years old. At that time, there were thousands of handwritten books in Europe, and access to these rarities was relatively difficult. Half a century later, by the time Ficino had translated the whole of Plato, presses were running at 200 to 300 sites in Europe, and there were at least 10 million books in circulation.[12] The printing press and the circulation of books accelerated the birth of what came to be known as the "Republic of Letters", or the "Humanist International", which brought together the most brilliant minds from Italy, Germany, France, Flanders, Spain and England. It was the humanists of the Renaissance, and Erasmus of Rotterdam (1466-1536) more than any other, who developed a European consciousness that would have been hard to find in the Middle Ages (below Erasmus in a printed engraving by Albrecht Dürer).

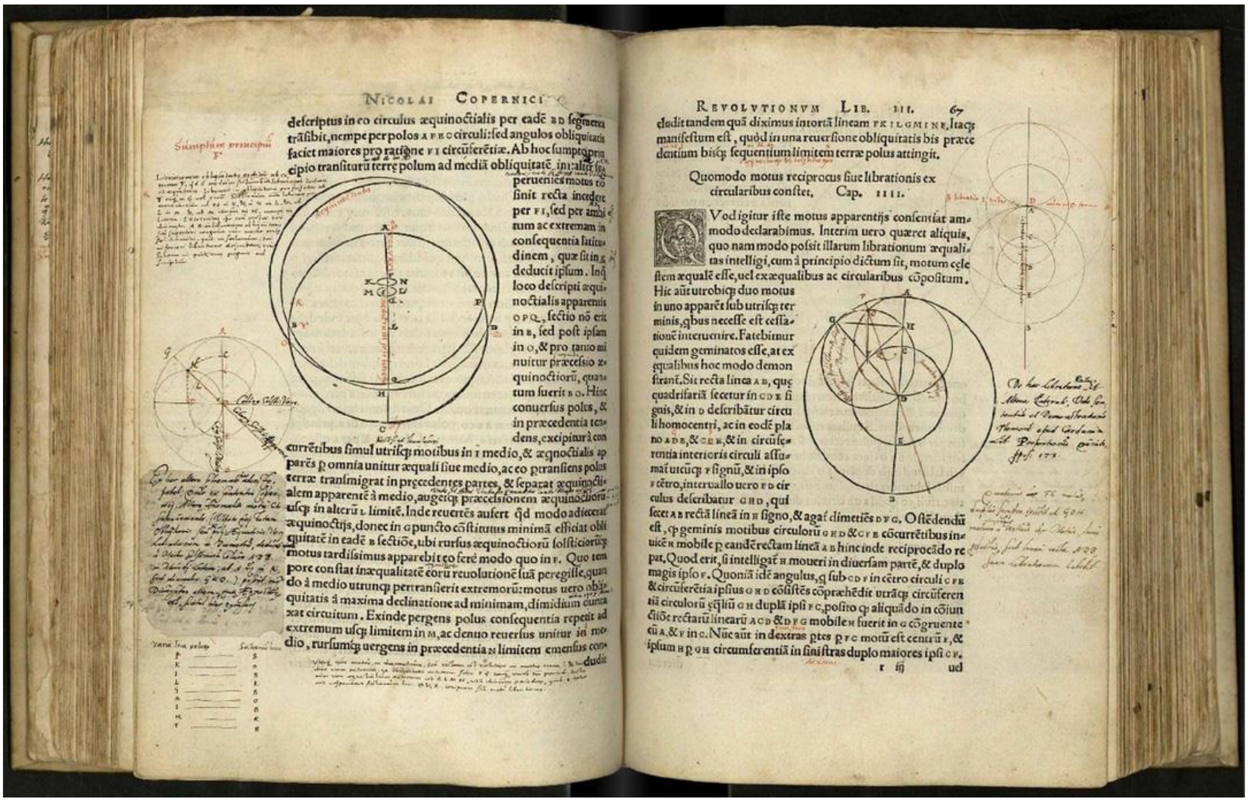

IMAGO · ERASMI · ROTERODA
MI · AB · ALBERTO · DVRERO · AD
VIVAM · EFFIGIEM · DELINIATA ·
ΤΗΝ · ΚΡΕΙΤΤΩ · ΤΑ · ΣΥΓΓΡΑΜ
ΜΑΤΑ · ΔΕΙΞΕΙ
· MDXXVI ·
AD

The Rebirth of Greek Science

In the Middle Ages, Medicine had regressed from the time of Claudius Galen of Pergamon (c. 129-201 AD), who had built on the Hippocratic Corpus, systematized anatomical observation, formulated hypotheses on physiological processes—and healed Marcus Aurelius. Because medieval clerics and monks were strongly discouraged from the practice of medicine, and because the dissection of corpses was taboo, less was known about medicine in the 12th century than eight centuries earlier by the Greeks.[13] What little learning appeared then came from the Arabs, through whom the Latins discovered parts of Galen's works, as well as the Persian Avicenna (980-1037), translated into Latin in Toledo between 1150 and 1187.

The same applies to geography. The Greeks (Thales, Herodotus, Aristotle) had yearned to explore and describe the world. Eratosthenes (276-194 BC), director of the Museum of Alexandria, calculated mathematically the earth's circumference with a precision of 4 percent. Around 150 AD, Claudius Ptolemy composed a compilation of the available geographical data. All this fell into oblivion in the West during the Middle Ages. Cartography became non-existent, or limited to symbolic representations of the world with Jerusalem at its center. Geography was only revived with the rediscovery of Ptolemy's *Geography* in the early 15th century, and established itself as a discipline in its own right with the Age of Discovery.

In astronomy, no real progress had been made since Ptolemy, whose treatise *Almagest* was rediscovered by the "Arabs" (mostly Persians in fact) in the 12th century. When Copernicus defended heliocentrism in his treatise *De Revolutionibus* in 1543, he claimed to be inspired by Pythagoras, while Galileo, a century later, wrote under the patronage of Plato.



NICOLAI COPERNICI

deſcriptus in eo circulus æquinoctialis per eadē BD ſegmenta trāſibit, nempe per polos AFBC circuli: ſed angulos obliquitatis faciet maiores pro ratione FI circūferētiæ. Ab hoc ſumpto principio tranſiturū terræ polum ad mediā obliquitatē, in I: alter ſta perueniens motus nõ ſinit recta incedere per FI, ſed per ambitum ac extremam in conſequentia latitudinem, quæ ſit in K deducit ipſum. In quo loco deſcripti æquinoctialis apparentis OPQ, ſectio nõ erit in B, ſed poſt ipſam in O, & pro tanto minuitur præceſsio æquinoctiorū, quantum fuerit BO. Hinc conuerſus polus, & in præcedentia tendens, excipitur à concurrētibus ſimul utriſq; motibus in I medio, & æquinoctialis apparēs ꝑ omnia unitur æquali ſiue medio, ac eo ꝑtranſiens polus terræ tranſmigrat in præcedentes partes, & ſeparat æquinoctialem apparentē à medio, augetq; præceſsionem æquinoctiorū uſq; in alterū L limitē. Inde reuertēs auſert ꝗd modo adiecerat æquinoctijs, donec in G puncto cōſtitutus minimā efficiat obliquitatē in eadē B ſectiõe, ubi rurſus æquinoctiorū ſolſticiorūq; motus tardiſsimus apparebit eo ferè modo quo in F. Quo tempore conſtat inæqualitatē eorū reuolutionē ſuā peregiſſe, quando à medio utrunq; pertranſierit extremorū: motus uero obliquitatis à maxima declinatione ad minimam, dimidium duntaxat circuitum. Exinde pergens polus conſequentia repetit ad extremum uſq; limitem in M, ac denuo reuerſus unitur in medio, rurſumq; uergens in præcedentia N limitem emenſus con-

dudit

REVOLVTIONVM LIB. III. 67

cludit tandem quā diximus intortā lineam FKILGMINF. Itaq; manifeſtum eſt, quòd in una reuerſione obliquitatis bis præcedentium bisq; ſequentium limitem terræ polus attingit.

Quomodo motus reciprocus ſiue librationis ex circularibus conſtet, Cap. IIII.

QVod igitur iſte motus apparentijs conſentiat, amodo declarabimus. Interim uero quæret aliquis, quo nam modo poſsit illarum librationum æqualitas intelligi, cum à principio dictum ſit, motum cœleſtem æqualē eſſe, uel ex æqualibus ac circularibus cõpoſitum. Hic aūt utrobiq; duo motus in uno apparēt ſub utriſq; terminis, qbus neceſſe eſt ceſſationē interuenire. Fatebimur quidem geminatos eſſe, at ex æqualibus hoc modo demonſtrantur. Sit recta linea AB, quæ quadrifariā ſecetur in CDE ſignis, & in D deſcribātur circuli homocentri, ac in eodē plano ADB, & CEB, & in circūferentia interioris circuli aſſumatur utcūq; F ſignū, & in ipſo F cētro, interuallo uero FD circulus deſcribatur GHD, qui ſecet AB rectā lineā in H ſigno, & agatur dimetiēs DFG. Oſtēdendū eſt, ꝙ geminis motibus circulorū GHD & CFE cōcurrētibus inuicē H mobile ꝑ eandē rectam lineā AB hinc inde reciprocādo repat, Quod erit, ſi intelligatur H moueri in diuerſam partē, & duplo magis ipſo F. Quoniā idē angulus, q ſub CDF in cētro circuli CFE & circūferētia ipſius GHD cōſiſtēs cõprachēdit utrāq; circūferentiā circulorū æqliū GH duplā ipſi FC, poſito ꝙ aliquādo in cõiunctiõe rectarū linearū ACD & DFG mobile H fuerit in G cõgruente cū A, & F in C. Nūc aūt in dextras ptes ꝑ FC motū eſt centrū F, & ipſum H ꝑ GH circumferentiā in ſiniſtras duplo maiores ipſi CF.

F iij

uel

The rediscovery of Plato was crucial. As François Jullien explains in *L'Invention de l'idéal et le destin de l'Europe* (2009), it was under Plato's patronage that Galileo took

> the boldest decision ever, to "superimpose" on the world of common experience a geometric world of idealities, as forms of the intelligible…. This revolution in physics could only be achieved in Europe by breaking with Aristotle, because it required to rise, thanks to mathematics, above the immediate world of quality and perception …, a world made up of changing, contingent and indefinitely varied matter, and therefore also vague and indeterminate, over which mathematical verifications, which are only true *in abstracto*, could not have a hold.[14]

Plato deduced his theory of Ideas from pre-Socratic mathematics, because mathematical objects (numbers and geometrical figures) are pure, immaterial, immutable and universal ideas.

Aristotle, a pupil of Plato, disputed the transcendent existence of "ideas" (*idea*) or "forms" (*eidos*), which in his view exist only in people's minds. He freed himself from the cult of mathematics, arguing that "in nature, there are no circles, triangles or straight lines." At the same time, Aristotle challenged the immortality of the soul, which for him was synonymous with organic life. Medieval scholastic theologians, who discovered Aristotle, first through Averroes from Cordoba in the 12th century, reinjected the immortality of the soul into their Aristotelianism, arguing that, while the soul is naturally perishable, the omnipotent God made is supernaturally immortal for humans.

Aristotle's empiricism had provided a useful corrective to the rigidity of Platonic idealism, and his logic proved invaluable. But because the scholastic masters put Aristotle's science at the service of theology, they were scientifically sterile, provoking Petrarch's sarcasm against "the mad and vociferous sect of the *scholastici.*" It was the rejection of Aristotle and the rediscovery of Plato that enabled the West to take off scientifically, because the belief in the existence of pure unchangeable ideas is necessary for doing mathematics. British mathematician Roger Penrose imagines that “whenever the mind perceives a mathematical idea, it makes contact with Plato’s world of mathematical concepts.”[15] To do astronomy or physics, you also need to believe that natural laws are real, and not mere subjective concepts.

The extraordinary fruitfulness of Platonic idealism, which inspired the Greeks and then the Romans to believe in man’s capacity to access universal truths and values, cannot be overstated. This is the source of Roman Law, which for centuries remained the basis of all European legal systems. The Roman jurist Gaius, author of the *Institutes* around 161 AD, is credited with the first attempt to found law scientifically, i.e. rationally. What he calls the “law of nations” (*ius gentium*) is “the law common to the whole human race, established among all men by natural reason and observed in a similar way among all peoples.” Hugo Grotius’s *On the Law of War and Peace* (1625), considered the first systematic treatise on international law, is based on Gaius. The rationality of Roman law explains, according to René Robaye, why it “has outlived the society that created it, to become, centuries later, the foundation of the most important family of modern legal systems. … Most universities continue to make it an object of scientific research, for the genius of Rome is first and foremost that of its law, and the influence of Roman institutions remains considerable.”[16]

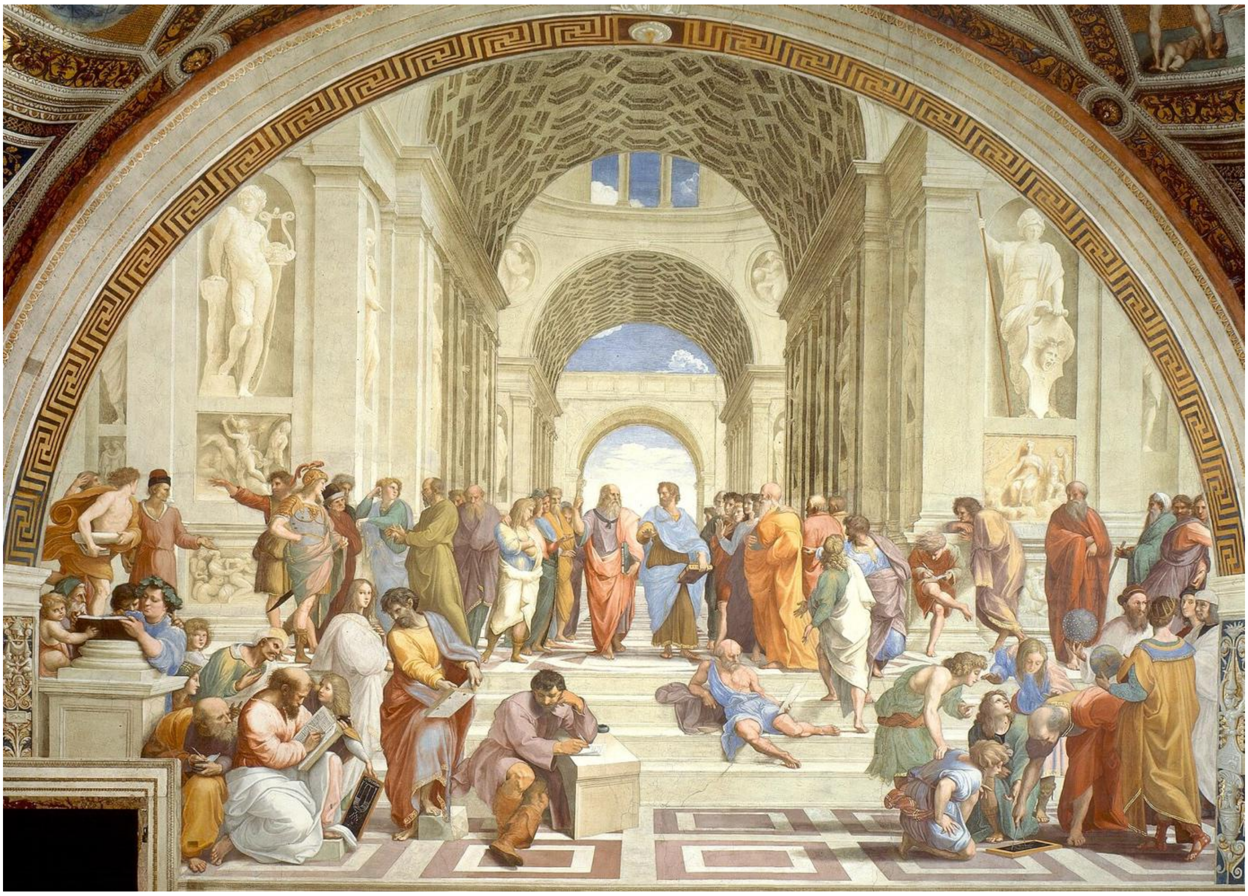
We can therefore conclude for science as we did for the arts: Europe’s unique scientific creativity began in the Renaissance, with the reappropriation of ancient Greek science. As the trial of Galileo suffices to illustrate, the Church played a predominantly negative role in this scientific take-off. This could not be otherwise, since scientific progress started with questioning the Church’s authority in matters of truth, and challenging the belief in miracles. As an emblematic example of the clash between science and the Church, it was with rational philological criteria that Nicolas de Cues in 1433, then Lorenzo Valla eight years later, proved that Constantine’s Donation was a forgery—a serious blow to the prestige and hegemonic claims of the popes.

Reformation and Counter-Reformation

To be fair, the Church hierarchy was not unanimously opposed to the intellectual and artistic movement of the Renaissance. There were humanist popes and patrons of the arts of great importance. Nicholas V (1447-55) befriended Cosimo Medici and founded the Vatican Library, which by the time of his death contained over 16,000 volumes. He took under his protection Lorenzo Valla, who had proved that Constantine’s Donation was a forgery.

Pius II (1458-64) was also a man of great erudition and curiosity, who wrote numerous works, including his memoirs, considered a literary masterpiece. His successor Paul II (1464-71), on the other hand, was a reactionary who had the members of the Academia Romana school of Pomponio Leto arrested and tortured.

Julius II (1503-13) who came to the pontificate after a military career, was responsible for Michelangelo’s decoration of the Sistine Chapel, and commissioned Raphael to paint the famous Vatican mural, *The School of Athens*, depicting the philosophers and scholars of Antiquity (pay attention to the gestures of Plato and Aristotle in the center, symbolizing their diverging orientation).



Julius II was followed by two members of the Medici family, Leo X (1513-21) and Clement VII (1523-34). Like the Borgias before them, all these popes came from wealthy families. Some were Renaissance men by taste and conviction. Like other princes, they financed major cultural and artistic projects to raise the prestige of their city. They may not have been very religious, or dogmatic, or prone to the burning of heretics, but they attest that there was a Renaissance party within the Church itself. And this suggests the possibility of an new Hegelian synthesis between the Judeo-Christian tradition and the rediscovered Greco-Roman heritage, in the spirit of Basil of Caesarea.

The upheaval of the Protestant Reformation brought this process to an end. To a large extent, it was a counter-Renaissance. Despite their similar positions on the abuses of Catholic authority, the Reformers and the Humanists came into violent conflict, with the Luther-Erasmus controversy over free will in the 1520s as breaking point.

The Counter-Reformation, launched by the Council of Trent between 1545 and 1563, responded to the Reformation with the same fanaticism. It established:

Subscribe to New Columns

- dogmatic rigidity, with new dogmas such as transubstantiation, and a renewed attachment to Aristotle, which the humanists had rejected in favor of Plato: Thomas Aquinas was proclaimed Doctor of the Church by Pius V in 1567;
- reinforced pontifical absolutism, with the Congregation of the Holy Office (a new Inquisition) founded in 1542;
- the cult of secrecy and political intrigue, with the international network of the Society of Jesus (Jesuits).

While Nicolaus Copernicus died in 1543 without clerical penalty, Galileo, a century later, was forced to officially renounce heliocentrism by the Jesuit Inquisitor Cardinal Bellarmin, who also condemned the astronomer and mathematician Giordano Bruno to the stake in 1600, after seven years of prison and torture. Bruno was an outstanding genius who had gone beyond Copernican heliocentrism and taught that the universe had no center and no circumference.

The history of European science between the Renaissance and the scientific revolution of the 17th and 18th centuries is above all the history of its struggle with the Catholic Church, but also with Protestant autorities (Kepler was excommunicated by the Lutheran Church). Ultimately, it was in countries that protected religious pluralism, such as England from 1689, the Netherlands and Prussia—where the French Huguenots found refuge—that science flourished best.

Yes, But What About God?

The conflict between the Christian faith and science during the Renaissance was by no means a conflict between faith and atheism. Atheism was non-existent in the debates of the 15th century. In the following century, humanists like Erasmus and his friend Thomas More were horrified by the religious wars, but considered atheism even worse than religious fanaticism. Scientists believed in God, and this was still the case in the 17th century: Isaac Newton, the greatest scientific genius of his time, was intensely religious. However, the idea of God held by these men of learning was moving further and further away from Christian doctrine and closer to Greek philosophy: it was a God who governed the world through natural laws rather than miracles, and who communicated with man through reason rather than Revelation. The life of the French mathematician Blaise Pascal is a dramatic illustration of this tension between two ideas of God. Pascal was a genius of great renown. But in 1654, at the age of 31, he had a mystical experience and renounced the "God of the philosophers" in favor of the God of the Gospels. He stopped contributing to science and moved closer to the Jansenist abbey of Port-Royal. He died of a neurological disease at the age of 39.

The notion that the Greeks—or even the Barbarians, for that matter—were incapable of rising above polytheism, and that Europeans needed Jewish monotheism to "know" "God" is one of the greatest lies that has alienated us from our pre-Christian roots. Greek philosophy was, in essence, a quest for the unity of Being, and philosophers had a lot to say about God, whose existence and nature, they believed, could be discussed rationally. From the logical premise that God is infinite, the Stoics deduced that nothing can exist outside Him. Consequently, God and the Cosmos are one and the same. For this reason, the Stoics are sometimes called "pantheists" (a term coined in 1705). But it is beyond discussion that they were essentially monotheists. In a famous *Hymn to Zeus,* Stoic philosopher Cleanthes (3rd century BC) called God "Nature's great Sovereign, ruling all by law," to whom men must turn their minds in order to live "the noble life, the only true wealth." Cleanthes prayed that people who do evil by ignorance can be enlightened: "Scatter, O Father, the darkness from their souls." The Roman Seneca wrote in the 1st century AD, in his *Letter to Lucilius* 41:

> We do not need to uplift our hands towards heaven, or to beg the keeper of a temple to let us approach his idol's ear, as if in this way our prayers were more likely to be heard. God is near you, he is with you, he is within you. This is what I mean, Lucilius: a holy spirit indwells within us, one who marks our good and bad deeds, and is our guardian. As we treat this spirit, so are we treated by it. Indeed, no man can be good without the help of God. Can one rise superior to fortune unless God helps him to rise? He it is that gives noble and upright counsel.

Stoicism was one of the most precious gift of the Greeks to the Romans. It had the favor of Cicero, and later of emperor Marcus Aurelius, whose reign was, according to Edward Gibbon's *History of the Decline and Fall of the Roman Empire* (1776), "possibly the only period in history in which the happiness of a great people was the sole object of government."[17]

Stoicism aroused great enthusiasm during the Renaissance. Cicero's Stoic treatise *on Duty* (*De Officiis*) was the first classical text to be printed, in 1465. Erasmus published Seneca's work in 1515, and in 1584 Justus Lipsius promoted Stoicism in his essay *on Constancy*, which impressed many thinkers such as Montaigne (1533-92) and gave rise to what is known as Renaissance Neo-Stoicism. It would later influence some major figures of the Enlightenment such as Jean-Jacques Rousseau or Thomas Jefferson, who once wrote to John Adams (April 11, 1823): "Indeed I think that every Christian sect gives a great handle to Atheism by their general dogma that, without a revelation, there would not be sufficient proof of the being of a god."

Notes

[1] His actual words, pronounced in a speech in the House of Commons, 23 January 1948, were: "For my part, I consider that it will be found much better by all Parties to leave the past to history, especially as I propose to write that history."

[2] For a good presentation of that little-known but influential movement, which influences political thinkers like Steve Bannon and Alexander Dugin, read Mark Sedgwick, *Traditionalim: The Radical Project for Restoring Sacred Order,* Penguin, 2023.

[3] Anthony Gottlieb, *The Dream of Reason: A History of Western Philosophy from the Greeks to the Renaissance,* W.W. Norton & Co, 2016,*,* p. 359.

[4] Karl Ferdinand Werner, *Naissance de la noblesse,* Arthème Fayard/Pluriel, 2010, p. 108.

[5] Raoul Glaber, *Histoires,* ed. and trans. Mathieu Arnoux, Brépols, 1996, livre II, § 13-17, pp. 116-125.

[6] Louis Rougier, *The Genius of the West*, Nash Publishing, 1971, pp. 2-3.

[7] *Ibid.,* pp. 35-36.

[8] *Ibid.,* p. 40.

[9] *Ibid.,* p. 49.

[10] *Ibid.,* pp. 65-66.

[11] Collin Wells, *Sailing from Byzantium: How a Lost Empire Shaped the World,* Bantam, 2008, p. 48-51. Read also *Anthony Kaldellis, Hellenism in Byzantium: the Transformation of Greek Identity and the Reception of the Classical Tradition, Cambridge UP, 2007.*

[12] Gottlieb, *The Dream of Reason,* p. 437.

[13] Gottlieb, *The Dream of Reason,* p. 362.

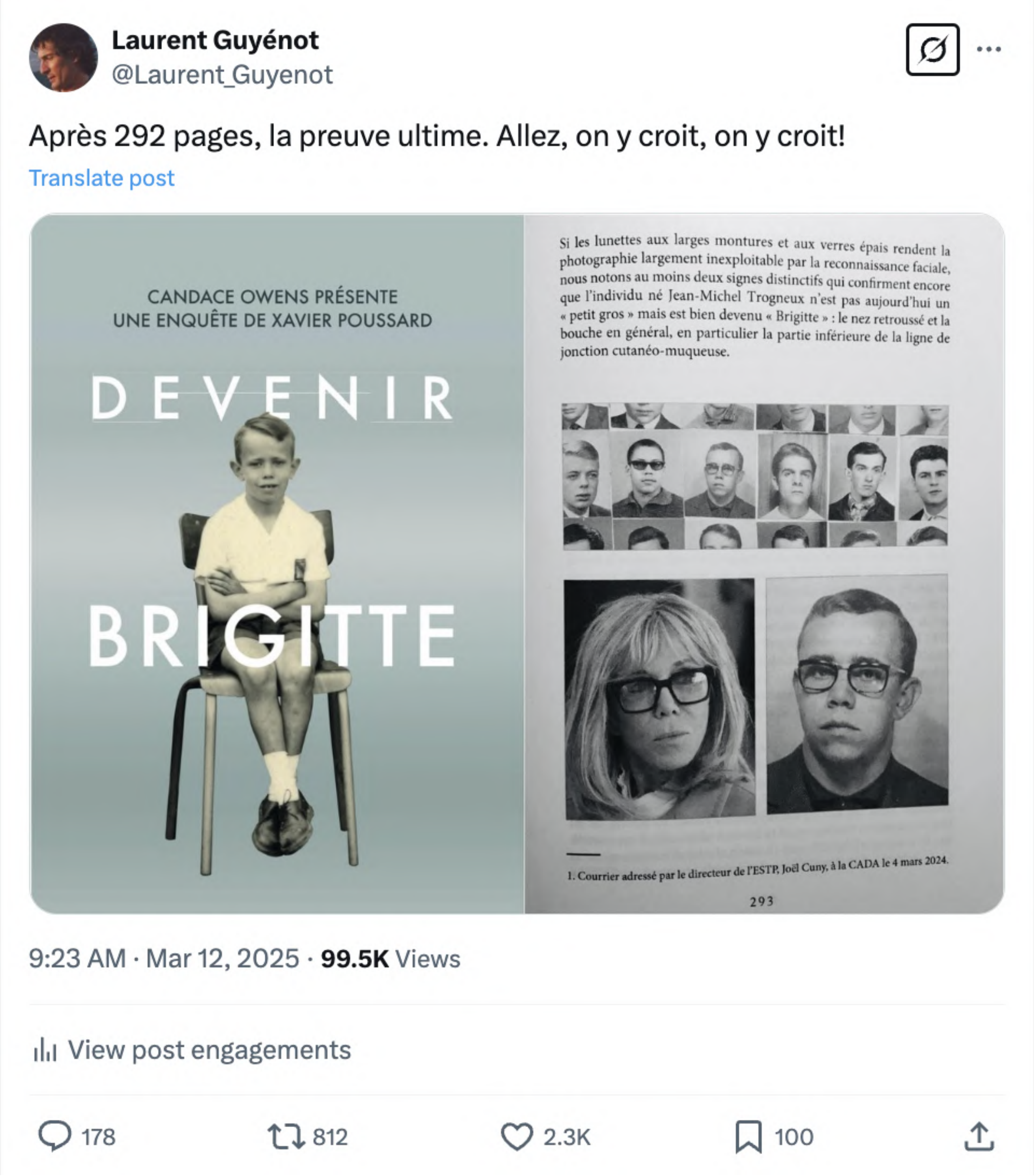
[14] François Jullien, *L'Invention de l'idéal, et le destin de l'Europe,* Gallimard, 2017, p. 156-157.
[15] Quoted in Gottlieb, *The Dream of Reason,* p. 178.
[16] René Robaye, *Le Droit Romain,* Academia, 2023, pp. 7-10.
[17] Quoted in Lisa Hill and Eden Blazejak, *Stoicism and the Western Political Tradition*, Palgrave/Macmillan, 2021. Gibbon includes Marcus Aurelius's predecessor Antoninus Pius in that assessment.

Brigittology for Dummies, by Laurent Guyénot

unz.com/article/brigittology-for-dummies

March 16, 2025

I don’t mind being called a conspiracy theorist. The killing of JFK was a conspiracy, and 9/11 was a conspiracy, and I wrote theories on both, so I’m a conspiracy theorist. I don’t reject any conspiracy theory on principle. Even looking into those which are obvious nonsense can teach you something about the extent of human gullibility or about the techniques of cognitive infiltration. So in 2023 I looked into the theory that Brigitte Macron was born a man. I concluded it had a very low probability, and I told Xavier Poussard and anybody who asked for my opinion. But I didn’t want to spend any more time on it. However, I now feel some kind of responsibility to read and review Xavier Poussard’s book, *Becoming Brigitte,* published last month with the endorsement of Candace Owens. So I bought the original French version, read it in a day, and posted my first impression on March 12, in an ironic tweet saying: “After 292 pages, the ultimate proof. Come on, believe!” with the following picture:



Laurent Guyénot
@Laurent_Guyenot

Après 292 pages, la preuve ultime. Allez, on y croit, on y croit!

Translate post

CANDACE OWENS PRÉSENTE
UNE ENQUÊTE DE XAVIER POUSSARD

DEVENIR

BRIGITTE

Si les lunettes aux larges montures et aux verres épais rendent la photographie largement inexploitable par la reconnaissance faciale, nous notons au moins deux signes distinctifs qui confirment encore que l'individu né Jean-Michel Trogneux n'est pas aujourd'hui un « petit gros » mais est bien devenu « Brigitte » : le nez retroussé et la bouche en général, en particulier la partie inférieure de la ligne de jonction cutanéo-muqueuse.

1. Courrier adressé par le directeur de l'ESTP, Joël Cuny, à la CADA le 4 mars 2024.

293

9:23 AM · Mar 12, 2025 · **99.5K** Views

View post engagements

178 812 2.3K 100

On this page 293 the author compares a photo of Brigitte Macron and a photo of her older brother Jean-Michel Trogneux at age 18, and declares them identical:

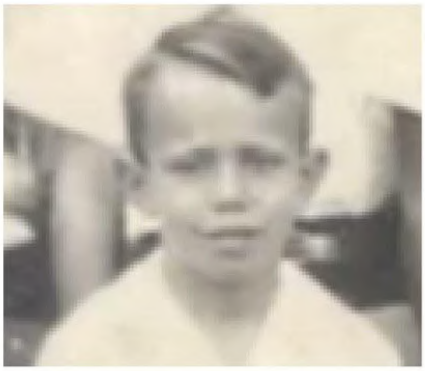
> While the wide-rimmed, thick-lensed glasses make the photograph largely unusable by facial recognition, we note at least two distinctive features that further confirm that the individual born Jean-Michel Trogneux is no longer a “little fatty” but has indeed become “Brigitte”: the upturned nose and the mouth in general, particularly the lower part of the cutaneous-mucous junction line.

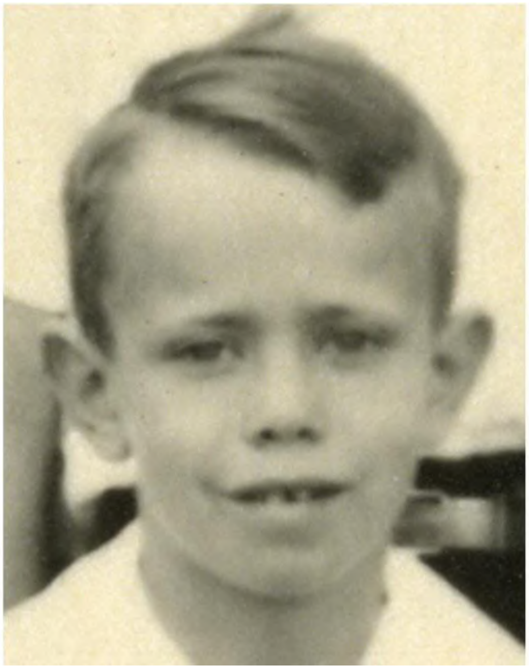
What else could I do, but ironize about such assurance?
Given the (predictable) reactions to my post, I've decided to read the book a second time and give a more detailed review here. The book, after all, is supposed to be the best presentation of the arguments that Brigitte is a man.

I'll only deal with the book's main thesis (the transgender thesis), which is not addressed until halfway through, from part IV. The first half of the book is, in my view, a bit of messy journalism, which pulls out all the stops to create a general picture of the pedophile-friendly world of French politics. Nevertheless, it is informative about Emmanuel Macron's background, though I'm not able to judge the originality of the information.

The main thesis of the book is that Brigitte Macron (BM) was born Jean-Michel Trogneux (JMT), in February 1945 and not in April 1953. Jean-Michel became Brigitte in the mid-1980s. Brigitte Macron is therefore an 80-year-old transgender woman.

I will not repeat what Vincent Reynouard, a very rigorous and respected truth-seeker about the technicalities of the Holocaust, has said in this short video (with English subtitles), about the unreliability of Poussard's use of the Chinese software for facial recognition *Face++*, except to mention that Poussard is guilty of retouching certain photos to make his point, for example by artificially introducing "a dental problem" (p. 275) that supposedly proves that JMT as a child had the same dental gap as BM. How did Poussard get from the photo on the left to the one on the right?





As far as the thesis itself is concerned, it fluctuates considerably, and it's hard to keep track of its evolution. There are several versions in succession. First, there's what Poussard calls "the Rey thesis" (p. 165), somewhat cavalierly distancing himself from Natacha Rey, since he originally endorsed her thesis, drawing thousands of people into his conviction. Based on her intuition that Brigitte Macron is a transgender man, Rey thought she recognized her in a family photo of the Trogneux, as being Jean-Michel Trogneux (first row left) and not the girl on her mother's lap, who is supposed to be Brigitte. I reproduce here this photo for the record, in a colorized and retouched version. This part of the thesis so far has not changed: Poussard still believes it. That the features of the young Jean-Michel Trogneux fit those of Brigitte Macron is the bedrock of the science of Brigittology.

MyHeritage

Then, following the trail of BM's mysterious first husband, André Auzière, Natacha Rey discovered a certain Jean-Louis Auzière, who was the former husband of a certain Catherine Audoy, and she decided that the two Auzières were one and the same. According to Rey's imagination, Catherine Audoy was, in a previous marriage, the wife of Jean-Michel Trogneux, before he changed sex to become Brigitte Trogneux. Catherine Audoy therefore is the real mother of the three children (Sébastien, Laurence and Tiphaine), of whom Brigitte Macron claims to be the mother, whereas she is their father. Rey believes that, following Jean-Michel's transition to Brigitte, Catherine Audoy's second husband (Jean-Louis = André Auzière) adopted her three children, changing their names from Trogneux to Auzière.

The three children now find themselves with two mothers, a real one and a fake one, the real one being erased from their biographies while the fake one becomes their official mother, though she is their father. It's hard to imagine what could have convinced the children to go along with this charade, renouncing their birth names, and adopting that of someone with whom they have no biological connection—and little emotional connection, according to the authorized biography. But above all, we'd like to know how they managed to have their civil status (birth certificates and family records) changed. These are the major objections I expressed to Xavier Poussard in 2023.

I now discover in the book (pp. 193-208) that Poussard finally abandoned this theory, having been convinced that Catherine Audoy never had children. What's more, the software *Face++*, on which Poussard had staked so much, validates at 81.161% (very high) the identity of the young André Auzière in Brigitte's wedding photo, with the bald André Auzière who appears on his death announcement (p. 196-201), and who can in no way be the Jean-Louis Auzière husband of Catherine Audoy, contrary to what Ray had maintained.

Out goes the Catherine Audoy-Jean-Louis Auzière lead, which seemed so promising, which Poussard had long supported, and which had done so much to propel the rumor to national prominence.

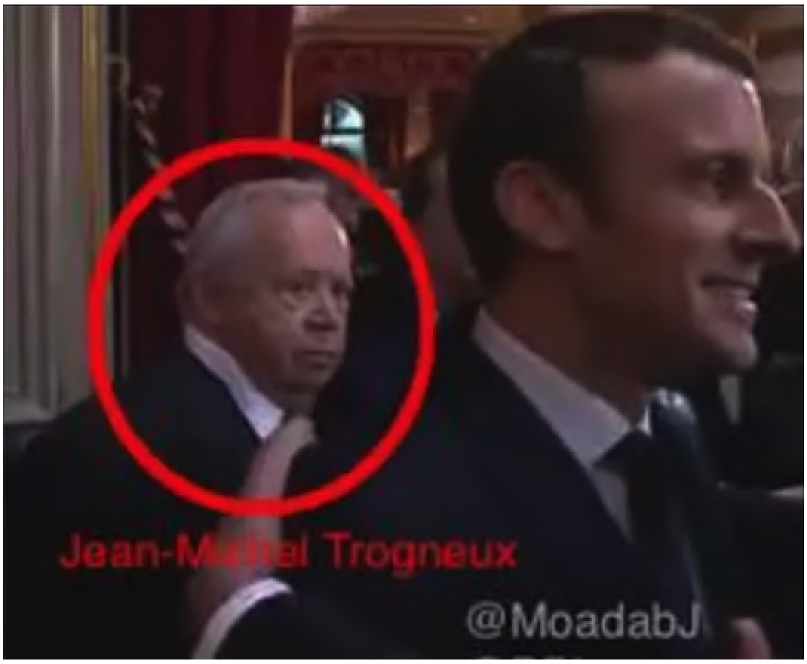
There remains the thesis that Brigitte Macron is Jean-Michel Trogneux. That's the constant. But then who, if not Catherine Audoy, is the mother of Brigitte's three children? The final thesis on which Poussard settles is not clearly stated until the end of the book, pp. 295-300. Brigitte Macron was born Jean-Michel Trogneux on February 11, 1945. But before Jean-Michel changed sex and name, there had been a real Brigitte Trogneux, born on April 13, 1953 (of whom we have a photo from her First Communion and a photo of her wedding to André Auzière in 1974), but whose correspondence with our Brigitte Macron according to *Face++* is only about 50% (low) (p. 235), which Poussard takes as proof that these are two different persons (ignoring the factor of facial cosmetic surgery, that Brigitte is known to have received).

The real Brigitte Trogneux, Poussard claims, died in the mid-1980s, and her brother Jean-Michel then assumed her identity, while Brigitte's death was kept secret, without a death certificate or a tomb. According to Poussard's script, the real Brigitte Trogneux, "knowing she was doomed by a serious illness, entrusted the custody of her children and her identity to this brother to whom she was so close and who had always felt like a woman."

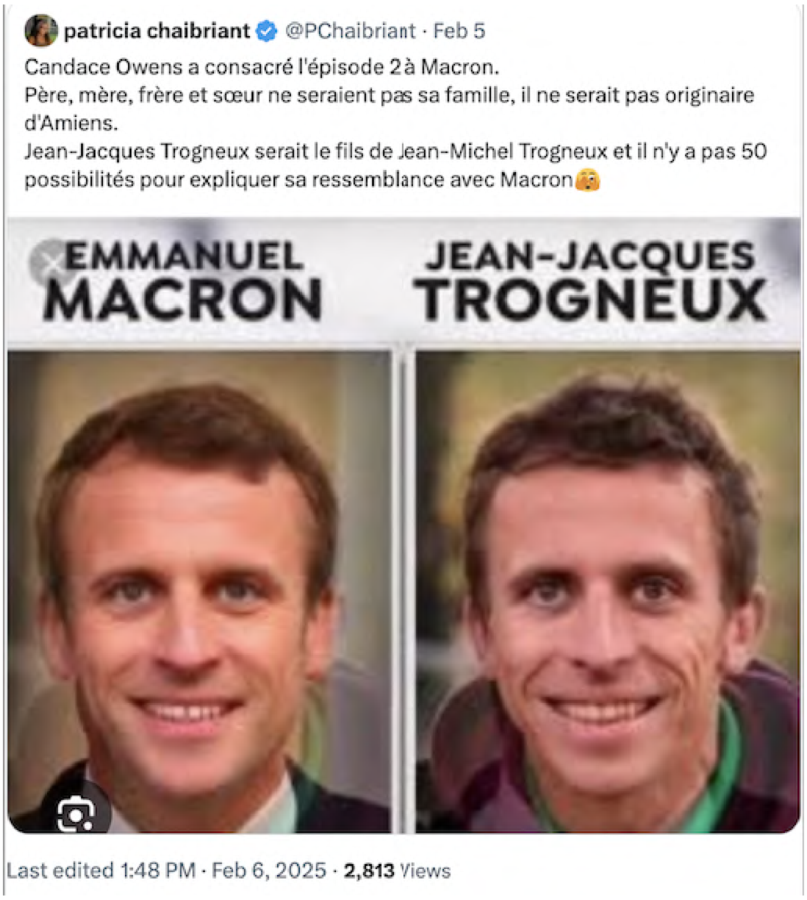
> We can therefore conclude that Jean-Michel Trogneux has been living, since at least 1986, under the civil birth identity of his sister Brigitte Trogneux. Logically, Sébastien, Laurence and Tiphaine Auzière are his nephew and nieces. Overall, "Brigitte" cleaned up her past (Jean-Michel Trogneux) and told her sister's past when it came to presenting herself to the French."

What has changed from the first thesis (the Rey thesis disavowed by Poussard) is that Brigitte Macron is no longer the biological father of her children, but their biological uncle. This implies that the children have accepted that their late mother's death be concealed (no funeral, no mourning, no tomb, etc.) and that she be replaced by their transgender uncle. But why would they agree to be burdened with such a twisted family secret? And why would the grieving widower agree to replace his wife with his brother-in-law? I couldn't find any answers in Poussard's book.

Two mysteries remain. Firstly, how could the real Brigitte's death have been concealed? Was there no death certificate? Was the body buried in the Trogneux's garden? Secondly, how did Jean-Michel Trogneux manage to disappear? Although I can't find any mention of this in the book, it's probably safe to assume that this second mystery is solved by the third mystery, the biggest of all: who's the *Petit Gros*, the rather shy, "small chubby guy" that appeared on several occasions among the Macrons' guests, and whom everyone claim to be Jean-Michel Trogneux? Poussard doesn't say. But the only explanation, in the context of his hypothesis, is that he was hired, based on his looks, to "play" the Jean-Michel who had actually morphed into Brigitte.



In Poussard's scenario, Brigitte Macron is Jean-Michel Trogneux, but not the father of Sébastien, Laurence and Tiphaine Auzière. New question: did Jean-Michel Trogneux have children? Yes, answers Poussard, this time going along with the official story (why?). Jean-Michel Trogneux had a son named Jean-Jacques Trogneux with a certain Véronique Dreux. Poussard was able to confirm this on the phone to Véronique Dreux, who tried in vain to convince him that her ex-husband was not Brigitte Macron. He has a lot of faults, she implied, but not that one. And she certified that he is the *Petit Gros*. But for Poussard, this Véronique Dreux must be part of the conspiracy: she's lying.
Then comes an exciting new chapter. Poussard mentions (pp. 314-5), with photo support, that this Jean-Jacques Trogneux (son of Jean-Michel) and Emmanuel Macron look like brothers. Now, if Emmanuel Macron is Jean-Jacques Trogneux's brother, and if Jean-Michel Trogneux is Brigitte Macron, this would mean that Emmanuel Macron married his own father. Poussard doesn't formally validate this thesis, but he does mention it (what's the point?).


patricia chaibriant @PChaibriant · Feb 5

Candace Owens a consacré l'épisode 2 à Macron.
Père, mère, frère et sœur ne seraient pas sa famille, il ne serait pas originaire d'Amiens.
Jean-Jacques Trogneux serait le fils de Jean-Michel Trogneux et il n'y a pas 50 possibilités pour expliquer sa ressemblance avec Macron😮

Last edited 1:48 PM · Feb 6, 2025 · **2,813** Views

I hope I've made myself clear. I may have missed some details. Please correct me in the comments. Some details, by the way, are totally insignificant, like "the mystery of the lampshade" deleted from some versions of the Trogneux family photo above (p. 257). Ah ah! Why erase the lampshade, if not to hide the fact that Brigitte is a man?
Poussard's arguments often demonstrate an obsession to fill a prosecution case with everything he can get his hands on, including actual objections to his thesis. Here, for example, is how he turns evidence to the contrary into proof of his thesis (pp. 310-1). It turns out that Jean-Michel Trogneux was best man at Brigitte's first wedding and that Brigitte was best woman at Jean-Michel's wedding. Does this prove that they are two separate people? No, thinks Poussard.

> But far from torpedoing our investigation, this information would, on the contrary, document the close proximity between Brigitte and Jean-Michel Trogneux. Indeed, we now knew that they had witnessed each other's weddings. Brigitte Trogneux was therefore the key to Jean-Michel's life, and vice-versa.

How daring! And that's not all. The fact that a complete copy of Jean-Michel Trogneux's marriage certificate was obtained by a journalist is in itself reason to doubt its authenticity!

> Above all, providing a journalist with the full version of the marriage certificate was a very special and exceptional treatment, as it was contrary to the law. A town hall can only issue this type of document—a copy of a full marriage record—to a third party after a period of 75 years has elapsed (2055 in this case), or 25 years from the date of death of one of the spouses, whichever is shorter (which is not the case here). Obtaining this document was therefore totally abnormal, and its sole purpose was to strike a blow against Natacha Rey's thesis by including Brigitte and Jean-Michel Trogneux in the same document, failing to show them visually together in the past…

In other words, if a journalist obtains proof that the thesis is false, it's a clue that the thesis is true. This is a mode of reasoning that has unfortunately become widespread in the marshes of conspiracyland.

Some believers comment on their "intimate conviction" that Brigitte is a man. I reply that an "intimate conviction" is very powerful, but difficult to distinguish from religious faith. In this case, what is the basis of their conviction? A "body of corroborating evidence", they tell me.

In reality, the body of evidence is pretty flimsy. I can list only four clues:

– Emmanuel Macron's mother, Françoise Macron-Noguès, was a doctor specialized in the pathology of "primary congenital pseudohermaphroditism" (p. 130).

– Brigitte Macron sought the services of Dr. Patrick Bui in 2019, a specialist in "feminization of the facial skeleton in the context of transsexualism", and "male-to-female sex reassignment surgery", whom Macron decorated with the Legion of Honor on October 10, 2023 (p. 107).

– In an interview for the celebrity magazine *Gala* in autumn 2021 entitled "Brigitte Macron, le féminisme et moi", Amanda Lear says she introduced Brigitte Macron to an app for retouching photos (p. 171). The detail is only significant if we admit that Amanda Lear, a French music star of the eighties, is a transsexual, which is a mere rumor.

– Brigitte Macron once quoted the line "Nobody's perfect" from the film *Some Like it Hot*, saying it was her favorite movie (p. 187).

It's a rather meagre set of clues, and not enough to support the hypothesis that Brigitte Macron is Jean-Michel Trogneux. The number of forged administrative documents (birth, marriage and death certificates), forged articles and forged testimonials that this hypothesis presupposes is considerable, and Poussard has not been able to demonstrate the slightest forgery. The alleged scale of the conspiracy of lies in the family circle of the Trogneux and Auzière families is also disproportionate.

At best, the body of evidence justifies the more banal hypothesis that Brigitte Trogneux suffered from a certain sexual identity disorder. Perhaps she even suffered from "primary congenital pseudohermaphroditism". In this hypothesis, the meeting between Brigitte and Emmanuel would not have taken place at the "Lycée de la Providence" where Brigitte was a French teacher and Emmanuel a 14-year-old bright student, but at the medical practice of Emmanuel's mother, Dr. Françoise Macron-Noguès. This is one possibility. But then we'd have to check the inconsistencies in the official high school legend.

On reflection, I think that Brigitte's biography may not be all that doctored, and that, if she has decided not to make public any photos from her adolescence, there may be a simple reason, consistent with her own testimony of having been "a teenager in pain" (p. 145). What's suspicious about this testimony? It's also quite possible that there's a family secret in the Trogneux family that explains certain grey areas. It's a very common occurrence.

In conclusion, I'm at a loss to understand how Poussard could allow himself to be dragged so unabashedly into a thesis based on so few clues and so many implausibilities? Why didn't he, at some point, pick up and move on? One reason is, of course, Poussard's own cognitive limitations. There's an obvious lack of objectivity in his arguments, and a propensity to over-interpret trivial details, or even invent non-existent clues. For example, he claims that Brigitte Macron lied when she said she was 8 years old when her older sister Maryvonne died, because he chooses to believe that Maryvonne died in 1960, whereas she died on February 24, 1961, less than two months short of Brigitte's eighth birthday.

There is also a general tendency to trust that, since mainstream news are always lies, "the truth is out there", in the fringe Internet. And the darker and the weirder is sounds, the truer is must be. This has become a general trend, encouraged by Deep State cognitive infiltration, as I pointed out in my article "Dark Pill: How Satan-Worshipping Pedophiles Have Taken Over Conspiracyland." Poussard believes, for example, that Michelle Obama is a man, and, as far as I can see, most people who fell for the Brigitte hoax did so because they had already become convinced about Michelle.

The main reason for Poussard's lack of objectivity, I think, is his very marked Trumpist tropism. He was impressed by the media's announcement that Trump had "intelligence" on Macron's sex life (p. 242). He is under the spell of the QAnon narrative, which Suzie Dawon has very accurately described as a "Pied Piper" operation (read also Caitlin Johnstone's article), Poussard believes that Candace Owens is part of Trump's public relation apparatus and that her opinions have the endorsement of the Oval Office. So having been interviewed by her, he is convinced that Trump will, sooner or later, provide definitive proof that he's right—just as Trump is expected to declassify the files on Epstein and JFK!

I'm not blaming him. Who could keep a cool head with such sudden celebrity? I hope for his sake that he will regain his composure and, being still young, will be able to learn from his mistake and move on. For the moment, I find it significant that he recently retweeted the following comment posted in response to my tweet:

> The fact is that the most powerful services in the world (Russian and US) and the Trump team, made up of exceptional people, have validated Xavier Poussard's work since August 2022.

Poussard is simultaneously convinced that he is working for the truth and that he is working for Trump, Putin & Co, and these two convictions tend to get mixed up in his mind. He has lost touch with reality. He lives in another world, an imaginary world in which he is writing history.

He doesn’t understand that if his thesis is picked up by pro-Putin media or pro-Trump commentators, it simply proves that he has given them a good joke to ridicule Macron and, through him, France.

For my part, I’ve never been able to rejoice that France has become the laughingstock of the world with this affair. I’m not concerned about Macron’s reputation. Macron is a sinister figure, recruited for a sinister project. And his marriage with his high-school French teacher is a disgrace enough. It’s about the truth. I’ve heard, more than once, that even if the rumor is false, its destabilizes those in power, and that’s a good thing. Are lies and defamation legitimate political weapons? Without me.

If this story were true, if it were even probable, it deserved to be told. But that’s not the case: it’s certainly not totally impossible, but it’s highly improbable, and Poussard’s presentation of it is misleading. His investigation is a fiasco. It doesn’t serve the truth and hasn’t helped the French understand what’s happening to them. It has simply distracted them, and it has made people laugh the world over. But the time for jokes is over. A world war is looming in Europe (with, of course, the déjà-vu secret understanding that the US will join in when begged to) and Brigitte’s dick won’t hold the attention of future historians.

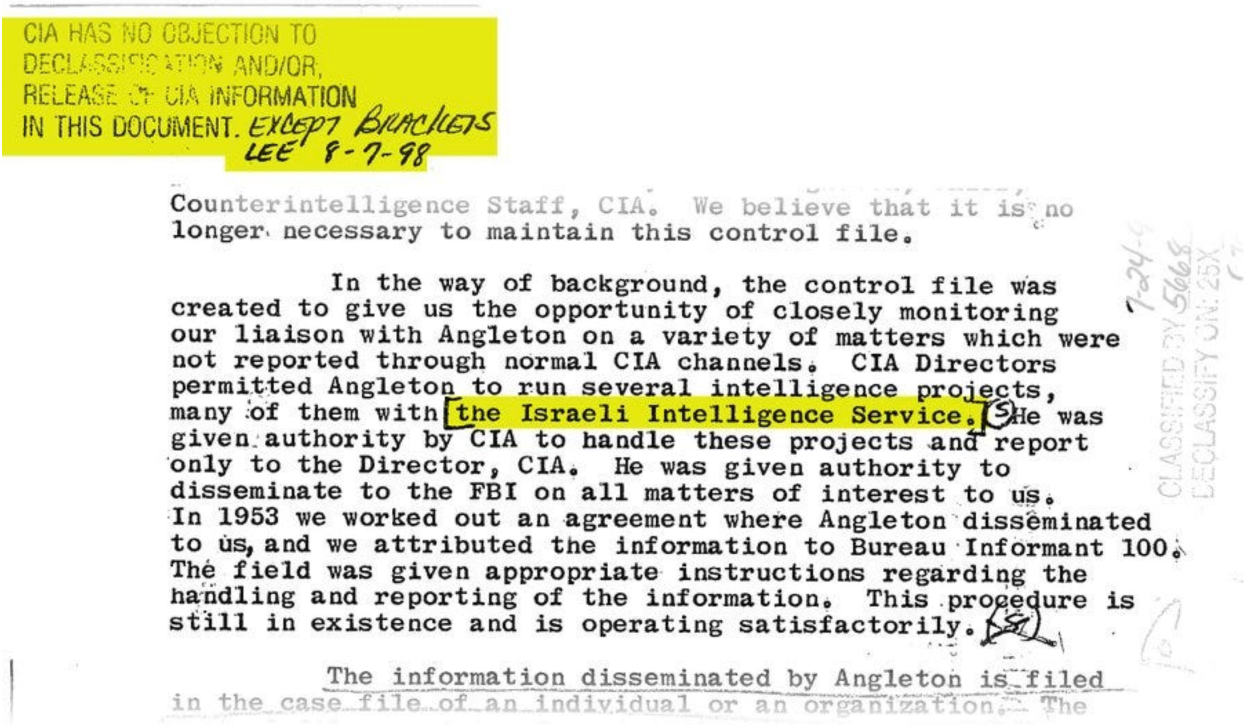
What’s new on the Kennedy assassination?, by Laurent Guyénot

unz.com/article/whats-new-on-the-kennedy-assassination

April 15, 2025

To my knowledge, no earth-shattering revelations or damning evidence has emerged from the 64,000 documents made public since March 18th on the assassination of John Kennedy. Nevertheless, the theory of Israeli guilt is reinforced by clarifications on James Jesus Angleton’s proximity to the Mossad. And the word is spreading on the social networks.

As shown here, the word *Israel,* which was blacked out from a previously declassified document, is now cleared on the new version. This indicates that, while the CIA had wanted to conceal the link between Angleton and Israel, the link is now so well known that the redaction of the word *Israel* has become ridiculously counterproductive. Similarly, on another document mentioning that Angleton “run several intelligence projects, many of them with [the Israeli Intelligence Service]”, the words in brackets have also been un-redacted, as pointed out on the Wikileaks X account, followed by 5.8 million subscribers.



CIA HAS NO OBJECTION TO
DECLASSIFICATION AND/OR,
RELEASE OF CIA INFORMATION
IN THIS DOCUMENT. EXCEPT BRACKETS
LEE 8-7-98

Counterintelligence Staff, CIA. We believe that it is no longer necessary to maintain this control file.

In the way of background, the control file was created to give us the opportunity of closely monitoring our liaison with Angleton on a variety of matters which were not reported through normal CIA channels. CIA Directors permitted Angleton to run several intelligence projects, many of them with [the Israeli Intelligence Service.] (S) He was given authority by CIA to handle these projects and report only to the Director, CIA. He was given authority to disseminate to the FBI on all matters of interest to us. In 1953 we worked out an agreement where Angleton disseminated to us, and we attributed the information to Bureau Informant 100. The field was given appropriate instructions regarding the handling and reporting of the information. This procedure is still in existence and is operating satisfactorily. (S)

The information disseminated by Angleton is filed in the case file of an individual or an organization. The

7-24-
CLASSIFIED BY 5668
DECLASSIFY ON: 25X

A newly declassified page shown here cites CIA director (DCI) John McCone about the secret diplomatic crisis between the White House and the Jewish state over the latter's determination to build nuclear bombs. Noting that the Israelis are "withholding information on the extent of its nuclear activities", and "refuse to submit to international safeguards prescribed by the International Atomic Energy Agency", McCone feared that the Israeli project would "trigger grave trouble in the Middle East", and recommended to President Kennedy, as he had to his predecessor Eisenhower (as chairman of the U.S. Atomic Energy Commission), to impose economic sanctions against Israel. It must be remembered that McCone had been placed at the head of the CIA by Kennedy precisely because of his good knowledge of and opposition to the Israeli Dimona project.

This reminds us that incriminating "the CIA" in general terms for the Kennedy assassination makes little sense, since its director was certainly innocent. What needs to be done is to identify the CIA agents who may have been involved without their director's knowledge. The name on which all suspicions focus since the 1970s is that of James Jesus Angleton, head of Counterintelligence. The CIA trail leads straight to the threshold of his office. However, since the publication in 2017 of his biography by Jefferson Morley (*The Ghost*), we know that his office led to the Mossad through a back door. Thus, through Angleton, the trail of the CIA leads straight to the Mossad, just like through Jack Ruby (*Jacob Rubenstein*), the trail of the "mafia" leads straight to the Irgun. Sam Parker summarizes well here the main acts of treason of Angleton in favor of Israel.

As stated in a *Washington Post* article (read here) on the tributes paid to Angleton in Israel after his death, "Angleton is reputed to have helped Israel obtain nuclear technical data". This is an understatement: Angleton in fact covered up the theft and smuggling of materials intended for the Dimona nuclear reactor. Angleton was thus sabotaging Kennedy's policy in a highly sensitive national and even global security matter.

Jefferson Morley, who has documented Angleton's intimate connection to Mossad chiefs but refrained from making the connection with the Kennedy assassination—and, in the 1990s, had dismissed Michael Piper—now ventures to mention Israel's possible involvement in the assassination in this interview with Tucker Carlson:

> Tucker Carlson talks to Jefferson Morley about Israel's involvement in the assassination of JFK.
> So close to "crossing that line!" In fact, Tucker is basically ON the line, and leaning over as far as he can, without actually "crossing it"
> ~George pic.twitter.com/bhzzAiFJeb
> — Amber Lynn (@amber_tx) January 30, 2025

At another occasion, Morley is heard explaining that Angleton had close relations with the Mossad and was hiding from the Church Committee (1975) his knowledge of how the CIA had helped Israel to steal nuclear materials from the U.S. He also explains that, according to his own testimony before the Church Committee, Angleton had recruited Israelis whose profile matches that of Rubin Efron (Efron was an Israeli spy, and a document declassified in 2023 revealed that he had been tasked with spying on Oswald's mail for the CIA). But after emphasizing these important points, Morley summarizes what he can "say with confidence" ("my bottom line"): "The CIA's counterintelligence is responsible for the Kennedy assassination."

> Jeff Morley is walking on thin ice, successfully. Re Angleton's closed-door testimony to Church committee in 1975, he brings evidence linking the JFK assassination to Israel, through Angleton, only to conclude "CIA's CounterIntelligence was responsible for Kennedy assassination". pic.twitter.com/RqeIx1Eqgf
> — Laurent Guyénot (@Laurent_Guyenot) April 7, 2025

Given that the head of counter-intelligence was also the exclusive liaison with Mossad, and that he had introduced Israeli spies into the CIA, including to spy on Oswald, and given that it was Morley who documented all of this, his conclusion sounds either like hypocrisy or like a ruse, an implicit way of saying that Israel is involved. I'd like to be optimist and belief the second hypothesis, but it is remarkable that Morley carefully avoids mention of Israel in his JFK Facts Substack blog. Likewise, when Karl Golovin asked him to comment on the question of Israel's involvement in the Kennedy assassination, he replied: "I see no evidence of this." Interestingly, Oliver Stone shows his awareness of the Dimona and the AIPAC issues, but turns to Jim DiEugenio as the expert. As I showed here, DiEugenio has done a great job on his website to show that LBJ reversed JFK's foreign policy, especially in the Middle East, but refrains from pointing out that this makes Israel a major suspect.

> Great questions by Karl Golovin to Stone, Morley & DiEugenio, after recent House Hearing. 1. Oliver Stone (holding my book handed to him by Karl) is well aware the Dimona and the AIPAC issues, but, as usual, turns to DiEugenio as the "expert".
> pic.twitter.com/lzMDor4mph
> — Laurent Guyénot (@Laurent_Guyenot) April 6, 2025

This brief question and answer session followed a speech by Oliver Stone at the invitation of Anna Paulina Luna, appointed in February to head the House Oversight and Government Reform Committee, which is responsible for declassification. Anecdotally, Karl Golovin, sitting two rows behind Stone, kept my book in view of the camera during the conference.

Karl also joined a recent JFK Facts Zoom with Morley and DiEugenio, and it is pleasing to see both responding politely to his question. Morley dismisses as "hasbarah" the fact that the Jewish press has called LBJ "the first Jewish US president", implying that this should not be taken seriously. Nevertheless, Morley allowing his "old friend" Karl Golovin to make his points, and answering him, is a welcome development. Jim DiEugenio's willingness to engage with the issue is also positive, although, like Morley, what he is saying essentially is that he does not see the evidence linking the JFK assassination to Israel.

> Well done, Karl. Now that the Israel theory has been allowed into the debate, rather than simply ignored, it will inevitably win the debate in the end. Stressing what changed between JFK and LBJ is the key. Jim himself has written that the biggest change was in the Middle East. pic.twitter.com/bNOaXkXVwL
> — Laurent Guyénot (@Laurent_Guyenot) April 13, 2025

Whatever are the motivations of Jim DiEugenio and Jefferson Morley for dismissing the Israel theory, they must be commended for their work: DiEugenio for showing how LBJ reversed JFK's foreign policy in favor of Israel, and Morley for showing that the main suspect within the CIA was more loyal to the Mossad than to his own hierarchy. As an example, Morley mentions in his book *The Ghost,* p. 171, that, from the mid-50s, "Angleton liked nothing better than to leave the cramped office politics of Washington for the austere frontier of the Holy Land. On his visits, Angleton stayed in Ramat Gan, on the suburban coastal plain north of Tel Aviv, the home to many Israeli intelligence officers and diplomats."

> "He used to come from time to time, to meet the head of Mossad, to get briefings," recalls Efraim Halevy, who served as the Mossad's liaison officer to the CIA station in Tel Aviv in the early 1960s. Halevy escorted Angleton on his rounds and recorded his meetings with Israeli officials. "He used to meet with David Ben-Gurion, whom he knew for many years," Halevy recalled. "Ben-Gurion ultimately left office [in 1963] and Angleton went down to Sde Boker [Ben-Gurion's home in the Negev] to meet him. I didn't attend those meetings. Those were just the two of them. He had business to transact."

What could Angleton and Ben-Gurion have been discussing secretly that day? Remember that Ben-Gurion resigned (officially "for personal reasons") on the day (June 16, 1963) he was to receive Kennedy's final letter threatening Israel with sanctions if Israel refused an inspection of Dimona. The most reasonable hypothesis is that, having failed to make Kennedy yield on that matter, Ben Gurion decided to deal with him in another method (the rise-and-kill-first method). He probably called on the Irgun and Lehi veterans, specialists in political assassinations and false-flag operations, in particular Menachem Begin and Yitzhak Shamir, who would later be prime ministers.

Angleton has no doubt become, thanks to Morley's work, a key piece of the puzzle. And although Morley struggles to keep the two Angletons separate (the CIA Angleton and the Mossad Angleton), Angleton has now been exposed as a traitor to his own country for bringing Israeli spies into the CIA, including into the monitoring of Oswald. This is of equal significance to LBJ being exposed as a traitor to his own country by allowing Israel to try to sink the USS Liberty and get away with it.
As Karl Golovin reminds us, Angleton was deeply admirative of the Mossad:

> Angleton seems dismissive of CIA or "intelligence" of any democracy having "great merit," yet relishes the idea that a small country's service, with "singleness of purpose" (Israel/ Mossad?) and "one great penetration" (recruit Angleton? get nuclear bomb?) can "move the world."… pic.twitter.com/yFT7TpVHSS
> — Karl Golovin (@KarlGolovin) April 14, 2025

In conclusion, great progress has been made over the last decade in the investigation into the assassination of JFK. The Israeli connection, first suggested by Michael Collins Piper in the 1990s, is now being raised by influential figures such as the historian Martin Sandler, who in 2013 edited a collection of Kennedy's letters, including his exchange with Ben-Gurion in June 1963. It is fair to clarify that in the post below, the beginning of his sentence has been cut off, so that he seems to affirm a conviction, when in fact he is only summarizing Piper's theory, without explicitly validating it. Nevertheless, his taking seriously this thesis is significant.

> "Mossad kiIled Kennedy."
> —Martin W. Sandler, American historian
> pic.twitter.com/2kGCKVZqnA
> — ADAM (@AdameMedia) March 4, 2025

Since Johnson has been openly recognized as the most pro-Israel US president since Truman, investigators who targeted Lyndon Johnson as the mastermind of the assassination can no longer ignore Israel's involvement. An example with Roger Stone, author of *The Man Who Killed Kennedy: The Case Against LBJ*:

> Kennedy was also in conflict with the State of Israel.
> Israel sought to develop nuclear weapons, but Kennedy opposed the idea.
> After JFK's assassination, President Lyndon Baines Johnson approved Israel's pursuit of the nuclear bomb.
> Another factor in all of this. pic.twitter.com/82ISNOqGuQ
> — Roger Stone (@RogerJStoneJr) March 18, 2025

With Israel's genocide in Gaza, the cognitive inhibitions that prevented considering Israel's guilt in the assassination of Kennedy are crumbling. Highly influential journalists such as Candace Owens and Tucker Carlson have broken the taboo. Jackson Hinkle, followed by almost 3 million subscribers on X, relays Muammar Gaddafi's speech at the UN General Assembly, which was almost impossible to find on the internet even a year ago.

I am happy to have contributed to this development with my book and my film, which Ron Unz quotes favorably in his recent article "How Israel killed the Kennedys":

> One of the tiny handful of later writers willing to embrace and promote the Piper Hypothesis has been Laurent Guyénot, a leading French conspiracy-researcher. Although I might not necessarily endorse every particular element, I would strongly recommend his 2019 book ***The Unspoken Kennedy Truth*** **as the best single exposition of the Israel/Mossad case for the JFK Assassination.** This paperback summarizes all the important information and is short enough that it can easily be read in just a day or two. His 2018 article on the same subject covers the same information in much more abbreviated form: "**Did Israel Kill the Kennedys?"** (June 3, 2018). Guyénot also presented this same controversial material in the form of a 2022 documentary available on YouTube. Although perhaps too hagiographic, **"Israel and the Assassinations of the Kennedy Brothers"** likewise constitutes the best video introduction to that subject.

The film can be watched on the Youtube channel of the indispensable Sam Parker:

Watch Video At: https://youtu.be/a37FM542MXE

Video Link

Feel free to use my poster recapping the essential arguments of the case against Israel in the Kennedy assassinations (plural intended).

THE ISRAELI TRAIL - THE ROAD LESS TRAVELLED IN JFK ASSASSINATION RESEARCH

Congressman Paul Findley remarked in 1992: *"It is interesting — but not surprising — to note that in all the words written and uttered about the Kennedy assassination, Israel's intelligence agency, the Mossad, has never been mentioned."* But the theory that Israel was behind the Kennedy assassination, first defended by Michael Collins Piper in *Final Judgment*, is now gaining ground. Historian Martin Sandler finds it *"one of the most intriguing,"* because declassified documents show that *"a bitter dispute had developed between Israeli prime minister David Ben-Gurion, who believed that his nation's survival depended on its attaining nuclear capability, and Kennedy, who was vehemently opposed to it."* In May 12, 1963, in response to Kennedy's demand for an immediate inspection of the Dimona nuclear plant, Ben-Gurion pleaded with him: *"Mr. President, my people have the right to exist... and this existence is in danger."* Kennedy was undeterred and wrote him back in July 5, that *"this Government's commitment to and support of Israel could be seriously jeopardized"* if Israel did not comply. Ben-Gurion resigned the next day, and, as Sandler comments: *"Many believe his resignation was due in great measure to his dispute with Kennedy over Dimona."*(1)

Did Ben-Gurion hand the problem to the Mossad hit squad headed by Yizhak Shamir, former assassin of U.N. mediator Count Folke Bernadotte and future Prime Minister?(2) The fact is that Kennedy's death lifted the only obstacle to Israel's nuclear ambitions. As wrote historian Stephen Green: *"Lyndon Johnson's White House saw no Dimona, heard no Dimona, and spoke no Dimona when the reactor went critical in early 1964."*(3)

Israel's nuclear hegemony in the Middle-East was as sacred for Ben-Gurion as it is for Netanyahu today. Anyone working against it was targeted for assassination, as Ronen Bergman documents in *Rise and Kill First* (2019).

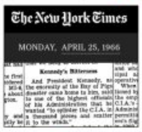
RISE AND KILL FIRST
RONEN BERGMAN
THE BOMB IN THE BASEMENT
HOW ISRAEL WENT NUCLEAR AND WHAT THAT MEANS FOR THE WORLD
MICHAEL KARPIN

Israel's quest for the Bomb has been told many times, first in 1991 by Seymour Hersh in *The Samson Option*, then by Avner Cohen in *Israel and the Bomb* (1998), and recently by Michael Karpin in *The Bomb in the Basement* (2007).

Israel's fingerprints in Dallas include Oswald's assassin Jack Ruby. Few people know that his real name was Jacob Rubenstein, and that, like his mentor Mickey Cohen of Murder Incorporated, he had smuggled arms for Israel in the 1950s. Ruby was neither Mafia nor CIA, but a member of the Jewish Crime Syndicate of Meyer Lansky. So was Al Gruber, whom he called just after Oswald's arrest, to get his order. Ruby actually told both his lawyer William Kunstler and his rabbi Hillel Silverman that he had killed Oswald *"for the Jews."*(4) Although much of this was documented in 1978 by Seth Kantor in *Who Was Jack Ruby?* few investigators have shown much interest.

Lee Harvey Oswald's Killer 'Jack Ruby' Came From Strong Jewish Background

Most investigators admit that the CIA's strings attached to Oswald came from Counter-Intelligence chief James Jesus Angleton. According to John Newman, *"No one else in the Agency had the access, the authority, and the diabolically ingenious mind to manage this sophisticated plot."*(5) But, as Jefferson Morley has shown in *The Ghost*, Angleton had more intimate ties with the hierarchy of the Mossad than with his own. Meir Amit, head of Mossad from 1963 to 1968, called him *"the biggest Zionist"* in Washington, while Robert Amory, head of the CIA Directorate of Intelligence, called him a *"co-opted Israeli agent."*(6)



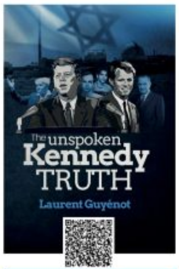
The New York Times

MONDAY, APRIL 25, 1966

Kennedy's Bitterness

And President Kennedy, as the enormity of the Bay of Pigs disaster came home to him, said to one of the highest officials of his Administration that he wanted "to splinter the C.I.A. in a thousand pieces and scatter it to the winds."

Other CIA operatives were involved in the Dallas ambush, such as Howard Hunt and his Cuban exiles. However, their plan may not have included a real assassination, but only a failed attempt, to force Kennedy to retaliate against Castro. The Mossad hijacked the operation. They needed the CIA to be so compromised that the U.S. government would want to cover the whole affair. The CIA's implication, which is only a part of the truth, serves as a shield for the Mossad. This is why it is kept alive for public opinion.



Content:

1: RFK's False flag assassination
2. JFK and the Samson Option
3. LBJ, Israel's Best Friend
4. Jack Ruby, Gangster for Zion
5. Jim Angleton, Mossad's CIA Asset
6. Joe, the Cursed Peacemaker
7. JFK Jr., the Slain Prince
8. Forrestal, Kennedy's Foreshadow
9. The Coup that Enslaved America

"Laurent Guyénot takes us where few have dared to tread — the role of Mossad and Israel in the murders of both Kennedy brothers ... I have been persuaded ... and have come to the conclusion that JFK assassination researchers have missed a vital element in understanding the larger role of Israel."

Peter Janney
author of *Mary's Mosaic* (11)

"Why is the JFK case relevant today? Well, because the mess in the Middle East now dominates both our foreign policy and the headlines ... And the roots of the current situation lie in Kennedy's death, whereupon President Johnson began the long process which reversed his predecessor's policy there."

James Di Eugenio
on KennedyAndKing.com (12)

"I'm afraid we were misled. All the critics, myself included, were misled very early ... The interests of those who killed Kennedy now transcend national boundaries and national priorities. No doubt we are dealing now with an international conspiracy."

Vince Salandria,
to Gaeton Fonzi in 1975 (13)

The classic CIA-Pentagon theory has two major shortcomings. First, why would a group of CIA and Pentagon officers take the radical and highly risky step to kill Kennedy, when they could just destroy his chances of reelection in 1964? Kennedy was not going to do anything irreversible in the coming campaign year.
Secondly, the CIA-Pentagon theory assumes that the assassination was conceived as a false-flag operation to blame Castro and/or the Soviets, and to justify retaliation against them. This is a natural assumption, based on the patsy's profile as a pro-Castro communist. However, there was no retaliation against Cuba. This is generally put to the credit of Johnson. According to James Douglass, *"To Johnson's credit, he refused to let the Soviets take the blame for Kennedy's murder; to his discredit, he decided not to confront the CIA over what it had done in Mexico City."*(7) In other words, the conspirators assumed that Johnson would follow their script, but he didn't. Yet there was no grudge on the part of the CIA, and Allen Dulles himself joined the Warren Commission to bury the communist scenario. This flies in the face of the evidence that Johnson was central, not only in the cover-up, but in the setting-up of the Dallas ambush.

Whoever masterminded the operation did not just want Kennedy out; they wanted Johnson in. Kennedy's death was the only chance for getting Johnson as president. This is the premise from which we must start, but it is given too little attention. To understand why the conspirators wanted to replace Kennedy by Johnson, we just have to find out which Kennedy policies Johnson reversed. The most consequential reversal, although hidden from Americans at that time, happened in U.S. relationship to Egypt and Israel. Dallas was a coup d'état to replace a pro-Arab president by a pro-Israel president. Not only did Johnson let Israel pursue its secret military nuclear program, with material stolen from the U.S.,(8) but he armed Israel to the teeth and assisted Israel's war of annexation in 1967, to the extent of high treason (USS Liberty). He also buried the Kennedys' procedure to force the American Zionist Council, of which AIPAC was the lobbying department, as a foreign agent.

Lyndon Johnson: Israel Has Had No Better Friend

Historians generally regard Johnson as the president most uniformly friendly to Israel

Israel-firsters were influential in the Warren Commission staff. Arlen Specter, the inventor of the "magic bullet" theory, was mourned at his death by the Israeli government as *"an unswerving defender of the Jewish State."*(9)

Abraham Zapruder had his office in the Dal Tex Building owned by B'nai B'rith financier David Weisblat. The fact that his camera didn't flinch when shots rang behind him and Kennedy's head exploded in front of him is a strong indication that he had foreknowledge of the crime.

Forward
News • Culture • Opinion • Life • Yiddish

Remember What Bobby Kennedy Died For

"In remembering Bobby Kennedy, let us remember not just what he lived for, but also what he died for — namely, the precious nature of the American-Israeli relationship."

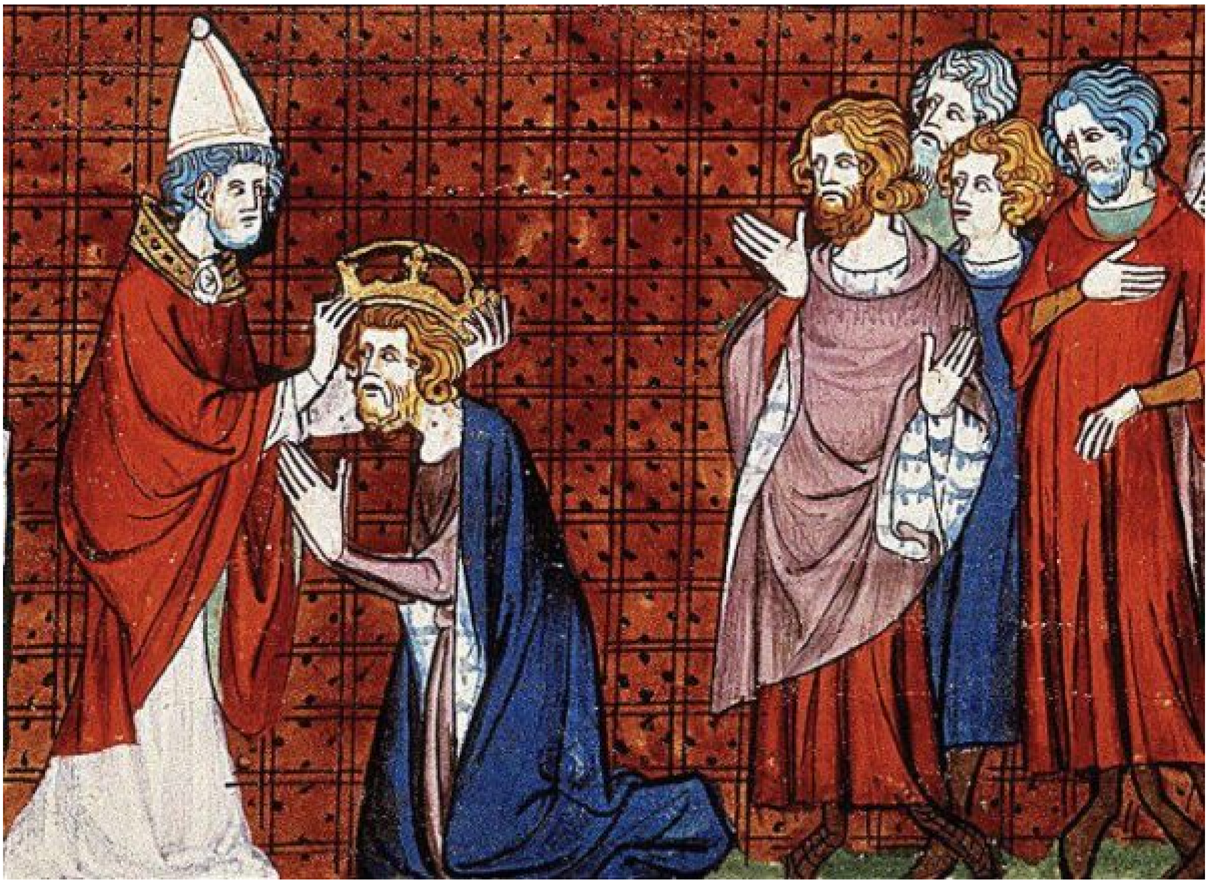
On June 6, 1968, Robert Kennedy was killed on the threshold of the White House. Since he intended to reopen the case of his brother's assassination,(10) the logical assumption is that he was killed by the same force. The autopsy proves that the fatal bullets were not shot by Sirhan, and Sirhan's amnesia indicates that he had been hypnotically programmed. **Question: Who can possibly have had an interest in putting the blame on a Palestinian and present his act as motivated by "the hatred of Israel."**

References: 1. Martin Sandler, *The Letters of John F. Kennedy*, Bloomsbury Publishing, 2013, p. 333-338. 2. Yossi Melman, *Haaretz*, July 3, 1992, quoted in "Shamir Ran Mossad Hit Squad," *Lost Angeles Times*, July 4, 1992, on www.latimes.com 3. Stephen Green, *Taking Sides: America's Secret Relations With a Militant Israel*, William Morrow & Co., 1984, p. 166. 4. William Kunstler, *My Life as a Radical Lawyer*, Carol Publishing, 1994, p. 158; Steve North, "Lee Harvey Oswald's Killer 'Jack Ruby' Came From Strong Jewish Background," *The Forward*, November 17, 2013, on forward.com 5. John M. Newman, *Oswald and the CIA: The Documented Truth About the Unknown Relationship Between the U.S. Government and the Alleged Killer of JFK*, Skyhorse, 2008, pp. 613-637. 6. Jefferson Morley, *The Ghost: The Secret Life of CIA Spymaster James Jesus Angleton*, St. Martin's Press, 2017, p. 78. 7. James Douglass, *JFK and the Unspeakable: Why He Died and Why It Matters*, Touchstone, 2008, p 232. 8. Roger Mattson, *Stealing the Bomb*, 2016. 9. Natasha Mozgovaya, "Prominent Jewish-American politician Arlen Specter dies at 82," *Haaretz*, October 14, 2012, on www.haaretz.com. 10. David Talbot, *Brothers: The Hidden History of the Kennedy Years*, Simon & Schuster, 2007, pp. 278-280, 305 11. Amazon comment 12. James DiEugenio, "Introduction to JFK's Foreign Policy: A Motive for Murder," 22 December 2014, on www.kennedysandking.com 13. Gaeton Fonzi, *The Last Investigation: What Insiders Know About the Assassination of JFK*, Skyhorse, 2013, chapter 3.

How Jewish is the Christian God?, by Laurent Guyénot

unz.com/article/how-jewish-is-the-christian-god

April 24, 2025



“Pagan” Monotheism?

The notion that the Greeks or Romans — or even the Barbarians — were incapable of rising above polytheism to the concept of a universal God, and that Europeans needed Jewish monotheism — in the form of Christianity — to “know” “God”, is the seminal Jewish lie that has alienated us from our Roman past, and ultimately enslaved us to Jewish Power. If the Jews gave us God, then we owe them the world, and they know it. Before Constantine, Romans were not duped by this kind of chutzpah. Neither did the Jews’ claim that Homer, Pythagoras and Plato learned everything from Moses get much credit among them. And still at the very end of the 4th century, philosopher Maximus of Madaura tried to explain to his former pupil Augustine:

> Who could ever be so frantic and infatuated as to deny that there is one supreme God, without beginning, without natural offspring, who is, as it were, the great and mighty Father of all? The powers of this Deity, diffused throughout the universe which He has made, we worship under many names, as we are all ignorant of His true name, the name God being common to all kinds of religious belief. Thus it comes, that while in diverse supplications we approach separately, as it were, certain parts of the Divine Being, we are seen in reality to be the worshippers of Him in whom all these parts are one.

Two centuries earlier, another Maximus, from Tyre, noted that, despite the variety of religious views, "you will see throughout the world one uniform rule and doctrine, that there is one God, king and father of all things, and many gods, sons of God and his coregents. The Greek says so, likewise the non-Greek." I borrow this last quote from Ramsay MacMullen's book *Paganism in the Roman Empire,* the most informative and insightful that I have ever read on the subject. According to the author, "It appears thus to be a part of the intellectual heritage of the times that god might be one; all 'gods,' simply his will at work in various spheres of action."[1]

The Roman Empire, being assembled out of many conquered peoples, each with their own system of faith, was notoriously liberal in its religious policy. They banned human sacrifice and mutilation, and they had laws against sorcery (magic with criminal intent), as well as against soothsayers, for fear of popular unrest. But temples, priesthoods and festivals of various gods were not only tolerated, but often supported with public funds. Jupiter was the traditional name for the supreme god, but in the second century, a sort of monotheism was promoted by emperors through the cult of the Sun god *,* generally identified as Apollo. *Sol Invictus* appears on Roman coins from the reign of Antoninus Pius (138-161), Aurelian (270-275) established the festival of *Dies Natalis Solis Invicti* ("birthday of the Invincible Sun") on 25 December, and Constantine decreed *dies solis* ("Sunday"), a day of rest, before switching his allegiance from Apollo to Christ — who, it was found out later, happened to have the same birthday. The cult of *Sol Invictus* was too political to be popular, but it shows that monotheism was never incompatible with polytheism.

Philosophers and their students had little interest in cults, and disapproved of the popular "superstition" that went with some. But they saw no incompatibility between the uniqueness of the divine and the plurality of its manifestations or representations. They used the words "God" (*Zeus*), "the god" (*o theos*) or "the gods" (*oi theoi*) interchangeably (for example Cicero in *On the nature of the gods*). In the understanding of the literati at least, polytheism was an inclusive monotheism.

Greek-speaking Romans could find in Plato's works plenty of monotheistic statements. From the 3rd century, they could learn from Plotinus's (through Porphyry's *Enneads*) that the universe is the emanation of the One, who gave rise to Universal Intelligence, the Idea of Ideas, which in turn gave rise to the Soul of the World, the germinating force that animates all living beings. Emperor Julian (361-363), known to Christians as "the apostate", was essentially a Neoplatonist monotheist.

Stoicism had the most lasting, albeit the most diffuse influence until the 3rd century, according to Anthony Long.[2] It could have become for Europeans what Confucianism is for the Chinese, for it shares a similar focus on the public good, combined with a sense of Providence and a soft, open concept of the divine (Cosmos, Heaven). It had the favor of emperor Marcus Aurelius (161-180), whose reign was "possibly the only period in history in which the happiness of a great people was the sole object of government," according to Edward Gibbon.[3] Meanwhile, if we were to believe Celsus, Christianity attracted only "the foolish, dishonorable and stupid … slaves, women and little children."[4]

From the premise that God is infinite by definition, the Stoics deduced that nothing can exist outside of God. Consequently, God and the *Kosmos* are one (*kosmos* translates as "order", and refers to both the universe and its ordering principle). They were "immanent monotheists," insisting on the presence of God in all things and beings, and in humans in particular. "Since our souls are so bound up and in contact with God as parts of Him and portions of Him, does not God perceive every motion of these parts as being his own motion connate with himself?" (Epictetus, *Discourses* I, 14).

This didn't prevent the Stoics from addressing God in prayer. In his famous *Hymn to Zeus,* Cleanthes (3rd century BC) called God: "Nature's great Sovereign, ruling all by law," to whom men must turn their minds in order to live "the noble life, the only true wealth." He prayed that people who do evil by ignorance can be enlightened: "Scatter, O Father, the darkness from their souls." The Stoic Seneca wrote in the 1st century AD, in his *Letter to Lucilius* 41:

> We do not need to uplift our hands towards heaven, or to beg the keeper of a temple to let us approach his idol's ear, as if in this way our prayers were more likely to be heard. God is near you, he is with you, he is within you. This is what I mean, Lucilius: a holy spirit indwells within us, one who marks our good and bad deeds, and is our guardian. As we treat this spirit, so are we treated by it. Indeed, no man can be good without the help of God. Can one rise superior to fortune unless God helps him to rise? He it is that gives noble and upright counsel.

Is God Jealous?

In contrast to *philosophical cosmotheism,* Jewish monotheism is exclusive *and* theophobic — even theoclastic, according to Jan Assmann.[5] Yahweh is "the jealous god", whose first commandment to his people is: "You shall have no other gods before me" (Exodus 20:3, Deuteronomy 5:7). It was because of their contempt for the gods that the Jews were called "atheists" and reputed as a "race hated by the gods" in return (Tacitus, *Histories* V, 3). Yahweh's jealousy is contagious and murderous. Phinehas "was possessed of the same jealousy as [Yahweh]," when he murdered an Israelite and his Midianite wife with a single strike of spear, because foreign wives contaminate the tribe with their foreign gods.[6] Phinehas was rewarded for his heroic zeal with "the priesthood forever" for his descendants (Numbers 25).

In the Books of Kings, the kings of Judah and Israel are sorted in two categories: those who "did what is pleasing to Yahweh" by destroying all sanctuaries, altars and statues of other gods, like Hezekiah or Josiah (2Kings 18, 23) and those who "did what displeases

Yahweh” by tolerating them, like Manasseh (2Kings 21). Prophets and kings who slaughter the Canaanite priests of Baal by the hundreds are heroes (Elijah in 1Kings 18, Jehu in 2Kings 10).

Yahweh’s jealousy is a justification for genocide: Moses orders the extermination of all living beings in some conquered cities, “lest they teach you to do all these abominations which they do to their gods” (Deuteronomy 20:18). Deuteronomy 13 orders the stoning to death of any Israelite who promotes the worship of any of “the gods of the peoples near or far who surround you.” And if some Israelites participate in the worship of other gods “in one of the cities that Yahweh your god has given you to live in,” the whole city must be exterminated and reduced to ashes. “The belief in a cruel god makes a cruel man,” wrote Thomas Paine (*The Age of Reason*, 1794); more to the point, the belief in a genocidal god makes a genocidal people.

The Jewish God was not made less jealous when he fathered a Son and became the Christian God. For peoples throughout the Roman Empire, the Christian religion was unique, not for its claim that one man was conceived by a divine father with a mortal woman and overcame death, but for its fanatic intolerance of any other cults. Christianity accepts the two premises that the god of the Jews is God, and the gods of all other peoples are demons, a Greek word that Christians redefined as Satan’s agents. “What the Gentiles sacrifice, they sacrifice to demons and not to God” (1Corinthians 10:20). And since the gods were everywhere in pre-Christian times — in every social activity —, now the whole world became infested by demons.

From the time of Constantine’s sons, when God’s jealousy became imperial law, Christianization has meant the destruction of temples and altars, first in the cities, then in the countryside, and finally in every home. In 346, Firmicus Maternus, invoking Deuteronomy 13:6-9, informs Constantius and Constans that Christ expects from them “the extermination of idolatry and the overthrow of the pagan temples,” so that “the devil should be utterly overthrown and laid low by your laws.” Besides, there is gold to be plundered:

> Take away, yes, calmly take away, Most Holy Emperors, the adornments of the temples. Let the fire of the mint or the blaze of the smelters melt them down, and confiscate all the votive offerings to your own use and ownership.[7]

With impunity, the saints and their monks vandalized pagan shrines throughout the Roman world in the late 4th and 5th century, exactly like the sectarians of Yahweh who go about destroying Canaanite sanctuaries in the Books of Kings. In the words of the non-Christian scholar Libanius (c. 314-392), pleading without success to emperor Theodosius to prevent the destruction of a temple in Edesssa:

> [Christian monks] hasten to attack the temples with sticks and stones and bars of iron … Then utter desolation follows, with the stripping of roofs, demolition of walls, the tearing down of statues and the overthrow of altars, and priests must either keep quiet or die. After demolishing one, they scurry to another and to a third, and trophy is piled on trophy, in contravention of the law.[8]

According to Ramsay MacMullen, such Christian zealots destroyed “no doubt more of the architectural and artistic treasure of their world than any passing barbarians thereafter.” Thus ends his book *Christianizing the Roman Empire (A.D. 100-400),* another masterpiece:

> Silencing, burning, and destruction were all forms of theological demonstration; and when the lesson was over, monks and bishops, generals and emperors, had driven the enemy from our field of vision. What we can no longer see, we cannot report. Here, then, my book ends.[9]

In his follow-up volume, *Christianity and Paganism in the Fourth to Eighth Centuries,* MacMullen illustrates the bloody persecutions of the recalcitrant non-Christians under emperors Justinian (527-565) and Tiberius (578-582). Quoting from John of Ephesus (*Ecclesiatical History* III, 27-32), he tells how the army commander Theophilus was sent by Tiberius, first to Baalbek-Heliopolis in Phoenicia, to teach the unbaptized a lesson:

> “[He] seized many of them and punished them as their impudence merited, humbling their pride and crucifying and killing them.” When their like were denounced “in every region and city of the east, especially Antioch,” he proceeded against these populations, too, summoning the high priest of Antioch to him at Edessa. The old man killed himself, but his elderly associates were terrified into denouncing as his fellow-worshiper no less than Anatolius, the vice-prefect, provincial governor, and apparently a senator as well. Anatolius was therefore remanded to a Constantinopolitan court (ca. 579), tried and found guilty, tortured, torn up by wild beasts, and then crucified, while his aide died of his tortures.[10]

Christian emperors and their armed bishops did to their Gentile subjects exactly what Jews would have done had they been in the same position of power. It is by Bolshevik-style systematic persecution and terror, and not by any other means, that the inhabitants of the Roman empire were converted over the course of one century.[11]

The Jewish God’s jealousy was even aggravated in Christianity by his new trinitarian susceptibility. You don’t worship him properly if you don’t confess that he is homoiousianly three persons in one. Even before Christians were able to persecute non-Christians with imperial backing, they persecuted each other on such dogmatic matters. And when it had no more “pagans” to “convert”, the Papal church turned back against heretics with renewed vigor, transforming Christendom into what Robert I. Moore has described as a “persecuting society.”[12]

Knowledge of Good and Evil

God’s exclusivism is only one aspect of Judeo-Christian monotheism. Let’s turn to other aspects that are also best apprehended in context and in contrast with the religious and philosophical culture of the Gentiles, influenced by Stoicism in particular.

Philosophers traditionally distinguished between three branches of teaching: logics, physics, and ethics. According to a metaphor attributed to the Stoic Chrysippus of Soli (3rd century BC), philosophy is like a fertile orchard whose fence is logic, whose trees are physics, and whose fruit is ethics. There are variations on this agricultural metaphor: for Seneca, philosophy is like a tree whose roots are logic, whose trunk is physics and whose branches are ethics (the fruit, then, could be the joy produced by the ethical life).[13]

Logic is the beginning. It is the only human faculty that can contemplate itself, noted Epictetus (*Discourses* I, 1). According to the Stoics, the Cosmos is rational, and human reason (logos) is man's participation in the divine Reason (Logos).

Physics, the study of Nature (*Phusis*), encompasses both what we now call science and metaphysics. The cosmotheistic considerations presented above belong there.

Ethics is the knowledge of good and evil. Stoic ethics is based on logic, through a discipline of "inner discourse" aimed at distinguishing what is under our control from what is not: "We must make the best use that we can of the things which are in our power, and use the rest according to their nature" (Epictetus, *Discourses* I, 1). But ethics is also based on physics, because virtue requires a metaphysical understanding of the holistic interconnectedness of all beings. The virtuous man tries to live in harmony with Nature and with his own nature, and to be a factor of social harmony in every situation.

At least since Socrates, philosophers taught the equation of wisdom, virtue and happiness: it is by knowing and then doing what is right that one takes care of one's soul and finds true joy and peace of mind. The Stoics did not base the encouragement to virtue on the belief in some post-mortem retribution, and rarely speculated about the afterlife.

Nevertheless, they took for granted that there was an immortal divine principle in man. The philosophers' view on the immortality of the soul, however, was not necessarily egalitarian. According to Plato, man "partakes of immortality" only to the extent that he "thinks thoughts that are immortal and divine" (*Timæus,* 90b-c). Therefore, to philosophize is to learn to die (*Phaedo*). In practice, this meant, to Marcus Aurelius: "The perfection of conduct consists in using each day we live as if it were our last" (*Meditations* VII,69).

To summarize the main principles of Greco-Roman Stoicism:

1. Knowledge through logic: Reason is the gift of the gods to man. It is the highest faculty of the soul, through which man can understand the world, himself and the divine Logos.

2. Rational ethics: By reason alone man can know good from evil, which will make him want to be virtuous. Virtue is fulfilling one's purpose in the Cosmos. Do not seek happiness, but seek virtue and you will find happiness. Since reason is universal, there exist universally valid moral principles.

3. Immanent monotheism, or Cosmotheism: Through Logos and Providence (Stoic concepts later appropriated by Christianity), God is immanent in the world. God is the soul of the universe, manifesting itself in a multiplicity of ways ("the gods").

Additional point: The Greeks invented political philosophy, as opposed to political theology. Philosophers naturally thought that philosophy was necessary for good government, but few — not even Plato — believed in Plato's utopia of the philosopher-kings: "Do not expect Plato's Republic," Marcus Aurelius advised himself (*Meditations* IX, 29). The Stoics generally favored a constitution based on "a mixture of democracy, kingship and aristocracy" (Diogenes Laertius, *Lives* VII, 131).[14]

The Jewish Paradigm

The Judaic religious paradigm, expressed in the Hebrew Bible, differs from the Stoic paradigm in three essential respects:

1. The Bible emphasizes revelation, not reason. *Whereas the Stoic God is accessible through human reason, which is an extension of the divine Logos, the Jewish God has to "reveal" himself miraculously to make Himself known to His chosen. He requires not reason, but* belief and obedience. It is necessary to believe that it is indeed God the Creator who speaks in the Book, and it is necessary to obey his commandments. The God of the Jews imposes his Law (Torah), which needs no rational justification.

2. The God-given Law, not human reason or wisdom, determines right and wrong. *Whereas the Stoic affirms man's capacity to know good from evil through reason, there is no other moral code for the Jew than obedience to God's* commandments, however absurd or scandalously immoral they may seem to natural morality. The Bible's moral codes are only valid for the Chosen people, and have no universal value. Contrary to what is suggested by rigged translations, the Decalogue (Deuteronomy 5:17-20) has no universal scope (as best explained by John Hartung).

3. God is transcendent, not immanent. *Whereas the Stoic God is the immanent soul of the Cosmos, the Jewish God is external to His creation.* He is a person, with a peculiar character, tastes and opinions. He pre-exists to his creation, and remains external to it. He is the maker and the owner of the world (Leviticus 25:23), retaining the right to intervene on it according to his whims. The biblical God does not manifest himself in immutable natural laws — a notion foreign to the Torah — but rather in miracles and cataclysms.

Whereas cosmotheism fosters trust in the universe, Jewish monotheism impresses fear and terror, not just on the Goyim, but on the Jews themselves: "And if, in spite of this, you will not listen to me but go against me, I shall go against you in fury and punish you seven times over for your sins" (Leviticus 26:27). A good Jew is a God-fearing Jew, and I would argue that the fear of God is the backbone of Jewishness (read my two related articles, "Fear and Terror" and "The Cursed People").

Whereas the Greeks and Romans assumed that rulers are best advised by philosophers, who try to think logically, the Bible emphasizes that kings must obey the priests, and especially the prophets, who get their orders directly from God — which meant destroying all sanctuaries other than the temple of Jerusalem.

The antinomy between Hebraism and Hellenism is remarkably metaphorized in the third chapter of the Book of Genesis, probably written during the early Hellenistic period (like the story of Joseph in Genesis 37-50, and the books of Daniel, of Esther, of Job, of Ezra and Nehemiah, and a few more).[15] In this myth of the Garden of Eden, "the tree of the knowledge of good and evil" is an almost transparent designation of philosophy. The Serpent speaks like Socrates or Plato when he says that, by the fruit of that tree, "your eyes will open and you will be like gods [*elohim*], who know good and evil" (Genesis 3:5). The message of Greek wisdom is demonized, for contradicting Yahweh's demand of unconditional obedience to the most absurd commandment. Greek philosopher Celsus saw the trick, and declared that the god of the Jews must be the enemy of mankind, "since he cursed the serpent, from whom the first men received the knowledge of good and evil" (Origen, *Against Celsus* VI, 28). Some early Gnostics thought the same, considering Yahweh as an evil archon and the Serpent as an avatar of Christ. I'll write more on that some other time.

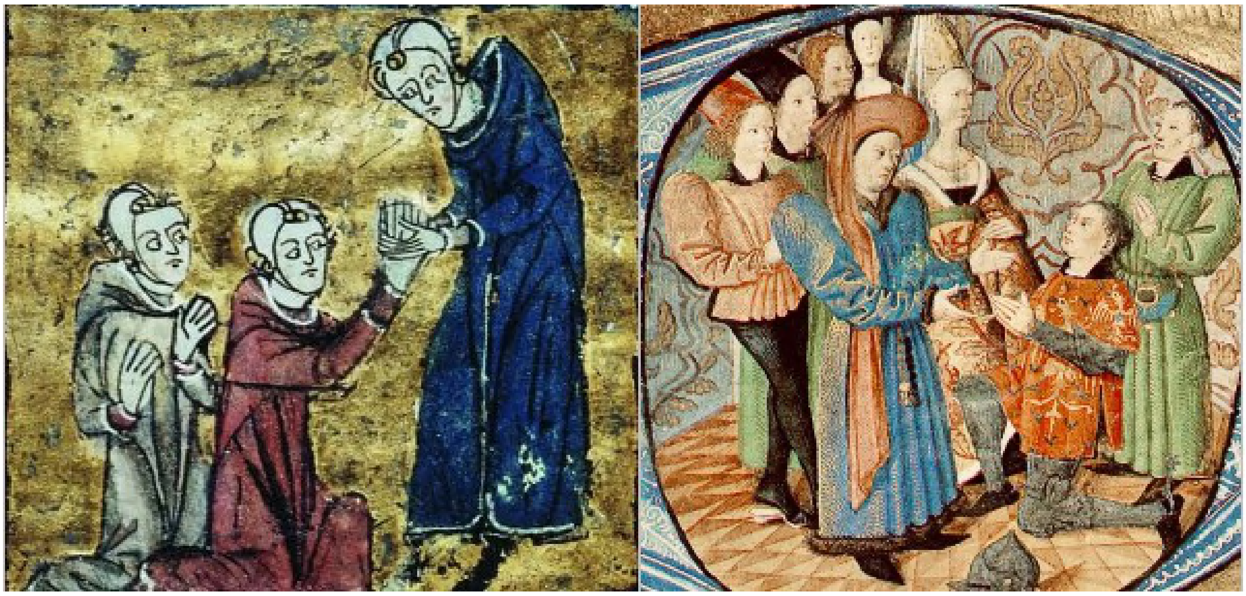
The Christian Lord God

Christianity is a syncretic combination of Hebraism and Hellenism. Its theology was crafted with the Greeks' philosophical toolbox, but the raw material is mostly Jewish. It includes the Jewish premise that "Yahweh, the god of Israel" is God. And so, although the Christian God has been somewhat softened by fatherhood, He is still the Jewish God.

1. Just like the Jewish God, the Christian God cannot be understood by reason alone: Revelation is the prerequisite. The Law is now replaced by dogmas, which is a more alienating form of legalism: the Jew has the obligation to do, but the Christian has the obligation to believe. This goes with an even greater contempt for human reason: "the wisdom of this world is foolishness in the sight of God" (1Corinthians 3:19). In the words of Tertullian of Carthage: "What indeed has Athens to do with Jerusalem? What has the Academy to do with the Church? … We want no curious disputation after possessing Christ Jesus, no inquisition after receiving the gospel!" (*Prescription Against Heretics*, 7). The Church Fathers condemn the philosophers' *libido sciendi* as a mortal vanity, a concupiscence born of our corruption or of the Devil.

2. Christianity affirms the necessity of God's revelation and of the Church's sacraments for man's salvation, and the incapacity of human reason alone to determine morality. It was on this issue that saint Augustine came into violent conflict with the British monk Pelagius. Without denying the necessity of grace, Pelagius asserted that moral perfection was attainable through the practice of virtue, because man's freedom resides in his reason, which "is not vitiated by original sin." This was a dangerous doctrine for the Church, since it nullified the necessity of the sacraments, and therefore the power of priests.

3. The Christian God is still the anthropomorphic Jewish God who created and owns the world — and plans on destroying it at some point. He chooses, orders, complains, curses, and demands obedience. He is a transcendent person (three persons, if you insist), accessible only in a person-to-person relationship. The medieval Church conceived that relationship on the model of the feudal bond between vassal and suzerain. This led to the customary Catholic gesture of prayer being borrowed from the rite of homage, which required the vassal to join his hands and the suzerain to take them in his own (*immixtio manuum*). This gesture also appears in clerical iconography, as a symbol of the submission of kings to the suzerainty of the popes (head picture: Charlemagne before Leo III).



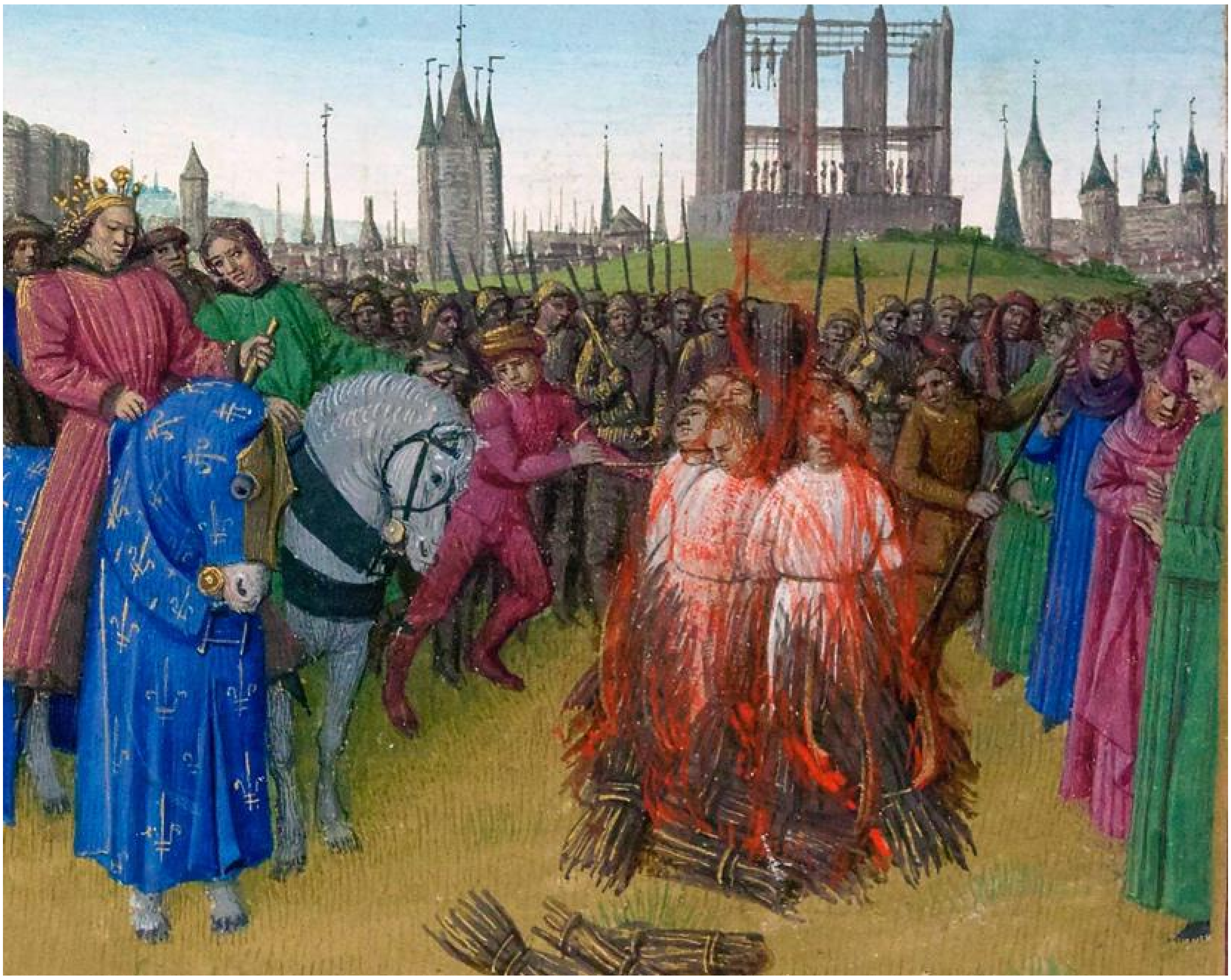
By promoting this feudal concept of a hierarchical relationship between man and his God, the Church could insert itself into that relationship as exclusive mediator, through sacraments and “indulgences”, just like the Levites had done in Biblical times. The cosmic, immanent vision of God, on the other hand, abolishes the distance between man and God, and consequently the distinction between clergy and laity. That is why mystical experiences of the cosmic God were always viewed with suspicion.

Besides producing a closing of the philosophical mind, the concept of God as Lord contained the seeds of its own destruction: man’s revolt against God, properly unthinkable in the paradigm of cosmotheism. In the final analysis, it was Yahweh who killed God in the West.

The Cosmotheist Resistance and the German revival

Until the Gregorian Reformation of the 11th century, the cosmic God could still find some limited freedom of expression. John Scotus (Erigena) sounded like a Stoic philosopher when he explained in the *Division of Nature,* written about 867, that “God is all in all. … We should not understand God and the creatures as two things removed from one another, but as one and the same thing.” Everything is in God and God is in everything. God manifests Himself in the union of all opposites, Scotus added, which led him to deny the devil’s real power: evil is merely a “misdirection of the will.” Scotus proclaimed the sovereignty of reason in man, superior even to the authority of Scripture, which is provisional. He was twice condemned by the archbishop of Lyon, but found protection at the court of Charles the Bald. He was a lay scholar, something that soon became inconceivable.

Despite Church censorship, Scotus’ work was rediscovered in the 12th century by Amaury of Chartres, master of logic at the University of Paris. After Amaury’s death in 1206, his followers were hunted down for teaching “that God was the formal principle of all things” (as reported by Thomas Aquinas). The Amauricians, write a recent scholar, believed in “the immanent presence of the Divinity in the whole of Creation, which renders useless the grace conferred by the sacraments."[17] In 1210, fourteen of them, including some priests and deacons, were sentenced to the stake, and ten others to life imprisonment.



But the "heresy", which is today labelled "pantheism" (a word coined in 1705) but was then denounced as "atheism", survived, as witness the interrogations of around a hundred "heretics" in southern Germany in 1270 (never forget the quotation marks in "heresy" and "heretics", for those accused never claimed to be anything but good Christians).

We don't know whether Master Eckhart (1260-1328) had ever heard of Scotus or Amaury, but he expressed his mystical insights in powerful cosmotheistic formulas: "The eye with which God looks at me is the eye with which I look at Him; my eye and His eye are identical." His proposition that the human soul is uncreated because it is a particle of God, was condemned by Pope John XXII's bull *In agro dominico* in 1329.

Subscribe to New Columns

Eckhart was a Dominican monk who taught in Latin at the Sorbonne, but preached in German to nuns, who preserved notes of his sermons. As Ernst Benz explains in *The Mystical Sources of German Romantic Philosophy*, the German language had so far had no share in philosophical and theological discourse, and Eckhart's novel use of it to convey his mystical experiences had a considerable influence on later German thought: thanks to Eckhart, German philosophy started on a mystical and cosmotheist basis.[18]

Eckhart was condemned, but his German sermons survived, to be rediscovered by Franz von Baader, a friend of Hegel (1770-1831), and they influenced German idealist and romantic thinkers of that period.

Another later German mystic, Jakob Boehme (1575-1624), equally impressed Fichte, Schelling and Hegel. “The whole of nature”, Boehme wrote in *Aurora*, “is the body or corporeality of God.” Like Scotus, Boehme saw creation as a universal and eternal dialectical process: each thing can only be revealed by another that resists it. Light cannot be revealed without darkness, good cannot be revealed without evil, spirit without the resistance of matter. Boehme was lucky enough to live in Saxony, then one of the most tolerant Protestant states.

His Italian contemporary Giordano Bruno was condemned to the stake in 1600, after seven years of imprisonment with repeated torture. A Dominican monk and a teacher at the Sorbonne, Bruno went further than Copernicus’ heliocentrism by teaching that the universe had neither center nor circumference. Refusing to recant, he began his defense before the Congregation of the Holy Office, otherwise known as the Inquisition, by stating: “I teach the infinity of the universe and the action of divine power in its infinity.”[20]

Scotus, Amaury, Eckhart, Boehme and Bruno are some of the mystics and intellectuals that Sigrid Hunke (1913-1999) discusses in her book *Europas Einege religion* (not translated in English), an uplifting apology of the “heretical” cosmotheistic tradition revived by post-Kantian German philosophy.

Hunke includes in that tradition Spinoza (1632-1677), to whom the term “pantheist” was first applied. German philosophical circles were shaken in 1785, when Jacobi revealed that his friend Lessing (1729-1781), an immensely popular thinker, had told him: “*Hen Kai Pân*. One and All. I know nothing else. … There is no other philosophy than Spinoza’s.” The ensuing “pantheism controversy” is the backdrop to Immanuel Kant’s *Critique of the Faculty of Judgment*, published in 1790, and contributed in no small way to post-Kantian idealism.

Like Lessing, Hegel (1770-1831) was much impressed by Spinoza. He wrote in one of his early works, *Faith and Knowledge* (1802): “Spinoza constitutes such a crucial point for modern philosophy that we might say in effect that there is a choice between Spinozism and no philosophy at all.”[21] Twenty-five years later, Hegel wrote: “Philosophy properly speaking begin in the ninth century with John Scottus Erigena.”[22] He admired Giordano Bruno as well, and devoted to him a long section of his *Lectures on the History of Philosophy*: “Bruno asserted, in the first place, the unity of life and the universality of the World-Soul, and, in the second place, the indwelling presence of reason.”

For Hegel, everything that is real is rational, and the purpose of philosophy is to “bring this rationality to consciousness.” Here are more quotes from his *Lectures on the Philosophy of World History:*

> To him who looks at the world rationally the world looks rationally back; the two exist in a reciprocal relationship.
> Nature is rational within itself, and … it is this actual reason present within it which knowledge must investigate and grasp conceptually—not the shapes and contingencies which are visible on the surface, but nature's eternal harmony, conceived, however, as the law of essence immanent within it.
> What man seeks in this situation, ensnared here as he is in finitude on every side, is the region of a higher, more substantial truth, in which all oppositions and contradictions in the finite can find their final resolution, and freedom its full satisfaction. This is the region of absolute, not finite, truth. The highest truth, truth as such, is the resolution of the highest opposition and contradiction.

Following in the footsteps of Goethe, Hegel made a heroic effort to free Western thinking from the chains of Jewish monotheism. Although he seemed reluctant to recognize it, his work was the revenge of Stoicism.[24] It is an irony of History — the "World Spirit" works in mysterious ways — that this had to come from the former Barbarians.

We know how this ended, however: *"Judea Declares War on Germany"* (*Daily Express,* March 24, 1933).

Notes

[1] Ramsay MacMullen, *Paganism in the Roman Empire,* Yale University Press, 1981, pp. 87-88.

[2] Anthony A. Long, *Stoic Studies,* Cambridge UP, 1996. The only serious competitor at the time—besides Platonism, which was a common legacy of every school—was Epicureanism. Epicurus' system relied on the atomist materialism of Democritus, and taught that chance and necessity govern the world. Epicureanism lacked the Stoic sense of "Providence" (Greek *pronoia*, Latin *providentia*), as Marcus Aurelius emphasized in his *Meditations* by the repeated disjunction: "Either providence or atoms."

[3] Gibbon includes Marcus Aurelius' predecessor Antoninus Pius in that assessment. Quoted in Lisa Hill and Eden Blazejak, *Stoicism and the Western Political Tradition*, Palgrave/Macmillan, 2021.

[4] Origen, *Contra Celsum* 3.44. "In the early second century AD, Christianity already numbered among its ranks some senators of Rome (admittedly only a few) and imperial functionaries" (Peter Heather, *Christendom: The Triumph of a Religion*, Penguin Books, 2023, p. 20).

[5] From the Greek *klao,* "break into pieces". Jan Assmann, *The Price of Monotheism,* Stanford University Press, 2009.

[6] Exodus 34:14, Numbers 25:1-2, Deuteronomy 7:3-4, Nehemiah 13:27.

[7] Firmicus Maternus, *The Error of the Pagan Religions*, x.7 and xxviii.6 (trans. Clarence A. Forbes, Newman Press, 1970).

[8] Peter Heather, *Christendom: The Triumph of a Religion*, Penguin Books, 2023, p. 115.

[9] Ramsay MacMullen, *Christianizing the Roman Empire (A.D. 100-400),* Yale UP, 1984, p. 119.

[10] Ramsay MacMullen, *Christianity and Paganism in the Fourth to Eighth Centuries,* Yale UP, 1997, p.

[11] Read also Peter Heather, *Christendom: The Triumph of a Religion*, Penguin Books, 2023. I'll write more on this subject later.

[12] Robert I. Moore, *The Formation of a Persecuting Society: Authority and Deviance in Western Europe 950-1250,* second edition, Blackwell Publishing, 2007.

[13] Juliette Dross, « Les métamorphoses de l'arbre de la philosophie, de l'ancien stoïcisme à Descartes », *Revue de philosophie ancienne*, 2011, 29 (2), pp. 75-96, hal.science/hal-03146966/

[14] Lisa Hill and Eden Blazejak, *Stoicism and the Western Political Tradition*, Palgrave/Macmillan, 2021.

[15] According to biblical scholars of the "minimalist" school, the Tanakh betrays an ideology elaborated during the Persian era, but its final edition dates from the Hasmoneans. Read for example Philip Davies, *In Search of "Ancient Israel": A Study in Biblical Origins,* Journal of the Study of the Old Testament, 1992.

[16] John J. O'Meara, *Introduction* to: John J. O'Meara and Ludwig Bieler (eds.), *The Mind of Eriugena*, Irish University Press 1973, quoted in www.ontology.co/eriugena.htm

[17] Marie-Thérèse D'Alverny, « un fragment du procès des Aumauriciens », *Archives d'histoire Doctrinale et Littéraire Du Moyen Age*, vol. 18, 1950, pp. 325-336, www.jstor.org/stable/44403647

[18] Ernst Benz *, The Mystical Sources of German Romantic Philosophy,* Pickwick Publications, 1983, p. 8-10.

[19] Nicolas Berdiaev *, Études sur Jacob Boehme* (1945)*,* 2020, p. 6.

[20] Sigrid Hunke, *La Vraie religion de l'Europe. La foi des « hérétiques »,* Livre-Club du Labyrinthe, 1985, pp. 75-83.

[21] Pierre Macherey, *Hegel or Spinoza,* University of Minnesota Press, 1979, p. 13.

[22] G. W. F. Hegel, *Lectures on the History of Philosophy 1825-6. Volume III: Medieval and Modern Philosophy*, Revised Edition, Translated and edited by George F. Brown, Oxford University Press 2009, p. 42, quoted in www.ontology.co/eriugena.htm

[23] *Hegel's Aesthetics: Lectures on Fine Art*, quoted in Robert Stern, *The Routledge Guidebook to Hegel's Phenomenology of Spirit*, Routledge, 2001, pp. 11, 17.

[24] Hegel was not the last word: Schopenhauer vehemently opposed him (in a typical Hegelian dialectical way, actually), proclaiming that in the beginning is not Reason, but Will. This was still, somehow, cosmotheism.

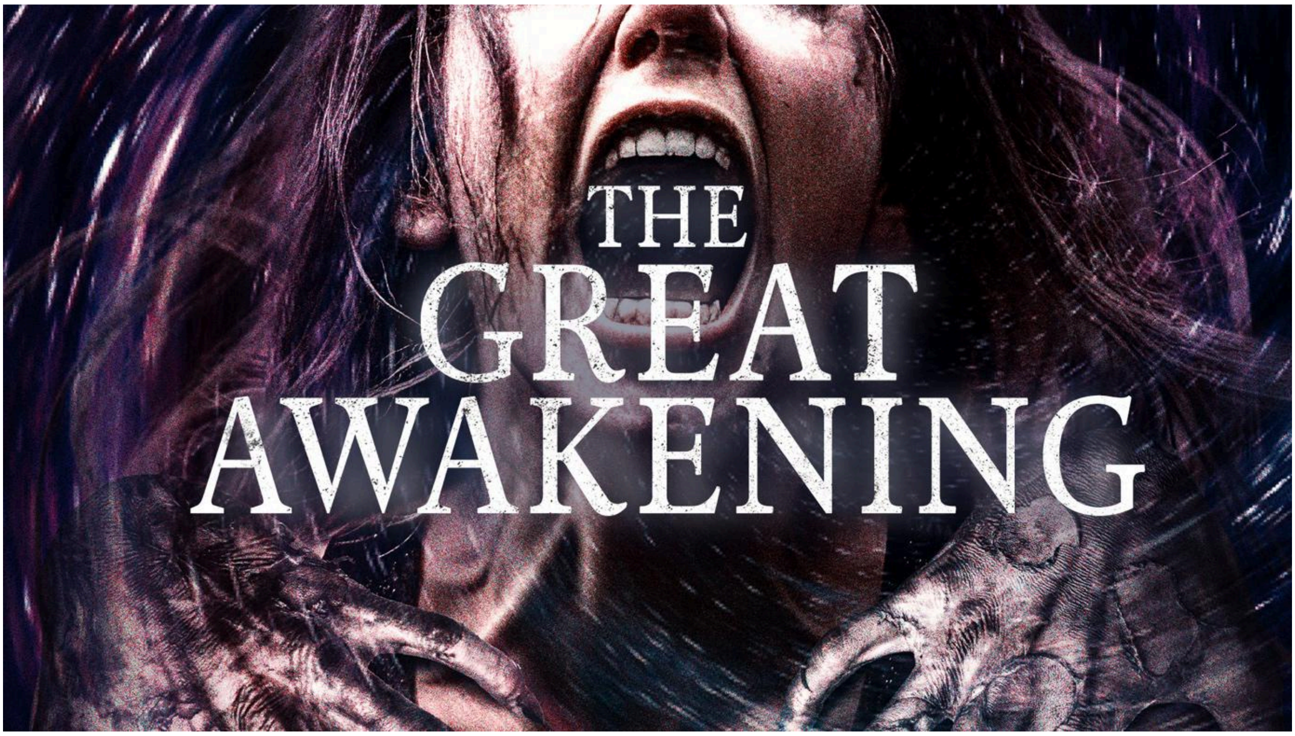
The Satanic False Flag, by Laurent Guyénot

unz.com/article/the-satanic-false-flag

Laurent Guyénot May 22, 2025

Ever since I expressed my skepticism about the secret world government run by the Satan-Worshipping Pedophiles (SWP), I am cautioned, by those who know better, that "the greatest trick of the Devil is to convince us that he doesn't exist" (an approximate quote from French poet Baudelaire). Marvel of unfalsifiability! Disbelief in the Devil's existence proves the Devil's power of deception! The Romans, who were unaware of the existence of this rebellious archangel — they thought Lucifer was the planet Venus! — were therefore under his sway. And what of the Chinese who, instead of the cosmic struggle between God and the Devil, prefer the eternal dialectic of Heaven and Earth? Poor naive people![1]

Satanic paranoia is a contagious disease. One of the symptoms is chronic hallucination of satanic symbols. For affected patients, for example, this picture proves that the Beatles were angels of Satan, MK-Ultra programmed in the Tavistock Institute:



I recently heard a man, apparently educated and sincere, sharing his discovery that the blue color in one photo of Emmanuel Macron has a "frequency" of 666. Can it be a coincidence, when in the same photo, there are two smartphones on top of one another, an obvious reference to the Twin Towers? And what about the leatherbound book in the corner? Don't you know that this leather is from a lamb's skin, and who would want to sacrifice a lamb but Satan-worshippers? I swear I'm not making it up. Believe it or not, normal, organic, high-IQ human brains can produce such ideas, when irradiated long enough by the proper cultural field. In fact, few people within the community of "truthers", whether in America or in Europe, are totally immune from this paradigm. It's a slippery rabbit hole. It's produced by an addiction to red pills, which can lead you to take the fatal "dark pill". As a war on minds to confuse and defuse political opposition, it is to the Trump years what LSD was to the Johnson years.

One of the assumptions is that Satan scatters his messages everywhere, for those who have eyes to see. Eyes wide open, that is, as opposed to "eyes wide shut". With his last film of that title, by the way, Stanley Kubrick did much for the crystallization of that "paranoid style in American Pop Culture", as Alex Sayf Cummings calls it. I must confess that I used to think of Kubrick as some kind of whistleblower, based mainly on Jay Weidner's decryption of *The Shining* (see my take here). But Jasun Horsley (*Kubrickon: The Cult of Kubrick, Attention Capture, & the Inception of AI*, 2023) and S. William Snider (*The Minotaur: A Kubrick Odyssey*, 2024) have convinced me otherwise, and I now wonder if, instead — or in addition — Kubrick was not a forerunner of the QAnon dark-pilling: "It's the Satanic pedophile elite!"

I would be tempted to say that the Devil's greatest trick is to make people believe he exists — if it made any sense. We, the sons of Christendom, are constantly creating the devil, from one witch-hunt to another satanic panic, to the next Alex Jones hoax. So I'm not going to try and prove that Satan doesn't exist, but rather, to begin with, explain what that old egregor is made of. How did Satan come into our world? The key takeaway: Christian demonology is primarily derived from the Jewish demonizing of non-Jewish gods, starting with the transformation of the Canaanite Baal into Beelzebul. The Christian Devil is a byproduct of Yahweh's sociopathic jealousy. Starting from there, we'll try to understand how the Christian Devil still serves the people of Yahweh today.

Satan as Yahweh's Henchman

Our Christian concept of Satan has three main sources: the Satan of the Old Testament, the defamation of pagan gods, and the myth of fallen angels combined with the Serpent of Genesis 3.

The first component is the least important, because the Satan of the Old Testament has no ontological substance. The idea of a cosmic struggle between God and Satan is foreign to Hebrew thought. God is the source of both good and evil: "I make light and I create darkness. I create good and I create evil. I, Yahweh, do it all" (Isaiah 45:7). In Genesis, it is Yahweh who, after creating mankind, has second thoughts and exterminates all specimens but one family, who then appease him with the "pleasant smell" of holocausts (Genesis 8:21). All the afflictions that befell humankind — war, famine, plague, flood, fire and brimstone — have their source in Yahweh's whims. It is Yahweh who, according to Zechariah 14:12, will punish all of Israel's enemies by causing "their flesh to rot while they stand on their feet" (no wonder Israel's secret nuclear policy has a biblical name).

However, a duplicate of Yahweh appears in some of the later books of the Tanakh: in 2Samuel 24, Yahweh sends the plague on his people, but in the same episode retold in 1Chronicles 21, the same disaster is attributed successively to “Yahweh”, to “the angel of Yahweh”, and to “Satan”. Rather like the Columbus-Moxica pair in Ridley Scott’s *1492*, the good god’s respectability is preserved by assigning the bloody part to a subordinate.

In the Book of Job, “Satan” is a “son of God”, i.e. an angel, whom God allows to put Job to the test. When Satan appears in the Gospel story of Christ’s temptation in the desert (Matthew 4:8-10), it is in a similar role of temptator. And even when Luke 22:3 says that “Satan entered Judas”, we can consider that Satan is the instrument of divine Providence, since it was necessary to God’s plan that Judas betrays Jesus.

To conclude, the Hebrew Satan is not really God’s enemy, but rather his alter-ego or his avatar. Yahweh does have enemies, but they are not Satan; they are all the gods of all the peoples other than his own. We must turn to these in order to grasp the underpinnings of the Christian mythology of evil.

KEEP AMERICA GR
to what’s n
The Great Awakening
Where We Go One We Go All
YOU NEED JESUS
JOHN 14:6

Beelzebul for Dummies

“You shall have no other gods besides me” is Yahweh’s first commandment (Exodus 20:3, Deuteronomy 5:7). He is the jealous god, hateful of all other gods and goddesses. He will destroy their homes and kill their priests when he can. There is only one true god, the god of Israel, and he has only one temple: so even the priests of Yahweh officiating at the sanctuary of Bethel, north of Jerusalem, had to be “slain on the altars” by Josiah (2Kings 23). But such inconvenience happened mostly to the priests of the Gentiles’ gods.

Two deities in particular are targeted: Ashera, the great goddess worshipped under many names throughout the Middle East, whom rebellious Israelites called the “Queen of Heaven” (Jeremiah 44); and Baal. The prophet Elijah slaughtered 450 priests of Baal after an epic holocaust competition (1Kings 18), and King Jehu invited all the priests of Baal for “a great sacrifice to Baal” which turned out to be their own massacre (2Kings 10). Thus, “Jehu rid Israel of Baal”, we are told; in other words, the god of Israel became the sole god — hence “God” — by eradicating physically the priests and altars of other gods. This is the historical process of the birth of Hebrew monotheism, as documented in the Bible itself.

Baal means “lord” in Semitic languages, and by religious extension “god”. The “baals” can therefore be translated as “the gods” (as when it says in Judges 2:11 that “the children of Israel did what was evil in the sight of Yahweh and served the baals”), while Baal in the singular designates God, sometimes also called Baal-Zebul by Canaanites, i.e. “lord of lords”, “chief of gods”, or “the supreme god”. Baal-Zebul became Beelzebul, or Belzebuth. That’s how the supreme God of the ancient Palestinians, identical to the Ahura Mazda of the Persians, became the Christians’ Devil.

We don’t have the Baalists’ version of that religious war which they lost, and we don’t know what they thought of Yahweh. But a safe guess is that they regarded the god of Israel as an evil, cruel, paranoid and lying demon, as did those Egyptians who, according to Plutarch (*Isis and Osiris,* xxxi), claimed that the Jews were begotten by Set, the god of lies, discord and murder, exiled to the desert of Judah by the community of the good gods.[2]

We’ve been taught that the Canaanite Baal ordered human sacrifices. It’s possible, but let’s be fair: in Numbers 31, it’s Yahweh who claims 32 young Midianite virgins as holocausts for himself. And according to biblical scholar Thomas Römer, when Israelites are said to sacrifice their own children to the god *MLK* (Moloch or Melek) in Yahweh’s temple and in his name (Leviticus 20:2-3; Jeremiah 7:30-31), we must understand that *mlk* means “king” and was an epithet of Yahweh. The distinction between Moloch and Yahweh is yet another late duplication, aimed at clearing Yahweh of his turpitudes.[3] In any case, the notion that the Hebrews led humankind to a giant leap forward by formally renouncing human sacrifices (Isaac being the first spared victim), is pure Hasbara. Greeks thought otherwise: Theophrastus wrote around 300 BC that, “the Syrians, or whom the Jews [*Ioudaioi,* meaning Judaeans] constitute a part, still now sacrifice live victims,” and that, “they were the first to institute sacrifices both of other living beings and of themselves.”[4] It does seem, therefore, that here already Jews have been blaming others for their own primitivism. As I mentioned here, the Hebrew Bible, which serves as Israel’s founding myth, is a prehistoric fossil, and Biblical genocidal warfare fits with what Lawrence Keeley describes in *War Before Civilization*.[5]

Christianity has adopted the Jewish premise that the gods of all peoples but Jews are demons, and that Baal-Zebul, whom the Canaanites took to be the supreme God, was in fact the prince of demons. In Mark's Gospel, we read: "And the scribes who had come down from Jerusalem said [of Jesus], 'He is possessed by Beelzebul', and again, 'It is through the prince of demons that he expels demons'" (Mark 3:22). In early Christianity, this prince of demons naturally merged with Satan, Christ's tempter in Matthew 4:8-10, and Judas' possessor in Luke 22:3.

Paganism as Satanism

Christian peoples have absorbed the Hebrew point of view, demonizing all gods other than the god of Israel, and even the great Egyptian and Babylonian civilizations that Hebrews came into contact with. The god of the Jews is God, and every other god is the Devil. Our Christian heritage has made us equate "Paganism" (itself a derogatory term, since *paganus* means "peasant") with Satanism. Catholic baptism traditionally includes a formula of exorcism, because in the early centuries, a pagan convert first had to acknowledge that the gods he had so far worshipped were Satan's demons: holy water was to cleanse him from the Devil.

Christianity's uniqueness, from the point of view of non-Christians Romans, was not in its claim that one man was fathered by God and then overcame death, but in its fanatic intolerance of any other cults. Christians demanded that everyone not only accept the god of the Jews, but, this god being jealous, forfeit all gods to whom they had been loyal before, and denounce them as satanic demons: "What the Gentiles sacrifice, they sacrifice to demons and not to God" (1Corinthians 10:20). The Greek word *daimon* was itself demonized (*daimones* were lesser, but not necessarily evil spirits in Greek culture: Socrates had his good *daimon*).

That our Devil is the product of the demonization of paganism is illustrated by the iconography with which we are familiar. Why is the Devil depicted with goat's horns and legs? Because he has taken on the features of the god Pan, a country god from Arcadia, protector of shepherds and inventor of the flute.

The name Lucifer is another example: it's a Latin word meaning "light-bearer", which the Romans reserved for the planet (and goddess) Venus. In this case, however, the adoption of this name is linked to another source of Christian mythology: the story of the fall of angels. The name Lucifer appears in the Latin translation (known as the Vulgate) of Isaiah 14:12: "How you have fallen from heaven, bright star [*Lucifer* in Latin], son of the dawn! How you have been overthrown to the ground, tamer of the nations!" This passage refers to some Babylonian king, but the Church Fathers decided it applied to Satan, identified in the meantime with a rebellious archangel fallen from Heaven, and with the serpent of Genesis 3.

Let's take a look at the origins of this theory of the fall of the archangel Lucifer, which has played and continues to play such an important role in Christian faith and conspiracy folklore.

The Wise Serpent and the Philosophers' Tree

In the myth of the Garden of Eden (Genesis 3), which is recognizably influenced by Persian traditions (*paradise* derives from the Persian word for "garden"), and possibly written in the Hellenistic period, we find the same pattern of demonization of foreign cults. Scholars have long detected in that story a polemical attack on foreign cults. There is disagreement, however, on the divinity portrayed as the serpent. Before modern scholarship revised the story's dating downward, it was assumed that the serpent was associated to the Canaanite cult of Baal. It has also been noted that Glycon, a deity of Macedonian origin, is sometimes represented as a serpent. A still more likely candidate is Asclepius, whose “rod of Asclepius” with a serpent entwined would become the universal symbol for medicine. The cult of Asclepius was extremely popular and widespread during the Hellenistic period. “Asclepius alone maintained hundreds of offices open for patients throughout the Greek-speaking provinces, of which those at Epidaurus and Pergamon are only the most famous,” writes Ramsay MacMullen,[6] and we have archaeological evidence of its presence in Palestine.[7]

There is also a strong possibility that the polemic in Genesis 3 was targeting a brand of the Mosaic cult practiced in Samaria (the Northern Kingdom, or Israel). We learn from Numbers 21:9 that, on Yahweh’s instruction, Moses fashioned a brass serpent which, placed on a standard, healed snakebites. We then read in 2 Kings 18:4 that the king of Judea, Hezekiah, a great slayer of idols, “smashed the bronze serpent which Moses had made; for up to that time the Israelites had offered sacrifices to it.” That Samaritan cult of the Serpent (*Nehustan*) may have been adapted from the cult of Asclepius.

If, instead of focusing on the zoomorphism of the deceiver of Adam and Eve, we focus on what he offered them, we get a broader understanding of the underlying polemic of the tale. The serpent enticed Eve to eat the fruit of the tree “in the middle of the garden.” Genesis 2:9 mentions “the tree of life in the middle of the garden, and the tree of the knowledge of good and evil,” but that was probably meant as one single tree, since only one tree is mentioned from then on, and since, according to the serpent, its fruit brings not only knowledge of good and evil, but eternal life as well (Genesis 3:4-6). This sounds very much like the promise of the Greek (Eleusinian, Orphic and Pythagorean) mystery cults, as well as to the aim of Platonic philosophy. The serpent speaks like Socrates. He is the embodiment of the Hellenistic spirit. He stands, not for a particular god, but rather for the belief in man’s ability to gain knowledge of good and evil through his own efforts, an ability that was of divine origin. The philosopher Celsus (second century AD) understood the story in this way, and therefore denounced the god of the Jews as an enemy of humankind, “since he cursed the serpent, from whom the first men received the knowledge of good and evil.” Christians, according to Celsus, have fallen for this Jewish deception: “to the scum that constitutes their assemblies, [the Christian teachers] say: ‘Make sure none of you ever obtains knowledge, for too much learning is a dangerous thing: knowledge is a disease for the soul, and the soul that acquires knowledge will perish’” (Origen, *Against Celsus* IV and VI).

Some early Jewish and Christian Gnostics, under Hellenistic influence, also decrypted the story in the same way. According to Tertullian, they “magnify the Serpent to such a degree that they even place it before Christ … ‘For it is the Serpent, they say, who gave us the origin of the knowledge of good and evil’” (*Against All Heresies* II). One Gnostic text found among the Nag Hammadi collection, *The Testimony of Truth* (second or early third century AD), rewrites the story of the Garden of Eden from the point of view of the serpent, the revealer of divine wisdom. He convinces Adam and Eve to partake of knowledge (*gnosis*), while the evil demiurge deceptively threatens them with death if they do.[8] Around 400, Augustine dialogued with a Manichaean who, while claiming to be a Christian (and calling Augustine a "half-Christian" for not rejecting Jewish scriptures), sees in the biblical serpent the symbol of a divine principle (*Against Faustus* I, 2).[9]

Key takeaway: the story of Genesis 3, with its satanic serpent, is built upon the fundamental principle of the Mosaic cult: the characterization of foreign religions and philosophies as intrinsically evil, especially if they taught men to use their God-given reason.

Let us see now how this story was combined with the mythology of the fallen angels by the early Christian fathers.

Fallen Angels

There is no connection, in the Torah, between Satan and the serpent. It is not even clear if the primordial sea serpent called Leviathan in *Psalms* 74:14 and *Isaiah* 27:1 (the "dragon that lives in the sea") is related in any way with the serpent of Genesis. But the connection is made in the Book of Revelation 12:7-9:

> Then war broke out in heaven; Michael and his angels battled against the dragon. The dragon and its angels fought back, but they did not prevail and there was no longer any place for them in heaven. The huge dragon, the ancient serpent, who is called the Devil and Satan, who deceived the whole world, was thrown down to earth, and its angels were thrown down with it.

Here Satan, the Devil, the serpent and the dragon are amalgamated into the myth of the angelic war. That myth is drawn from Jewish apocalyptic literature of the Hellenistic period, influenced by Persian cosmology and Neoplatonism. It also incorporates the brief mention in Genesis 6:1-4 of the giants (*Nephilim*) born of the union of the sons of God (*benei Elohim)* with the daughters of men, a motif also elaborated in the first part of the Book of Enoch, entitled "The Book of the Watchers" and probably written at the end of the third century BC.

Among the Jewish apocalypses we can mention *The Life of Adam and Eve* (or *Apocalypse of Moses,* for the Greek version), dated to the first century BC or AD, and preserved only in Christianized versions. It tells how that God, after creating Adam, called the angels together to admire his work, and ordered them to bow down before his masterpiece, man. The angel Michael obeyed, but Satan refused: "I will not worship him who is younger than me and inferior. I'm older than him; it's he who must worship me!" This Jewish apocryphal literature is the link between Hellenistic Judaism and Christian angelology.

Inspired by such stories, the doctrine of the fall of the angels was elaborated in the early centuries AD by theologians such as Justin of Nablus, Irenaeus of Lyons, Tertullian of Carthage and Origen of Alexandria. It became the basis of Augustine's doctrine of original sin, and a pillar of Latin Christianity.

Interestingly, the Gnostics, mentioned earlier, had an alternative version of the fall of the angels, explaining how the divine plan was thwarted, and the material world created by accident. In this version, it is Yahweh, the creator and master of the material world, who is a fallen, perverted angelic entity. According to the *Apocryphon of John* (second century AD), under the name Yaltabaoth, Yahweh is a wicked archon who begets the world below and proclaims: "I am a jealous god, there is no other than me." Then he tries to imprison Adam in a fake paradise, but Christ sends Eve to make Adam eat the fruit of the Tree of Knowledge and free the light imprisoned in him.[10]

From an orthodox Jewish or Christian point of view, these Gnostics invert the Genesis myth. But since the Genesis story was itself an inversion of the Hellenistic affirmation of man's God-given freedom to reach wisdom and eternal life, the Gnostics are in fact merely re-establishing the original idea and setting the record straight.

In conclusion: the Gnostics and philosophers alike denounced the Jewish biblical story as a ruse. They could have replied to Baudelaire: the Jewish trick is to make us believe that the god of Israel is God when in fact he is the negation of our God-given freedom of thought.

Having identified the sources of the Christian Satan, we can now examine his harmful influence on the collective Western psyche, yesterday and today.

The Terrorism of Hell

Even though some philosophers expressed doubt about the reality of the gods, the Romans generally assumed, out of a general respect for everyone's religion, that most gods are real. And even though they understood that some gods care only for some people, they took for granted that the cosmic gods were known by all peoples, including Barbarians. So for example Julius Cesar claimed that the Gauls worshipped Mercury, Apollo, Mars, Jupiter and Minerva under other names (*De Bello Gallico* VI, 17).

Then came Christianity. The gods in whom the Romans put their trust were declared to be evil demons, "the principalities and the ruling forces who are masters of the darkness in this world, the spirits of evil in the heavens" (Ephesians 6:12). For Justin Martyr (c. 100-165), all those gods he had been taught to love as a child, like Apollo, Aphrodite, and Zeus, were in fact Satan's angels. He wrote to the rulers of the Roman world: "Even now, these demons seek to keep you as their slaves, by preventing you from understanding what we say."[11]

Slaves of Satan end up in Hell, forever. In a model sermon to be used by bishops and priests for eradicating paganism in the countryside, Martin of Braga (c. 515-579) emphasized the deserved punishments of the idol-worshippers, who,

> in their flesh and for all time to come are dispatched to Hell, where dwells that inextinguishable fire forever, and where that flesh, regained through the resurrection, groaning, is eternally tormented — wishing to die once more so as not to feel its punishments but not allowed to die, thus that it may endure unceasing tortures.[12]

There is no Hell in the Hebraic tradition, since an immortal soul was not part of the divine design. According to the author of Genesis 3, Yahweh was very clear: “You are dust and to dust you shall return” (you may call that Yahweh’s curse). Adam and Eve were created physically immortal, and would have remained so had they not eaten the forbidden fruit, which brought death into the world. Under Neoplatonic influences, Hellenistic Judaism (Philo of Alexandria) and then Christianity rejected this Biblical materialism. But by emphasizing the immortality of the individual soul, Christianity made morality dependent on the prospect of posthumous retribution. Few could hope for a place in Heaven, and everyone was under the threat of eternal Hell — pain without end.

Some people, in some situations, are not afraid of death. They will take death rather than dishonor. They will give their lives without hesitation for their family, their clan, their tribe, or their nation. Torture was invented to break this kind of people. Torture means inflicting extreme pain while depriving the victim of the relief of death. This is what Hell is supposed to be: the ultimate torture, without end — you cannot die when you’re dead. Even the most courageous person who has no fear of death will tremble at the thought of eternal Hell, once he is convinced that God created or allowed such thing. Eternal hell is the sickest human idea, and it is a Christian idea — Latin Christian, to be fair: Greek Orthodoxy rejected it.

Because instilling the terror of Hell was a dominant aim of Christian preaching from the fourth to the eighteenth century, Christianity may be called a form of terrorism, and the Christian God may be deemed more evil than the Jewish God because of this additional cruelty. For even though the Christian God does not do the torturing himself, he allows it — God is omnipotent and could abolish Hell if He wanted to. Because the torturing of the baddies in Hell is God’s will, it makes a pleasant show for the goodies in Heaven, according to Thomas Aquinas: “in order that the happiness of the saints may be more delightful to them and that they may render more copious thanks to God for it, they are allowed to see perfectly the sufferings of the damned” (*Summa Theologica* 94, 2).

And if eternal torture is the fate of the unbelievers and misbelievers, then torturing them for a few days or a few months before they die, in the hope to convert them to the truth, is actually an act of mercy. Hence the Inquisition.

Satanism as Cultural Engineering

One of the aims of propaganda is to “demonize” the enemy. In that sense, the cult of Yahweh was a radical form of propaganda aimed at demonizing all other gods, turning the people who worship them into genocidable demon-worshippers.

The Church used the same method against its enemies: they are not just wrong, they are possessed by Satan. Ironically, the king of France Philip the Fair used it to get rid of the Knights Templars, the pope’s elite troops and bankers. From their trial in 1307 dates Baphomet, the demon they were accused of worshipping; it became synonymous with Satan and Lucifer in Catholic and post-Catholic folklore. Since “Baphomet” was obviously intended to sound like “Mahomet” (the old French pronunciation of Muhammad), we have here another case of the demonization of a foreign religion. (Nevertheless, I know some Muslims who believe Baphomet is real).

In modern secular societies, Satan can still come handy as a political tool. In *Black Magic and Bogeymen*, British sociologist Richard Jenkins has documented a psy-op carried out by the British secret services in Northern Ireland between 1972 and 1974, aimed at disarming the Catholic and Protestant militia, by placing satanic objects and inscriptions in the war zones of Belfast, and circulating rumors of ritual murders.

More recently, Satan has been enrolled in a much larger-scale operation: the QAnon conspiracy theory of the Satan-Worshipping-Pedophiles (SWP) who have taken control of the upper echelons of society, raping and sacrificing children in satanic rituals, or extracting adrenochrome from them under torture. This theory has been promoted, more or less openly, in a number of documentaries such as Mike Smith’s *Out of Shadows*, released in 2020 (watch these two minutes to test your level of credulity).

The success of this campaign can be measured by a March 2022 poll of the Public Religion Research Institute, according to which close to a quarter of Americans identifying as Republicans agreed with the following assertion: “The government, media and financial world in the U.S. are controlled by a group of Satan-worshipping pedophiles who run a global child sex trafficking operation.”

Back in 2018, Suzie Dawson called the QAnon movement a “‘Pied Piper’ operation”, meaning that “the operation exists to round up people that are otherwise dangerous to the Deep State (because they are genuinely opposed to it), usurp time and attention, and trick them into serving its aims.” Q told the QAnonists, for example, to be suspicious of Edward Snowden, or not to worry about Julian Assange when he needed support more than ever. Indeed in March 2018, shortly before he was imprisoned in the UK, Assange himself, when asked about QAnon’s rumor that he was secretly free, denounced it as “a black PR campaign amplified by CIA contractors to reduce support for WikiLeaks” (read Caitline Johnstone’s article).

Jasun Horsley, an excellent author on such topics, on his Substack blog Children of Job, refers to QAnon — “and its current upgrade of ‘Trump vs. the Deep State’” — as “2nd-matrix conspiratainment”, and points out the addictive — therefore demonic — power of this artificial, manipulative mental construct.

Who was behind the QAnon operation? Suzie Dawson names the “Deep State”, but that is really not naming anything. The QAnon movement gained momentum just as the Epstein scandal was spilling into the mainstream press. Could one of the objectives be to defuse this scandal, or rather to divert attention from what was really going on: the control of American elites by Israeli *honey traps* and blackmail? This underage prostitution ring run by Jeffrey Epstein and Ghislaine Maxwell (daughter of a Mossad agent), perfectly illustrates how the West is rotting from the head. And it happens to be run by Yahweh-worshippers, not Satan-worshippers.

As a fast-growing number of people discover that the government, media and financial world in the U.S. are controlled by Zionists, who has an interest in making as much noise as possible with the alternative message: “The government, media and financial world in the U.S. are controlled by a group of Satan-worshipping pedophiles who run a global child sex trafficking operation”? Who has benefited from that operation? Has Donald Trump, by the way, dismantled the Satan-worshipping elite pedophile ring? Is John Podesta in prison? No, but Netanyahu is a regular guest at the White House, and he is allowed to commit the biggest child-sacrifice in history, with Trump’s blessing. QAnon and its SWP mythology has created a smokescreen to conceal from the view of religious-minded patriots Israel’s takeover of the American government.

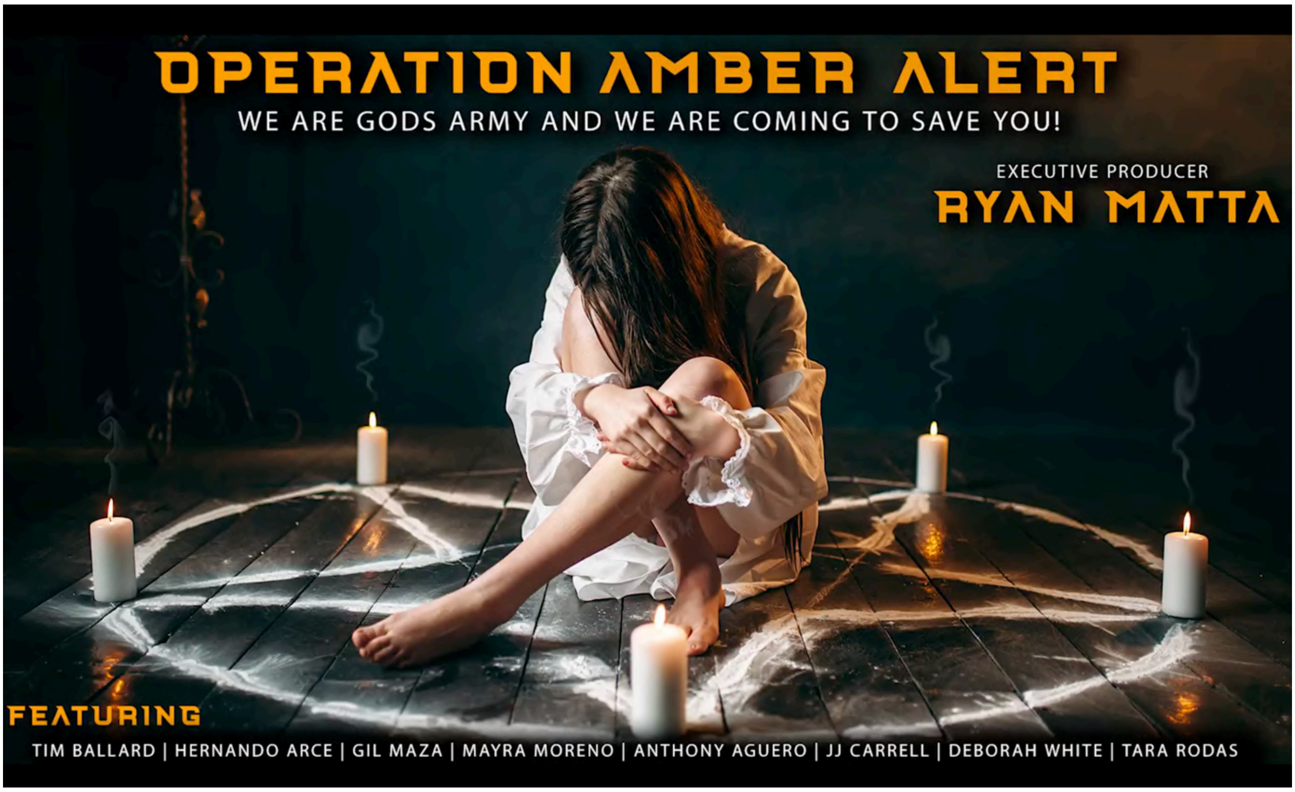
This is why we can say that Satanism is the false flag of Yahwism, just as Islamic terrorism was in the case of 9/11.

Six Million, Again

“There are six million children being trafficked around the world!” This is the first sentence you read in a promotional video for Operation Underground Railroad (OUR), the organization run by Tim Ballard, the Mormon whose real-life record of child-rescue is so obscure and controversial that it had to be fictionalized (Ballard is played by Jim Caviezel in *Sound of Freedom*).

Six million! Imagine how dump they must think we are! It worked once, so why not twice? The psychological mechanisms of belief are the same: we are asked to believe in those six million, not because we’re convinced by sourced information or rational arguments, but because of the moral pressure. We’re talking here about children sold, raped, tortured and finally executed, or drained of their organs, their blood or their “adrenochrome”, or all of the above. If you don’t believe it, you’re taking the risk of sounding like you want to protect the monsters. Better believe anything than take that kind of risk. Infinite suffering requires infinite belief. You would just embarrass yourself if you just cast doubt on the figures.

In his documentary *Operation Amber Alert*, released days before the last American presidential elections, Ryan Matta claims that "the U.S. government has been hijacked by a network of elite pedophiles," and puts forward the figure of 437,103 children who have disappeared in sex-trafficking rings in the United States during the Biden presidency. As I understand, this figure is an estimate of the number of self-declared "minors" who crossed the Mexican border illegally during the Biden administration, which prohibited border guards from turning them back. The Health and Human Services (HHS) had a legal obligation to keep track of these minors, but no means of doing so, and has therefore officially lost track of them. Matta makes a ridiculous shortcut by claiming that all these real or alleged minors have been kidnapped by sex-trafficking gangs, with images heavily suggesting that they are used in satanic rituals.


OPERATION AMBER ALERT
WE ARE GODS ARMY AND WE ARE COMING TO SAVE YOU!
EXECUTIVE PRODUCER
RYAN MATTA
FEATURING
TIM BALLARD | HERNANDO ARCE | GIL MAZA | MAYRA MORENO | ANTHONY AGUERO | JJ CARRELL | DEBORAH WHITE | TARA RODAS

The Awakes vs. the Wokes

One of QAnon's slogans has been *The Great Awakening.* So we may call the people affected by the QAnon type of mythology, the Awakes. They are mostly Christians, with eschatological leanings; they await the Great Storm, the Great Revelation and the Great Judgment that will make America Great Again by putting the satanists (mostly Democrats) in prison, and then in Hell.

The Awakes are fighting the Wokes . They see wokism as a form of satanism, and for obvious reasons: there is a close acquaintance in mass culture between transsexualism and satanism (let's think of Marilyn Manson, for example). Transsexualism and satanism are both transgressions: transgression of the natural in the first case, transgression of the sacred in the second. The Christian tends to see satanism as the core element, but in my view it is peripheral. Insofar as Christianity defends natural laws, anti-Christian satanic symbols are used to amplify the transsexualist transgression. At the same time, it radicalizes the hostility of the Awakes and turn their activism into a religious crusade, rather than a defense of common sense and sound science. Satanism is the form, transsexualism is the content.

As an ideology, transsexualism is an evolution of individualism, egalitarianism, relativism, progressivism and all that ideological salad on which the West has been feeding for a century: everyone is free to choose their identity, all identities have equal value, there is no norm, and if medical technology can make you change sex, then that's progress.

However, to understand what is really going on, we need to look beyond the ideology. In a way, we need to move from Hegel's Reason to Schopenhauer's Will (for the latter, the rational is only a "representation" of the will). In the beginning is not the logos (reason). In the beginning is the will to sabotage God-created human nature. In the beginning is hatred of humankind. Whose will? Whose hatred? In her book *Transsexual Transgender Transhuman: Dispatches from The 11th Hour*, Jennifer Bilek writes: "exceedingly rich, white men with enormous cultural influence are funding the transgender lobby and various transgender organizations." The first three names she cites are Jennifer (formerly James) Pritzker, George Soros and Martine (formerly Martin) Rothblatt. These are "exceedingly rich, white men" if you want, but of the same ethnic community as those who saturate our cultural environment with the most degrading pornography, like Rabbi Solomon Friedman.

What they aim to do is make Gentiles sick. But they are masters of cultural dialectical engineering, and they know that they also need to control the vaccine against their virus. They feed satanism and control anti-satanism, in the same way they finance radical Islamism and control anti-Islamism. They drive the Wokes insane, and they manipulate the Awakes. They pull both strings. They create satanism, but they are not Satan-worshippers; Satan is only their boogeyman. They control the anti-Satan crusaders, but they are not God-worshippers. They are the sons of Yahweh the Devil.

Don't let yourself be distracted.

Notes

[1] Don't get me wrong: I do believe in *daimones*, good ones and bad ones, as the Greeks did.

[2] According to the Egyptian legend recounted by Plutarch, Seth, the donkey-headed god, wandered into Palestine where he gave birth to two sons, *Hierosolymos* and *Youdaios*, i.e. Jerusalem and Judah. The rumor reported by Tacitus and other historians that the Temple of Jerusalem housed a golden donkey's head is certainly related.

[3] Thomas Römer, *The Invention of God,* Harvard UP, 2016 *,* pp. 181-183.

[4] Menahem Stern, *Greek and Latin Authors on Jews and Judaism* (vol. 1), Israel Academy of Sciences and Humanities, 1974, p. 10.

[5] Lawrence H. Keeley, *War Before Civilization: The Myth of the Peaceful Savage,* Oxford UP, 1996.

[6] Ramsay MacMullen, *Paganism in the Roman Empire,* Yale UP, 1981, p. 28

[7] S. Vernon McCastland, "The Asklepios Cult in Palestine," *Journal of Biblical Literature*, vol. 58, n° 3 (sept. 1939), pp. 221-227, on http://www.jstor.org/stable/3259486

[8] Elaine Pagels, *The Gnostic Gospels,* Weidenfeld & Nicolson, 1979, pp. 17-18.

[9] Attilio Mastrocinque, *From Jewish Magic to Gnosticism,* Mohr Siebeck, 2005, pp. 7-10.

[10] Elaine Pagels, *The Gnostic Gospels,* Weidenfeld & Nicolson, 1979, pp. 17-18.

[11] Elaine Pagels, *The Origin of Satan,* Vintage Books, 1996, pp. 120-124.

[12] Ramsay MacMullen, *Christianity and Paganism in the Fourth to Eighth Centuries,* Yale UP, 1997, p. 11.

[13] Richard Jenkins, *Black Magic and Bogeymen: Fear, Rumour and Popular Belief in the North of Ireland 1972-74*, Cork UP, 2014. Read online his article "Spooks and spooks" from *Witchcraft Continued,* ed. Willem De Blecourt and Owen Davies, Manchester UP, 2004.

Remember the USS Liberty, by Laurent Guyénot

UR unz.com/article/remember-the-uss-liberty

Laurent Guyénot June 6, 2025

The attack on the USS Liberty on June 8, 1967 was a false flag attack by the Israeli Air Force and Navy, meant to be blamed on Egypt, in order to draw the U.S. into bombing Egypt, and possibly to start WWIII. To succeed, the operation needed the unarmed NSA ship to be sinked with no survivor. It failed: despite having been strafed, bombed and torpedoed by fighter aircrafts and destroyers for seventy-five minutes, the USS Liberty stayed afloat and, though 34 crew members were killed and 171 wounded, the evidence and the survivors' experience made it impossible to blame the attack on Egypt. Instead, Israel apologized for the attack, pretending that the ship had been mistaken for an Egyptian warship. President Johnson accepted the excuse, and the scandal was hushed up.

This is one of the most significant event in recent history, because it exposes the defining pattern of the "special relationship" between the U.S. and Israel, which consists primarily in Israel using every possible means of deception to make the U.S. military fight Israel's enemies (Egypt, Iraq, Libya, Syria, Iran, etc.), and the U.S. unconditionally supporting Israel despite being betrayed and humiliated.

But perhaps the most disturbing aspect of this war crime is the demonstrable complicity of President Lyndon Johnson and of CIA counterintelligence chief James Jesus Angleton, amounting in both case to high treason. That makes the USS Liberty attack all the more important to study and teach, because those two men are also the prime American suspects in the assassination of President John F. Kennedy. Since evidence has been accumulating into a critical mass that Israel was the main beneficiary of the coup to replace Kennedy by Johnson in the White House (read my book *The Unspoken Kennedy Truth*, or the first chapter of Monika Wiesak's recent *Echoes of a Lost America*), the active participation of Johnson and Angleton in both plots (JFK assassination and USS Liberty attack) become a crucial piece of circumstantial evidence in the JFK case.

Let's review that evidence.

The Six-Day War and the USS Liberty attack

The Six-Day War, in June 1967, allowed Israel to more than double its territory, with the annexation of the Gaza Strip and Sinai from Egypt, the Golan Heights from Syria, and the West Bank and East Jerusalem from Jordan, a major step in Israel's ongoing strategy to conquer the whole of Palestine and dominate the Middle East. Having learned the lesson of its failure in 1956, when both Eisenhower and Khrushchev forced Israel to back up from the Sinai, Israel succeeded in creating the illusion that it was acting in self-defense. By deceiving Soviet espionage with false communications, Israel incited Nasser to begin troop movements in Sharm el-Sheikh near the Israeli border. On May 27, 1967, Nasser blocked access to the Straits of Tiran, cutting the Israeli Navy's access to the Red Sea. Israeli propaganda, disseminated in the United States, cast these defensive movements as preparations for aggression, justifying a preventive attack by Israel.

Israeli Prime Minister Menachem Begin would admit in 1982 that the Six Day War had not been a "war of necessity" but a "war of choice. … Nasser did not attack us. We decided to attack him."[1]

Four days after the Israeli air strikes which crippled the Egyptian air force on the ground, Nasser accepted the ceasefire request from the UN Security Council. It was too early for Israel, which had not yet achieved all its objectives.

That is when Israel attacked the USS Liberty, a NSA spy ship stationed in international waters off Sinai, easily recognizable by its huge antennas and its very large American flag. It was a clear and sunny day. Israeli jets had flown over the ship at low altitude in the morning and there is not the slightest doubt that the ship had been identified.

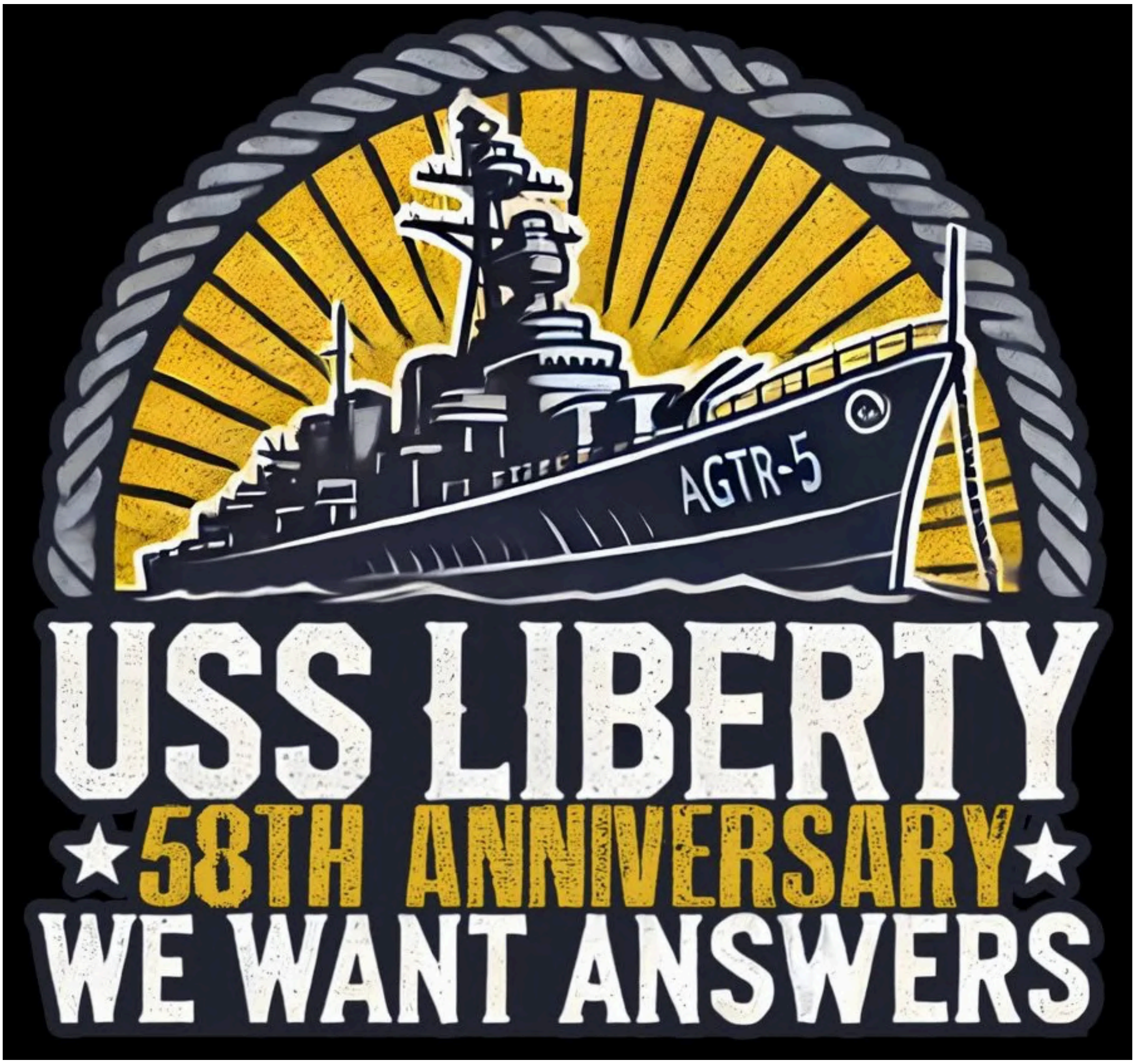
Then, in the early afternoon, two unmarked Mirage III fighter jets dove repeatedly on the ship, firing 30-mm cannons and rockets, first aiming at the antennas in an attempt to prevent the crew from sending an SOS, then at the crew, even shooting at the lifeboats that were being lowered into the sea. After the Mirages had expended their ammunitions, they were replaced by Dassault Super Mystères which dropped napalm bombs on the ship, causing much of the ship's superstructure to catch fire. The air attack was followed by the high-speed approach of three torpedo boats, which launched five torpedoes, causing huge breaches in the hull of the ship under the waterline.

When the attack was first reported on American television and radio, it was presented as an Egyptian act of war, and some elected officials immediately called for retaliation against. When it was finally revealed that the attackers were Israeli forces, the story was quietly dropped, and received no more media coverage.

Oliver Kirby, Deputy Director for Operations at the NSA at the time, reported to journalist John Crewdson of the *Chicago Tribune* (October 2, 2007) that the transcripts of the communications intercepted from the Israeli planes and immediately sent to Washington by the NSA, left no doubt that the Israeli pilots had identified their target as American before attacking it.[2]

Lyndon Johnson, traitor for Israel

From the day of the President Kennedy's assassination, his vice-president Lyndon Johnson has been on the top of the list of suspects. Many investigators have identified him as the mastermind, such as, to name only recent authors, Phillip Nelson (*LBJ: The Master-*



mind of JFK's Assassination, 2010), Roger Stone (*The Man Who Killed Kennedy: The Case Against LBJ,* 2013), and James Tague (*LBJ and the Kennedy Killing,* 2013). As probably the most influential political figure of Texas, Johnson had the means and the opportunity to organize the ambush in Dallas, and he spent the weeks following the coup making sure that no investigation would deviate from the predetermined conclusion that Oswald alone shot Kennedy. LBJ is also on record as ordering the Dr. Charles Crenshaw, who was trying to save Oswald's life in Dallas, to instead obtain from him "a death-bed confession", which makes him the second person after Irgun-connected gangster Jacob Rubenstein to have acted for the death of Oswald.[3]

Considerable evidence has also surfaced in recent years that Israel's attack on Egypt on June 5 had been secretly authorized by Lyndon Johnson. In May 1967, Ephraim "Eppy" Evron, deputy Israeli ambassador and Mossad liaison in Washington, had met Johnson at the White House, and later reported that Johnson told him, "You and I are going to pass another Tonkin resolution," in reference to the mock incident in the Gulf of Tonkin that

Johnson used to justify the aggression against North Vietnam. According to Peter Hounam, who document this in *Operation Cyanide: Why the Bombing of the USS Liberty Nearly Caused World War III* (2003), the attack on the USS Liberty had been secretly authorized by the White House as part of the project Frontlet 615, “a secret political agreement in 1966 by which Israel and the U.S. had vowed to destroy Nasser.”[5]

Although the Israeli Mirages had strafed the antennas on their first attack, the crew managed to send an SOS, which was picked up by the Sixth Fleet. The latter’s commander, Admiral Lawrence Geis, immediately sent fighter jets to the rescue. But minutes later, he received a phone call from Johnson in person, who ordered him: “I want that goddamn ship going to the bottom. No help. Recall the wings.”

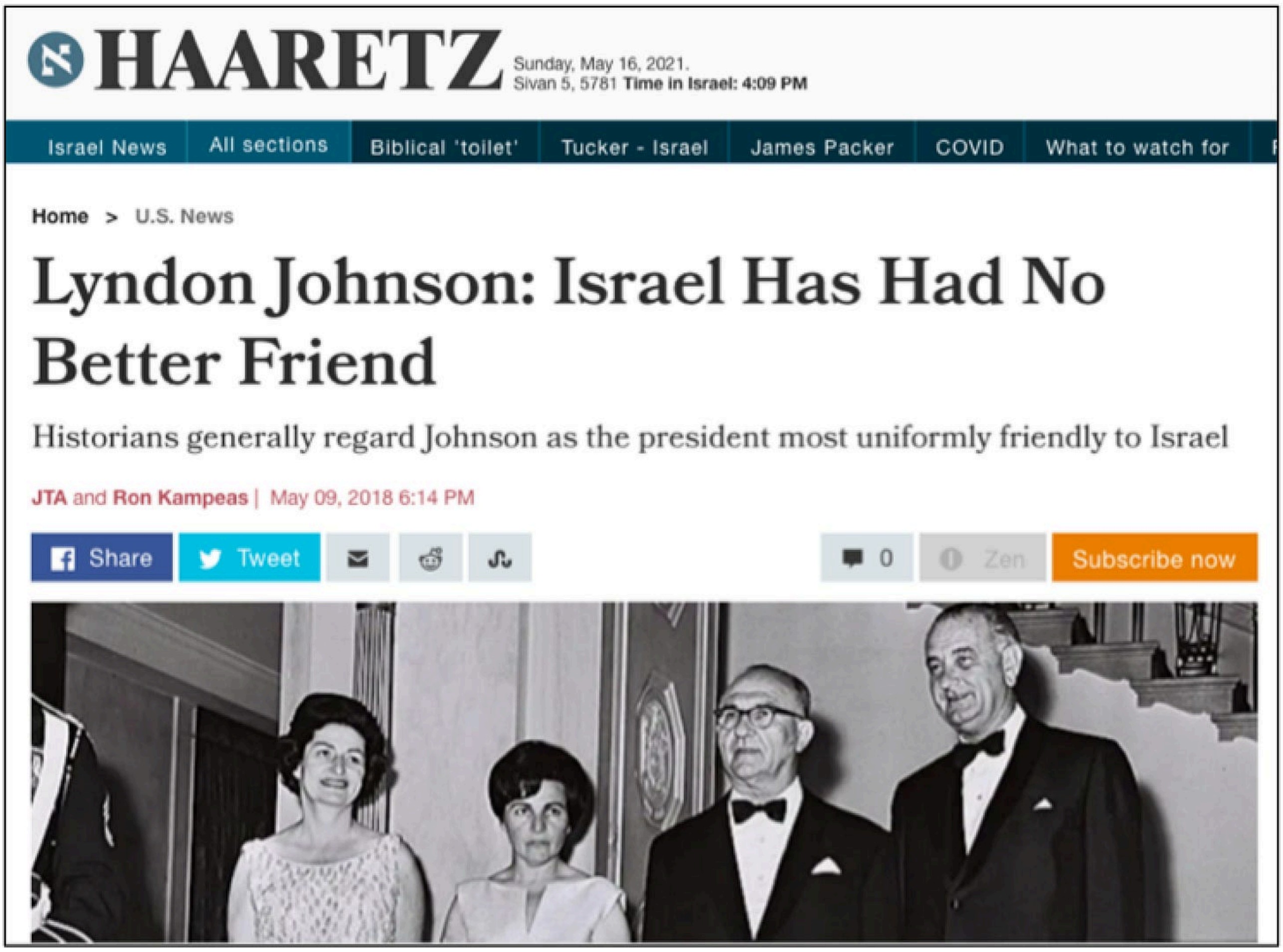
After the failure of Israeli forces to sink the ship, Johnson accepted Israel’s phony excuse of “mistaken identity” and hushed the affair, against the advise of some members of his Cabinet, including Dean Rusk, the Secretary of State originally named by Kennedy.

A commission of inquiry headed by Admiral John Sidney McCain II, commander-in-chief of US Naval forces in Europe (and father of 2000 presidential candidate John McCain III), sealed that conclusion. The survivors received a formal order never to mention the incident, under penalty of prison, “or worse”. Only recently have some of them broken their silence.[7]

Five months after Israel’s treacherous attack, Johnson invited Israeli Prime Minister Levi Eshkol to the White House, even welcoming him to his private Texas ranch (photo below). What’s more, Johnson rewarded Israel by lifting the embargo on offensive military equipment: US-made tanks and aircraft immediately flowed to Tel Aviv. Israel soon became the biggest customer of the US defense industry.

Evidence that LBJ had played a decisive role in the preparation of the attack includes the fact that, on May 23, 1967, the USS Liberty was ordered to leave its patrol on the West Coast of Africa into what was not yet a war zone off the Sinai Peninsula, while another spy ship, the USNS Private Jose F. Valdez, was ordered to leave the area. Phillip Nelson remarks:

> Perhaps the reason that the Liberty was tagged by Johnson as a “sacrificial lamb” was because of its name: As suggested by author [Phil] Tourney, a survivor, “Remember the Liberty,” like the Alamo, or the Maine, would be a much better battle cry to rally the troops than the name of the ship it replaced. “Remember the Private Jose F. Valdez” just did not have the same panache.[8]



Lyndon Johnson: Israel Has Had No Better Friend

Historians generally regard Johnson as the president most uniformly friendly to Israel

JTA and Ron Kampeas | May 09, 2018 6:14 PM

James Angleton, traitor for Israel

James Jesus Angleton, chief of Counterintelligence, was one of the most powerful men in the CIA in the 1960s. JFK researchers who have investigated the CIA's role in the preparation of the patsy Lee Harvey Oswald end up at Angleton's door. John Newman, for example, writes: "No one else [but Angleton] in the Agency had the access, the authority, and the diabolically ingenious mind to manage this sophisticated plot."[9] Jefferson Morley also indicted Angleton, and concluded after years of research: "CIA's Counterintelligence was responsible for Kennedy's assassination." However, Morley could have said just as well: "CIA's 'Israeli desk' was responsible for Kennedy's assassination", since Angleton was also head of that very secretive department, and the CIA's exclusive liaison with the Mossad. In his biography titled *The Ghost*, Morley actually documents that Angleton was so intimate with Mossad's high-ranking officials that one of them, Meir Amit described him as "the biggest Zionist of the lot." Angleton made many trips to Israel, and even met privately with David Ben-Gurion in the summer of 1963, months before Kennedy was assassinated, as revealed by Mossad officer Efraim Halevy (left on the photo below, beside Angleton).

According to Andrew and Leslie Cockburn, "There is a body of opinion within the American intelligence community that Angleton played a leading part in orchestrating the events leading up to the June 1967 war. One long-serving official at CIA's ancient rival, the code-breaking National Security Agency, states flatly that 'Jim Angleton and the Israelis spent a year cooking up the ‘67 war. It was a CIA operation designed to get Nasser.’”[10] It is assumed that Angleton provided his Mossad friends with the CIA’s aerial photos that enabled Israel to locate and destroy Egypt’s air forces in a day.

As Joan Mellen documents in *Blood in the Water,* in the weeks preceding the Six-Day War, Eppy Evron, Mossad’s supervisor in Washington, “had arranged meetings between Angleton and Moshe Dayan … to discuss the feasibility of an attack on Egypt with the objective of toppling Nasser. Lyndon Johnson had authorized Angleton to inform Evron that the United States would not intervene to stop an attack on Egypt.” On May 30, Meir Amit, then head of global operations for Mossad, flew to Washington and met first with Angleton the next day. There is no documentary record of their conversation, but on June 1, Amit reported to Israel: “there is a growing chance for American political backing if we act on our own.” “It would be Angleton,” says Mellen, “who would prevail in formulating, with Meir Amit, the configuration of the operation that would culminate in the attack on the USS Liberty.”[11]

In his account of this meeting, Tom Segev writes that “Jim Angleton was enthusiastic,” and saw in Israel’s strike “the possibility of solving the region’s problems.” When corresponding with Prime Minister Levi Eshkol on the phone, Amit acknowledged the decisive importance of Angleton’s support. Angleton, he said, intimated that the Americans “would undoubtedly look positively on a knockout” on Egypt; “Angleton was an extraordinary asset for us. We could not have found ourselves a better advocate.”[12]

In December 1967, the Israelis threw a big party for Angleton when he visited them on his 50th birthday.

From USS Liberty to 9/11

George Ball, former Undersecretary of State, wrote in *The Passionate Attachment:*

> the ultimate lesson of the Liberty attack had far more effect on policy in Israel than in America. Israel's leaders concluded that nothing they might do would offend the Americans to the point of reprisal. If America's leaders did not have the courage to punish Israel for the blatant murder of American citizens, it seems clear that their American friends would let them get away with almost anything.

This, and the new escalation of the Cold War in the Middle East, allowed for the most hard-core Zionists to seize the leadership of the Jewish State. In 1967, Menachem Begin, still a wanted terrorist for his role in blowing up the King David Hotel in 1946, was invited by Prime Minister Levi Eshkol to join a "government of national unity." Ten years later, he became Prime Minister himself (1977-1983). He was succeeded by Yitzhak Shamir, former operational chief of the Lehi (aka the Stern Gang) that had assassinated British diplomat Lord Moyne and UN peace mediator Count Folke Bernadotte, bombed the British embassy in Rome, and mailed letter bombs to every senior British cabinet member in London.[14] Hope for peace was restored by Yitzhak Rabin, who shook hands with Yasser Arafat and signed the Oslo Accords, but Rabin was assassinated for this, and a new generation of Machiavellian extremists came to power: Benjamin Netanyahu, Ehud Barak, and Ariel Sharon, the instigators of the 9/11 coup.

With John Kennedy as president until 1968, possibly succeeded by his brother Robert until 1976, none of that would have happened. There would have been no Six-Day War, and the Palestinian question may have found a peaceful and lasting solution. The "passionate attachment" between the U.S. and Israel, which started under Johnson and has now morphed into a psychopathic bond, would never have developed. The road to 9/11 would not have been paved, Israel would have no nuclear arsenal and no "Samson Option" to threaten the rest of the world with, and would have been forced to comply with international law.

Notes

[1] George and Douglas Ball, *The Passionate Attachment: America's Involvement With Israel, 1947 to the Present*, W.W. Norton & Co., 1992, p. 22.

[2] John Crewdson, "New revelations in attack on American spy ship", *Chicago Tribune*, October 2, 2007.

[3] Charles A. Crenshaw, *JFK, Conspiracy of Silence,* Signet, 1992, pp. 185-189.

[5] Peter Hounam, *Operation Cyanide: Why the Bombing of the USS Liberty nearly caused World War III,* Vision, 2003, pp. 266-267.

[6] Robert Allen, *Beyond Treason: Reflections on the Cover-up of the June 1967 Israeli Attack on the USS Liberty, an American Spy Ship,* CreateSpace, 2012; Phillip F. Nelson,

Remember the Liberty, Trine Day, 2017, Kindle l. 1307.

[7] Watch the 2014 Al-Jazeera documentary *The Day Israel Attacked America*.

[8] Phillip F. Nelson, *LBJ: From Mastermind to "The Colossus",* Skyhorse, 2014, p. 508.

[9] John M. Newman, *Oswald and the CIA: The Documented Truth About the Unknown Relationship Between the U.S. Government and the Alleged Killer of JFK,* Skyhorse, 2008, pp. 636-637.

[10] Andrew and Leslie Cockburn, *Dangerous Liaison: The Inside Story of the U.S.-Israeli Covert Relationship,* HarperCollins, 1991, pp. 146-147.

[11] Joan Mellen, *Blood in the Water: How the US and Israel Conspired to Ambush the USS Liberty,* Prometheus Books, 2018, pp. 37-40, 49-50.

[12] Tom Segev, *1967: Israel, the War, and the Year That Transformed the Middle East,* Henry Hold, 2007, pp. 329-332.

[13] Ball, *The Passionate Attachment, op. cit.,* p. 58.

[14] Ronan Bergman, *Rise and Kill First: The Secret History of Israel's Targeted Assassinations*, John Murray, 2019, pp. 18-20.

Are we denazified, now?, by Laurent Guyénot

UR unz.com/article/are-we-denazified-now

Laurent Guyénot June 13, 2025

Ron Unz wrote in his latest article “The True History of World War II”

> World War II was certainly the most colossal military conflict in human history and it became the shaping event of our modern world, with its consequences and influence still extremely important nearly eighty years after the guns fell silent.
>
> Major wars are naturally accompanied by a great deal of governmental media propaganda, and this was certainly the case with the Second World War.
>
> Over time that propaganda eventually congealed into a distorted historical narrative that has become so ubiquitous across our schools, news media, and popular entertainment that it is casually assumed to be true and correct by nearly our entire population more than three generations after the events in question, sometimes with seriously damaging political consequences. This powerful synthetic narrative of “the Good War” still greatly influences American politics and foreign policy down to the present day, so trying to accurately reconstruct the reality of what actually happened long before almost any of us were born seems a useful and important project.

I agree. What we may call the “Churchillian history” of WWII (since Churchill was making it and writing it at the same time) is the mother of all the subsequent lies of our Western counterfeit history, up to 9/11. But that is also the Rubicon that few dare cross, especially in Europe, where the obligation to believe the new holy trinity (Final-Solution, Gaz-Chambers, Six-Million) has been inscribed into the law and into the mind of every schoolboy, and where Hitler’s mustache has replaced the devil’s horns.

It takes heroic personalities like Robert Faurisson or Vincent Reynouard (to mention only the French researchers with whose work I am familiar) to walk the narrow and sacrificial path of revisionism. Most of us prefer to avoid the subject.

The brainwashing on Nazi atrocities is so deep, so pervasive, so intense, that many people who think they have escaped the Matrix continue to use the word “Nazi” as a superlative for “evil”. Some authors believe they cannot voice a stronger condemnation of today’s genocidal Israelis than by comparing them to the Nazis. For example here, second paragraph. I wish critics of Israel would not indulge in that kind of cheap outmoded rhetoric. Even if you do believe, after watching so many Hollywood movies, that the Nazis are the absolute standard of human evil, with no redeeming qualities whatsoever, calling Israelis Nazis is bad strategy. It is scoring an own goal. You are lifting your opponent on the unassailable high ground of supreme victimhood even before voicing your complaints. Israelis call their enemies Nazis: Nasser was a Nazi, Saddam was a Nazi, Gaddafi was a

Nazi, al-Assad was a Nazi, Iranians are Nazis. Calling Netanyahu a Nazi in return is just showing how brainwashed by the Churchillian Jewish narrative you are. (It's a bit like calling Yahweh God, but that's another matter.)

Besides, if nothing worse than the Nazis can ever happen, then the worst is behind us, so why worry so much? Let me tell you: the worst is to come, and I wish it was National Socialism.

What I find especially despicable is those buzz-seeking conspi-entertainers who will add thick layers of lies on the official lies while claiming to give you the deeper truth. They will tell you that the Nazis were actually much worse than we have been told in our history schoolbook. They practiced satanic child sacrifices that go back to the Moloch-worshipping Babylonians. Heinrich Himmler and Klaus Barbie invented MK-Ultra (or was it Joseph Mengele?), and what can they not do with MK-Ultra? In fact, we were deceived into believing that the Nazis lost the war, when in fact they won it. They are currently running the New World Order (the Bushs are Nazis, of course). An aerial photograph of NATO's European headquarter in Bruxelles will clearly demonstrate to you, if you squint a little, that the SS created NATO. I am often bewildered and saddened by the echo such theories find on the Internet.

There is no limit to the Satanic ingenuity you can ascribe to the Nazis, and no need to worry about fact-checkers or legal penalty when you do that. Professor Simon Baron-Cohen of Cambridge University (cousin of actor Sacha Baron-Cohen) suffered no ridicule for telling in his book *The Science of Evil* (2011) how "Nazi scientists had severed Mrs. Goldblatt's hands, switched them around, and sewn them on again so that if she put her hands out palms down, her thumbs were on the outside and her little fingers were on the inside."

For people like Baron-Cohen, the main purpose of the demonization of the Nazis is the sanctification of the Jewish people as the world's champion of martyrdom, which gives them a dispensation from international law and a free pass to genocide. Now that we are witnessing, live, the real face of Israel, and are able to deconstruct the mythology of Jewish perpetual victimhood, isn't it time to also deconstruct the other side of that mythology, what Benton Bradberry has called *The Myth of German Villainy*?

As good start is to compare, as Ron Unz did, that myth with the demonization of Vladimir Putin, since "over the last decade or so, no national leader since Adolf Hitler has been so massively demonized by the Western media, and this almost unprecedented campaign of vilification went into overdrive following the outbreak of the Ukraine war in February 2022."

There is no doubt that the war was forced upon Germany, just like it is being forced on Russia today. As Ron reminds us, impeccable historians such as A.J.P. Taylor or Gerd Schultze-Rhonhof have seen their careers destroyed for "describing in great detail the enormous efforts that Hitler had taken to avoid war and settle that [Danzig] boundary dispute, even spending many months on fruitless negotiations and offering extremely reasonable terms." David Irving was imprisoned for having proven that the greatest warmonger was Churchill, a "drunken bum" as Roosevelt routinely called him, who was literally bought and owned by Jewish interests.

Britain's prime responsibility in starting WWII doesn't mean that Hitler is blameless. Being not an expert on WWII, I can only express my general impression: given Hitler's overconfidence in his quasi-messianic mission, his taking over military command on 4 February 1938 was a grave mistake: never give an army to a prophet. Hitler was also unforgivably naïve in his secret pact with Stalin, that is, in his assumption that, if the Soviet Union invaded Eastern Poland while he invaded the West part, England would not declare war. He was definitely outsmarted by Stalin, who waited two weeks to move into Poland, putting on the act of a liberator rather than an aggressor.

But Hitler's flaws and errors don't change the fact that Hitler was tricked into a war with England that he never wanted, a war conducted by the British with such insane barbarity that they had to fabricate the myth of German monstrosity in order to justify and minimize their own war crimes by comparison. This is explained by Maurice Bardèche in *Nuremberg or the Promised Land*, published in 1948, the first revisionist book ever, for which Bardèche was sentenced to one year in prison:

> It is not true that the Germans were "monsters": the nations which did not hesitate to buy their victory with the lives of 2,650,000 German civilians, that is, with 2,650,000

> lives of German workmen, old men, women and children, do not have the right to direct this reproach at them.

The real monsters in the war were not the Germans, and the worst war criminal was not Hitler. If you think he was, then I recommend you watch the documentary film *Hellstorm* based on the book by Thomas Goodrich (or, if you have only six minutes, this short film on Dresden).

National Socialism as anti-individualism

What did National Socialists want, then, if they didn't want war? "If Providence preserves my life," Hitler declared in January 30, 1942, "my pride will be the great works of peace which I still intend to create." We shall never know what National Socialism would have done to Germany and Europe, had there be no war, or had Germany won the war, but we can still look at what it achieved between 1933 and 1940. Let's ask former British Prime Minister David Lloyd George. After visiting Germany in 1936, he wrote (*Daily Express*, September 17, 1936):

> I have now seen the famous German leader and also something of the great change he has effected. … there can be no doubt that he has achieved a marvelous transformation in the spirit of the people, in their attitude towards each other, and in their social and economic outlook. He rightly claimed at Nuremberg that in four years his movement had made a new Germany. It is not the Germany of the first decade that followed the war [WWI] — broken, dejected and bowed down with a sense of apprehension and impotence. It is now full of hope and confidence, and of a renewed sense of determination to lead its own life without interference from any influence outside its own frontiers. There is for the first time since the war a general sense of security. The people are more cheerful. There is a greater sense of general gaiety of spirit throughout the land. It is a happier Germany. I saw it everywhere, and Englishmen I met during my trip and who knew Germany well were very impressed with the change. One man has accomplished this miracle. He is a born leader of men. A magnetic and dynamic personality with a single-minded purpose, a resolute will and a dauntless heart. … As to his popularity, especially among the youth of Germany, there can be no manner of doubt. The old trust him; the young idolize him. It is not the admiration accorded to a popular leader. It is the worship of a national hero who has saved his country from utter despondency and degradation.[3]

There is no disputing the extraordinary accomplishments of National Socialism in Germany during Hitler's seven years of peace, despite being actually under a severe economic boycott, launched officially in March 1933 by Wall Street lawyer, Federal Reserve co-founder, and ardent Zionist Samuel Untermeyer.

Should these accomplishments be condemned because they were based on the wrong ideology (in a reverse argument of what is said about Communism, supposedly a good idea badly applied). What was Nazi ideology?

Like Italian Fascism, German National Socialism was holistic, heroic and sacrificial—that is, totalitarian and anti-democratic. “If we ask ourselves what forces preserve a state, we can lump them all in one category: the ability and willingness of an individual to sacrifice himself for the whole. These virtues have nothing at all to do with economics. We can see this from the simple fact that man never sacrifices himself for economics” (*Mein Kampf* 129).[4]

> This spirit of placing the community’s prosperity before the self-interests of one’s own ego, is the first essential element for every truly human culture. This spirit alone has brought about all the great works of humanity. It brings only a small reward to the originator, but rich blessings to future generations. This alone makes it possible to understand how so many people can bear a shabby but honest life filled with nothing but poverty and insignificance; they know they are laying the foundation for the existence of the community. Every workman, every peasant, every inventor, and every civil servant who labors without ever attaining happiness and prosperity is a pillar of this high ideal, even though the deeper meaning of his actions are forever hidden from him. (*Mein Kampf* 263)

We may not like such a view, but obviously the failure of liberal democracies to preserve the social fabric in the West makes it worthy of consideration.

National-Socialist racialism

What about Hitler’s racism? His goal, as he explained in *Mein Kampf,* was to create a “race-based nationalist state.” He believed that a nation’s most precious inheritance was genetic, and that the most sacred duty of men and women was to preserve it. Today, this may sound unrealistic, and reactionary, especially in America (the “Melting Pot”). And even if we take into account that Hitler’s private understanding of “race” differed from his public discourse (he expressed privately the opinion that race was spiritual and cultural rather than strictly genetic), there is no denying that his view of the Slavs, for example, was prejudiced. Societies are based on social contracts as much as kinship, and ethnogenesis is not a purely genetic process. In *Der Rassenkampf*, published in 1883, Ludwig Gumplowicz included not only consanguinity, but also education, language, religion, custom, and law, as the basis of the “syngeneic feelings” that make a homogeneous society.

But again, Hitler was a man of his time. As a matter of fact, his conception of the superiority of the Aryan race was not much different from the Anglo-Saxonism that had flourished in Victorian England and was still extremely fashionable in British aristocratic circles. It was even more sober than the “American Destiny” propaganda that flourished during the Mexican War, holding that “Anglo-Saxons were a superior race destined to rule over other races or to ensure their extinction."[5] Madison Grant's *The Passing of the Great Race,* shockingly racist, was published less than ten years before *Mein Kampf.*

Compared to Grant's, Hitler's eugenic views were also rather moderate. Since eugenics is one key element of the dark legend of Nazism, it must be reminded that "eugenics" was invented by the British Francis Galton, Charles Darwin's cousin, to correct the perverse effect of civilization which "diminishes the rigour of the application of the law of natural selection and preserves weakly lives that would have perished in barbarous lands" (Galton, *Hereditary Genius,* 1869). Winston Churchill happened to be a strong advocate of eugenics, and acted as honorary vice president of the First International Congress of Eugenics in 1912. "The improvement of the British breed is my aim in life," he wrote to his cousin Ivor Guest on 19 January 1899. In December 1910, as Home Secretary, Churchill wrote a letter to Herbert Henry Asquith, stating that "The unnatural and increasingly rapid growth of the Feeble-Minded and Insane classes, coupled as it is with a steady restriction among all the thrifty, energetic and superior stocks, constitutes a national and race danger which it is impossible to exaggerate" (see here).

So, if Hitler's racialism and eugenic views were far from radical by British or American standards, what made Hitler so unacceptable to the British and American elites? The answer is simple: it was his strong hostility to Jews.

In contrast to Hitler's Judeophobia, the British elites' Anglo-Saxon racial pride had combined with a strong Judeophilia from the time of Oliver Cromwell. This was most manifest in what is known as Anglo-Israelism, the theory that the English are the direct descendants of Jews (the lost tribes of Israel). That this weird theory had remained influential throughout the Victorian era,[6] testifies to the cultural ascendency of Jews over the British aristocracy. Churchill held the Jews in the highest esteem, and his thoughts, he once said, were "99 per cent identical" with those of Zionist lobbyist Chaim Weizmann.[7] He wrote in 1920 an article for the *Illustrated Sunday Herald* titled "Zionism versus Bolshevism: A struggle for the soul of the Jewish people" which was really an advertising for Zionism (the message was: if you don't support Zionism, you'll get Boshevism, exactly what Herzl had been saying to the German Kaiser). It began by these words: "Some people like Jews and some do not; but no thoughtful man can doubt the fact that they are beyond all question the most formidable and the most remarkable race which has ever appeared in the world."

Hitler against the "Pan-Jewish prophecy"

To contextualize Hitler's racism, we must also be reminded that it was much influenced by the racism prevalent among prominent Jews like Benjamin Disraeli, to whom Hitler actually referred more than once: "The British Jew, Lord Disraeli, once said that the racial question is the key to world history. We National Socialists have been raised in this belief," he said in April 26, 1942.[8] "All is race—there is no other truth," had written Disraeli through the semi-autobiographical character of three of his novels .[9] According to Hannah Arendt, Disraeli was a “race fanatic”, who had “evolved a plan for a Jewish Empire in which Jews would rule as a strictly separated class.”[10] Jewish racism was far from an passing trend: it is the essence of Jewish identity. When Hitler wrote that “The Mosaic Law religion is nothing but a doctrine for the preservation of the Jewish race” (*Mein Kampf* 128), he was echoing what many Zionists, such as Ze’ev Jabotinsky or Benzion Netanyahu, were saying. It was not Hitler, but Jabotinsky who wrote in his *Letter on Autonomy,* some twenty years before *Mein Kampf*:

> A Jew brought up among Germans may assume German custom, German words. He may be wholly imbued with that German fluid but the nucleus of his spiritual structure will always remain Jewish, because his blood, his body, his physical-racial type are Jewish. … A preservation of national integrity is impossible except by a preservation of racial purity.

Hitler came from a German Judeophobic tradition, that included philosophers such as Fichte, Nietzsche, Kant, Hegel, and Schopenhauer (Hitler said he carried the latter’s work “throughout the whole of the First World War”).[12] He felt strongly about the corrosive force of Jews. He saw the Jews as not only responsible for the Bolshevik uprisings that had almost overcome his country, but also as the source of the moral corruption of the Weimar Republic. If the German people were to form a healthy organism again, he thought, Jews had to be exposed as an alien and parasitic nation, and their public influence curtailed.

> The Jew’s life as a parasite within the body of other nations and states … drives the Jew to lie and to lie regularly and methodically in an orderly, businesslike way which comes as naturally to them as warm clothes to those who live in cold climates. His life within a nation can only continue if he convinces the people that Jews are not a separate people, but merely a ‘religious community,’ although an unusual one. But this itself is the first great lie. (*Mein Kampf* 270)

Hitler wrote in *Mein Kampf,* volume 2: “If current events are allowed to develop unhindered, the final result will be the realization of the Pan-Jewish prophecy, and the Jew would devour the peoples of the earth and become their master” (*Mein Kampf* 413). Hermann Goering shared Hitler’s vision: “This war is not a Second World War. This is a great racial war. In the final analysis it is about whether the German and Aryan prevails here, or whether the Jew rules the world, and that is what we are fighting for out there.”[13] The Germans lost the war. Benton Bradberry has this to say about the result, in the concluding paragraph of his book, *The Myth of German Villainy*:

> At the beginning of the twentieth century, the white race dominated the world. The First World War dealt Western Civilization a deadly blow, though Europe might have recovered from that. But today, some six and a half decades after the devastating

> Second World War, a war which could easily have been avoided, the white European race faces the danger of eventual extinction. Its birth rate now hovers below the population maintenance level, while hoards of non-white, non-Christian immigrants swarm in from all sides—both in Europe and the United States—polluting, diluting, factionalizing and Balkanizing our once homogeneous populations, to the point that the process now seems irreversible. If 'Demographics is destiny', then the destiny of the West is in inexorable decline, while the fortunes of International Jewry are in the ascendency.[14]

Frederick Lindemann (1886-1957), Churchill's Jewish wartime advisor,[15] and the inspiration for his "strategic" bombing of German cities, said at the end of his life: "Do you know what the future historians will regard as the most important event of this age? … It will be the abdication of the White man."[16] In other words, the Nazis' defeat marked the beginning of the end of Western civilization. What the Nazis did, European goyim will pay for, eternally, or at least until they are destroyed morally, psychologically, demographically, genetically. The insane 1944 "Morgenthau Plan" against Germany was not fully implemented, but Jewish vengeance grew into a more far-reaching project.

Much of what is happening to European and American societies is the deliberate end-result of a process that started under the pretext of denazification. We can understand that from the following statement by Anti-Defamation League activist Earl Raab in the *Jewish Bulletin* in 1993 (quoted from Kevin MacDonald's *The Culture of Critique*):

> The Census Bureau has just reported that about half of the American population will soon be non-white or non-European. And they will all be American citizens. We have tipped beyond the point where a Nazi-Aryan party will be able to prevail in this country. We [Jews] have been nourishing the American climate of opposition to bigotry for about half a century. That climate has not yet been perfected, but the heterogeneous nature of our population tends to make it irreversible — and makes our constitutional constraints against bigotry more practical than ever.[17]

Ultimately, this is why WWII revisionism is important, not just as an academic pursuit of historical truth, but as a quest for the root cause of our predicament.

Hitler thought having lots of White children was a good idea, so denazification required teaching the young that it is a Nazi idea. The people with the strongest sense of generational and ethnic solidarity has erased that sense from us, transforming our societies into a collection of individuals competing for their own unique importance in the universe. We see the sadness, the loneliness and the madness resulting from this cultural programming.

But who is to blame, really? In one of his best pieces just published on the UR, Kevin Barrett advises White nationalists to read Shakespeare's sonnets 1 to 17, "the so-called procreation sonnets", and realize that:

> The problem isn't immigrants, it's that whites are no longer having enough children to replace themselves, because they have become addicted to ease and short-term pleasure at the expense of long-term reproductive joys and sufferings. The result is plenty of angry young incels, feminists, and others who will grow old and likely end their lives as lonely old men or JD Vance's "childless cat ladies."

Shakespeare can surely help us, but so can another famous antisemite white nationalist conspiracy theorist. "9/11 Truth" and "Kennedy Truth" are important, but real truth-seekers need to study WWII revisionism, and listen to the losers' story. For we are the losers.

P.S.: The Soviet Union largely contributed to the myth of German monstrosity, in order to cover their own monstrosity (e.g. the Katyn massacre). Russia therefore has as strong an interest as the West in preserving that myth. It is all also expedient for Putin to call the Azov movement "neo-Nazi" and claim that Ukraine needs to be denazified. But Ukrainian nationalists are not National Socialists in the Hitlerian sense, as Ilana Mercer explains here. Although their hero Stepan Bandera was liberated from prison during the German invasion of Poland in 1939, and pledged to work with Germany during Operation Barbarossa, his political program was disapproved by Hitler and he was arrested in 1941 by the Gestapo, only to be released in September 1944 in the hope that he could help fight the Soviet advance. Most people who are called or who call themselves neo-Nazis today would have been put in prison by the real National Socialists.

Notes

[1] Simon Baron-Cohen, *The Science of Evil: On Empathy and the Origins of Cruelty,* Basic Books, 2011, kindle edition. This passage is reproduced, in a slightly altered form, in the *New York Times*.

[2] All citations of Hitler other than from *Mein Kampf* are from his *Collection of Speeches, 1922-1945,* online at archive.org

[3] Published in the *Daily Express*, September 17, 1936, online here.

[4] All citations of Hilter's *Mein Kampf* are from the Wewelsburg Archives edition, 2018, online at archive.org.

[5] Reginald Horsman, *Race and Manifest Destiny: The Origins of American Racial Anglo-Saxonism,* Cambridge UP, 1981.

[6] With such publications as John Wilson, *Lectures on Ancient Israel and the Israelitish Origin of the Modern Nations of Europe* (1840) or Edward Hine, *The English Nation Identified with the Lost Israel* (1870).

[7] Martin Gilbert, *Churchill and the Jews: A Lifelong Friendship,* Henry Holt & Company, 2007.

[8] Hitler had made the same remark in November 8, 1941.

[9] Sidonia was a cross between Disraeli and his close friend Lionel de Rothschild, according to Robert Blake, *Disraeli* (1966), Faber Finds, 2010, p. 202.

[10] Hannah Arendt, *The Origins of Totalitarianism,* vol. 1: *Antisemitism,* Meridian Books, 1958, pp. 309–310.

[11] . Lenni Brenner, *51 Documents: Zionist Collaboration with the Nazis,* Barricade Books , 2002, pp. 7-20.

[12] Yvonne Sherratt, *Hitler's Philosophers*, Yale UP, 2013, p. 23.

[13] Quoted in Michael Burleigh, *The Third Reich: A New History,* 2000, p. 591.

[14] Benton L. Bradberry, *The Myth of German Villainy,* AuthorHouse, 2012, p. 288 in the archive.org edition.

[15] The son of an Alsacian engineer and of the widow of a banker named Davidson, Lindemann is listed among Oxford Jewish Personalities by the Oxford Chabad Society. According to Ronald Hilton (*"Men Behind Roosevelt and Churchill"*), he was a member of a group of Oxford Jewish intellectuals around Isaiah Berlin.

[16] As reported by Roy Harrod in *The Prof: A Personal Memoir of Lord Cherwell,* Macmillan, 1959, pp. 261-262.

[17] Quoted in Kevin MacDonald, *The Culture of Critique: Toward an Evolutionary Theory of Jewish Involvement in Twentieth-Century Intellectual and Political Movements,* Praeger, 1998, kindle 2013, l. 246–7.

Why Are We Christians?, by Laurent Guyénot

UR unz.com/article/why-are-we-christians

Laurent Guyénot July 20, 2025

A commenter wrote under my article “The Satanic False Flag” that I am missing the point that “Christianity spread through voluntary adoption,” and that “the willing adoption of Christianity by so many disparate people indicates what’s analogous to a superior technology, where Christianity clearly was a much better understanding of the transcendent compared to other faiths.” In conclusion, he added, “rejection of Christ is folly and has no bearing on bettering the situation the West finds itself in.”

Here is my response. The question whether Christianity is vital for Western civilization, I have answered in “The Renaissance Genius”: the greatness of Western civilization, in science, in art, in philosophy, in politics, in ethics, stems primarily from its Helleno-Roman roots. The Greek miracle, not the Christian revelation, is vital to the West. Next, is the Christian “understanding of the transcendent” superior to other faiths? I think not, and I have explained why in “How Jewish is the Christian God?”: the maniacal, anthropomorphic God of the Bible is a headshrinker, compared to the Cosmic God of the Stoics.

Beyond this, my fundamental premise is that it is necessary, not just for the betterment, but for the survival for the West, to get to the bottom of the Jewish question, and the bottom of it is the fake Jewish god (the god of the Jews who claimed to be God who claimed to have chosen the Jews to rule the world). Therefore, we cannot get around a critic of Christianity. The Christian question is the flip side of the Jewish question, which has now become the Israeli question. It is the question of Christendom’s responsibility—and complicity—in Jewish Power. I know that most Christians reject the Jews’ claim to be metaphysically superior, but they are inconsistent: how can Jesus be the Messiah if the Jews were not God’s chosen? Jews and Christians do not agree on the Messiah, but they agree that the Jews are the only ethnic group ever chosen by God, with a divine command to genocide their enemies, whose gods were devils in disguise. And for every E. Michael Jones, there are dozens of Ted Cruz saying “the Bible tells me to support Israel.” That is a very stupid thing to say, but it is a very Christian thing: only Christians and Jews can view supporting Israel as a religious command. Only Christians and Jews view Jerusalem as the center of the world.

I take no pleasure in hurting people’s religious feelings; I’m writing only for those of you who want to get to the bottom of the Jewish question. But I do insist that a critic of Christianity doesn’t mean the “rejection of Christ”. It can mean the liberation of Christ. Let’s not confuse Christ and Christianity. The life and philosophy of Jesus are deeply inspiring; I’m not questioning that. Actually, my subject here is not even Christianity as such: it is the process by which Nicaean Christianity became the compulsory and exclusive religion of all Europeans, and the long-term consequences of that process. My subject is not so much

Christianity as Christianity's war and victory over all other forms of worship and belief—a war and a victory so total that most Christians hardly know anything about the heaps of ruins on which they are standing.

We call these ruins "paganism", but what are we talking about? A Christian construct: "the thing so arrogantly called paganism [was] in fact all the many hundreds of the Empire's religions save one," as Ramsay MacMullen put it.[1] Alan Cameron concurs:

> There is a very real sense in which Christianity actually created paganism. … The lumping together of all non-Christian cults (Judaism excepted) under one label is not just an illustration of Christian intolerance. As far as the now Christian authorities were concerned, whether at the local, church, or governmental level, those who refused to acknowledge the one true god, whatever the differences between them, were for all practical purposes indistinguishable. … Fourth-century pagans naturally never referred to themselves as pagans, less because the term was insulting than because the category had no meaning for them.[2]

To say that Christianity won because of some inherent superiority is a Darwinian-type tautology. How do we know that Christianity was superior, apart from the fact that it won? Perhaps it won because emperors deemed it the best suited for the social engineering they had in mind. Perhaps Christianity won simply because it was the most intolerant religion, and therefore the most lethal to its competitors. Does the fact that Elijah and Jehu eradicated Baalism by slaughtering all the priests of Baal (1Kings 18 and 2Kings 10) prove the superiority of Yahwism over Baalism? Only in a Darwinian sense.

There is even the possibility (which I have explored in "How Yahweh Conquered Rome") that Christianity won because it was sold to the Romans by the greatest religious peddlers, the Jews, as their god's Trojan Horse into the Gentile city. If so, Christianity won not because it was the best for us, but because it was the worst.

If Christianity had been so obviously better for the Romans, then let's reverse the question: why did the Romans resist it so hard? Despite the Edict of Thessalonica issued by Theodosius I in 380, outlawing all religions except Nicaean Christianity (and Judaism), his grandson Theodosius II lamented 58 years later—one century after Constantine's death—that so many still resisted baptism, unconvinced that this spiritual vaccine was for their good: "A thousand terrors of the laws that have been promulgated, the penalty of exile that has been threatened, do not restrain them!" The Christianization of urban Roman populations was not completed before Justinian (527-565), and with tremendous violence. Peasants resisted much longer, and converted on their own "pagan" terms.

The story of the peaceful Christianization of the Roman Empire has been brought to us by ecclesiastical historians, starting with Eusebius of Caesarea, who, by his own admission, wrote only what he deemed "useful" (you will not learn from him that his hero Constantine murdered his father-in-law, his wife and his son).[4] Because few non-Christian primary

sources of that period have survived Christian censorship, historians have tended to repeat what really amounts to Christian apologetics—or propaganda. In fact, until the nineteenth century, secular historians preferred to leave the topic of Christianization to specialists of "Church history", who were, with few exceptions, theologians formed in seminaries. A critical history of the Christianization began in the late nineteenth century (the French Ernest Renan comes to mind),[5] but only since the second half of the twentieth century have "revisionist" historians given us a broadly objective picture (see the bibliography at the end).

Christianization as depaganization

Richard Fletcher writes in *The Conversion of Europe*:

> Constantine did not make Christianity the official religion of the Roman empire, though this is often said of him. What he did was to make the Christian church the most-favoured recipient of the near-limitless resources of imperial favour. An enormous new church of St Peter was built in Rome, modelled on the basilican form used for imperial throne halls such as the one which survives at Trier. The see of Rome received extensive landed endowments and one of the imperial residences, the Lateran Palace, to house its bishop and his staff. Constantinople, begun in 325, was to be an emphatically and exclusively Christian city–even though it was

> embellished with pagan statuary pillaged from temples throughout the eastern provinces. Jerusalem was provided with a splendid church of the Holy Sepulchre. Legal privileges and immunities rained down upon the Christian church and its clergy. The emperor took an active part in ecclesiastical affairs, summoning and attending church councils, participating in theological debate, attempting to sort out quarrels and controversies.[6]

Such imperial heavy-handed promotion of Christianity was one side of the story. The other side was the just as heavy-handed discrimination of all other religions ("paganism"). The building and adornment of lavish churches, as well as Constantine's abundant gold coinage (the *solidus*), were done at the expense of pagan temples, which were deprived of public funds, expropriated, or destroyed. Diana Bowder writes in *The Age of Constantine and Julian*:

> in 331 a treasury depleted by the works at Constantinople and by his own extravagant generosity led Constantine to order the making of a general inventory of the goods, and probably revenues, of the pagan temples; and this was made the occasion for stripping them of their gold and silver and of such things as bronze doors and roof-tiles. Earlier emperors, pagans, had laid their hands on temple treasures in their hour of need, but this time there was an intentional element of derision, as gold plating was removed from cult images, and the core and stuffing materials exposed to public scorn. Land belonging to temples was also confiscated, and the more important sanctuaries consequently lost much of their means of support. Many of the statues—including cult statues—taken to decorate Constantinople were probably also plundered at this time. Several major temples were actually closed down…[7]

The looting of temples intensified under Constantine's sons, with the encouragement of bishops and bigots such as Firmicus Maternus: "Take away, yes, calmly take away, Most Holy Emperors, the adornments of the temples. Let the fire of the mint or the blaze of the smelters melt them down, and confiscate all the votive offerings to your own use and ownership" (*On the Error of Profane Religions,* XI).[8]

That is only for the material aspect of that religious war started by Constantine. That war was inherent to Christianity, regardless of Constantine's original intent. By the Edict of Milan (313), under the pretext of religious tolerance, Constantine brought religious intolerance into the Roman Empire, by legalizing the most intolerant religion. He did not declare other cults illegal, but ten years later, his open "declaration of tolerance" already sounded less tolerant: "Let those, therefore, who are still blinded by error, be made welcome to the same degree of peace and tranquility which they have who believe."[9] Things could only get worse. Ecclesiastical historian Sozomen wrote (*Ecclesiastical History,* II, 5):

> It appeared necessary to the emperor [Constantine] to teach the governors to suppress their superstitious rites of worship. He thought that this would be easily accomplished if he could get them to despise their temples and the images contained therein. To carry this project into execution he did not require military aid; for Christian men belonging to the palace went from city to city bearing imperial letters. The people were induced to remain passive from the fear that, if they resisted these edicts, they, their children, and their wives, would be exposed to evil.

After Constantine, it became increasingly central in imperial discourse and legislation that non-Christian temples, rites and beliefs were offensive to the true and only (Jewish) God, and were therefore to be treated as a security risk for the Empire. The more Christian the empire became, the more aggressive against “paganism” it had to become—not by nature of the empire, but by nature of Christianity.

Christianity as a conspiracy theory

Christian apologists and missionaries taught that all gods but the biblical Yahweh are demons conspiring to enslave humans and lead them to hell. Christianity had been outlawed by Diocletian precisely because of the Christians’ overt disrespect for the empire’s divine protectors, which threatened the *pax deorum* as well as civil peace. Christians were called atheists. After Constantine, the policy was reversed.

Until Christ was sent to this world, Christians say, only the Jewish people knew the real God, who had revealed Himself (and his name) to Moses. All other nations were ignorant of God, and the gods they worshipped were actually demons pretending to be gods—not *daimones* in the Greek sense of “spirits”, but agents of the Devil, Lucifer, the Serpent who had deceived Adam and Eve and lured them away from God. As I pointed out earlier, the great God of the Canaanites earned the honor of becoming the Devil himself, under the name Beelzebul, although there is no record of him ordering genocides, the slaughter of priests, or even the ritual mutilation of newborns.

Christian missionaries denounced the gods of “paganism” as crypto-devils. They did not claim that Christ had destroyed them—for then there would be no more need for Christ—but that baptism and mass would cleanse and protect you from them. The final victory would only come at the endlessly postponed End of Days.

In their conspiracy against humans, fumed the saints, the fallen angels had managed to imitate Christian salvation even before it became available, thanks to their demonic foreknowledge of God’s plan. Such was the theologians’ response to the pagans who accused Christians of plagiarism. For example, similarities between Mithraism and Christianity, both in their myths and sacraments, were due to Mithras’ *imitatio diabolica,* according to Tertullian of Carthage. Eusebius of Caesarea elaborated that conspiracy theory in his *Gospel Problems and Solutions* (Quaestio 124, “Adversus Paganos”):

> But the devil—I mean Satan—in order to lend some authority to his deceptions and to color his lies with a false appearance of truth, used his power, which is real, to institute pagan mysteries during the first month, in which he knows that the holy ceremonies of the Lord are to be celebrated. In this way, he chained their souls in error, and this for two reasons: first, the lie anticipated the truth; the truth therefore appeared to be a lie, the very anteriority creating a prejudice against it; secondly, because, in the first month in which the Romans observe the equinox as we do, this observance is accompanied for them by a ceremony in which they claim to obtain atonement by blood, as we obtain it by the cross. Thanks to this ruse, therefore, the devil holds the pagans in error; They imagine that the truth, which is ours, is not the truth, but an imitation, forged by some superstition to compete with them. “For it is impossible,” they affirm, “to consider as true an invention that comes after the fact.”

In conclusion, we must understand that it is in the very nature of Christianity to fight to the death against other cults, and as soon as Constantine gave Christianity his support, he set in motion the process that could only lead to the crushing of paganism to the last god. In those days, being a Christian meant being a soldier for Christ, engaged in a war of attrition against the gods. Building the Church meant destroying the temples; there was no more important mission to the Church. “It was this result, destruction, that non-Christians of the time perceived as uniquely Christian,” writes Ramsay MacMullen in *Christianizing the Roman Empire*; “and it was this result which in turn gave so grave a meaning, from the pagan point of view as well as the Christian, to the successive waves of persecution. They were so many waves of desperation.”[11]

Why desperation? Because under the derogatory term of “paganism”, Christians were in fact attacking not only every other cult, but virtually every social activity.

“Paganism” as the totality of social life

There was not a banquet, a festival, or a social gathering in which the gods were not invited. Temple precincts served as hostels, theaters, marketplaces, hospices for the poor, and medical centers. Every form of art was religious. There were an estimated 30,000 statues of deities in the Roman Empire.[12] MacMullen writes in *Paganism in the Roman Empire:*

> The entire range of musical instruments known to the world of the Apologists was called into the service of the gods in one cult or another, so along with every conceivable style of dance and song, theatrical show, prose hymn, lecture or tractate philosophizing, popularizing, edifying, and so forth—in sum, the whole of culture, so it would seem. The same conclusion can be expressed negatively. From the arts of those centuries, remove everything that was not largely devoted to religion. The heart of culture then is gone.[13]

Even sport competitions were offered to the gods: for that reason, the Olympic games were abolished by Theodosius in 392. Every journey, even for commercial purpose, was an occasion to visit a local shrine, and religious fairs attracted people of all walks of life from tens if not hundreds of miles away. “Whatever their size or area of attraction, they constituted one of the chief means of introducing someone to a larger world than that in which he was likely to pass his workaday life.”[14]

One of the most moving defense of paganism is the letter addressed by pagan rhetorician Libanius to Emperor Theodosius in 386, pleading for the preservation of the temples against the predation of Christian monks, who, he claimed:

> hasten to attack the temples with sticks and stones and bars of iron, and in some cases, disdaining these, with hands and feet. Then utter desolation follows, with the stripping of roofs, demolition of walls, the tearing down of statues and the overthrow of altars, and priests must either keep quiet or die. After demolishing one, they scurry to another and to a third, and trophy is piled on trophy. Such outrages occur even in the cities, but they are most common in the countryside.

Libanius looks back with nostalgia to the time when temples were “a sort of common resort for people in need.” They are “the soul of the countryside,” he says;

> they mark the beginning of its settlement, and have been passed down through many generations to the men of today. In them the farming communities rest their hopes for husbands, wives, children, for their oxen and the soil they sow and plant. An estate that has suffered so has lost the inspiration of the peasantry together with their hopes, for they believe that their labor will be in vain once they are robbed of the gods who direct their labors to their due end. And if the land no longer enjoys the same care, neither can the yield match what it was before, and, if this be the case, the peasant is the poorer, and the revenue jeopardized. (*Oration* XXX, “Pro Templis”, 8-10)[15]

In short, comments MacMullen, “the old religion suited most people very well. They loved it, trusted it, found fulfillment in it, and so resisted change however eloquently, or ferociously, pressed upon them.”[16]

It was not really one religion, rather a general consensus of religious tolerance. And for peoples throughout the Roman Empire, there was nothing unique or exceptional in the Christian cult—certainly not the notion of an immortal demi-god—except its fanatic intolerance to all other religions. In resisting Christianization, the so-called “pagans” were not so much fighting against Christianity as they were fighting for their freedom to worship the gods or heroes of their ancestors. What Christianity condemned and ultimately destroyed under the name “paganism” was, in fact, “tradition”: the bond between generations, rootedness, belonging.

The appearance of Christianity meant not only a war of one new religion against all ancestral religions. It was the appearance of something totally new, for which the Romans had built no immune system. Alan Cameron, *The Last Pagans of Rome*: "A large part of the reason paganism yielded comparatively easily and rapidly (at least in the West) is precisely that pagans in different parts of the empire had so little in common"[17]—apart, that is, from religious tolerance. Many assumed, at first, that tolerance of Christianity was a good thing, because they had no experience, not even historical records, of such an aggressively intolerant religion as Christianity proved to be.

Ban on sacrifices and defunding of pagan cults

Besides the arbitrary looting of temples beginning in 331, from which "tremendous wealth in precious metal … flowed into the imperial treasure" (Ramsay MacMullen),[18] two legal measures were particularly damaging to non-Christian religious practices: the ban on animal sacrifices and the defunding of public cults. They started under Constantine's three sons, but took a more severe turn after the brief "pagan restauration" of his nephew Julian (361-363)—that is, under Valentinian, his brother and his two sons (364-392), followed by his son-in-law Theodosius and his heirs (379-457).

Constantine had forbidden that Christian clergy be "compelled" to "celebrate" sacrifices in public ceremonies. Under his sons, several edicts forbade animal sacrifices entirely.[19] This was to strike at the heart of the Roman way of life. Christians have often condemned animal sacrifices as cruel, primitive and, of course, satanic. But it is important to understand that, in the ancient world, taking an animal's life was never a purely secular matter. Charles Freeman writes about the Greeks:

> The sacrifice was the central point of almost every ritual. An animal, an ox, sheep, goat or pig, would be presented to the gods and then killed, burnt and eaten by the community. Sacrifices were not an aberrant or cruel activity—they were a sophisticated way of dealing with the necessity of killing animals in order to eat. In fact the rituals surrounding sacrifice suggest that the Greeks felt some unease about killing animals they had reared themselves. So the illusion was created that an animal went to its death willingly and before the killing all present threw a handful of barley at it, as if the community as a whole was accepting responsibility for the death.[20]

Needless to say, animal sacrifices were not shows of ascetic spirituality. In Roman times, they were often boastful displays of wealth and prodigality, as the offering of animals brought prestige and popularity. Philosophers found them repellant. But the "idea" of sacrifice was not in itself a mark of cruelty or materialism. It was a basic, universal principle of humanity. Any banquet, any festival, any occasion for a shared carnal meal involved some kind of ritual invocation to the gods, so that banning animal sacrifices was not only perceived as an insult to the gods; it was an assault against everything that made life worth living.

Public religious life included temples, priesthoods, festivals, sacrifices, and the feeding of the poor and less poor. The Roman state used to be its main sponsor. Michael Gaddis: “Emperors as far back as Octavian Augustus had held that their primary duty was to safeguard the *pax deorum*, the ancient arrangement by which the gods provided peace, security, and prosperity to the human race in return for proper worship and sacrifices.”[21] That is why the emperor was *pontifex maximus,* overseeing all religious cults. But the Christian god is a jealous one, and his spokesmen insisted that emperors and governors cease paying for and participating in public cults. It took some lobbying time. Alan Cameron: “It was not till Gratian [367-384] and Theodosius [379-395] that Roman pagans were faced, first with the withdrawal of public funds, and then with being forbidden to perform their rituals publicly.”[22] A rescript of Honorius, Theodosius’s son, sent to Carthage in 415, commands that “in accordance with the constitution of the sainted Gratian … all land assigned by the false doctrine of the ancients to their sacred rituals shall be joined to the property of our privy purse,” the decree being valid “for all regions situated in our world.”[23]

To some extent, private contributions could make for the suppression of public funding. The rich had always paid for the building and repair of temples as well as other public work. However, it was understood that public funding and public performance were indispensable for the validity and efficiency of public cults, in Rome as in other cities. The economic and political war against paganism had profound effect, because most Romans thought of the gods’ protection as the source of Roman greatness.

Discrimination and opportunism

The senatorial aristocracy was “of central importance in the Christianization of the empire,” Michele Salzman explains in *The Making of a Christian Aristocracy,* especially since “[t]he Romans had never separated the secular from the sacred. For centuries the same men who held high state office also held the most important priesthoods in the pagan state cults.” Christianity had little appeal to this class, despite accommodations such as Jerome’s reinterpretation of *nobilitas* as a Christian virtue. But the old Roman aristocracy, while immensely rich, had lost much of its political power in the late third century, to the equestrians, the upstart provincial nobility, the military, and career bureaucrats.[24] All these people were competing for imperial appointments, and highly suggestible to religious discrimination. “At the very moment when the Constantinian dynasty declared its new religious allegiance,” Peter Heather writes, “the landowning classes of the Empire were queuing up for jobs in a rapidly expanding imperial bureaucracy.” Therefore, “the structures of the imperial system, and, in particular, the precise ways in which they shaped competition between members of the landowning elite, played a critical role in the process [of conversion].”

> the vast majority felt that they had no choice but to come into line in some way with the new imperial cult sweeping through the fourth-century Empire. The emperor was willing to tolerate some carefully tempered dissent, but even this much ran the risk that a well-connected converted competitor might use the operations of public life to undermine you. Unless you were willing to oppose outright, as a minority certainly were, then—real, fake, or something in between—an accommodation had to be made. The alacrity with which many converted is a strong indication in itself that, for many, deep religious convictions were not in play.[25]

Significantly, no aristocrat left a story of his conversion in the fourth century—apart from Augustine, who was a Manichean when he converted. Ramsay MacMullen writes in *Christianizing the Roman Empire (A.D. 100-400)*:

> people were joining the church partly to get rich, or at least less poor. That was a motive assumed by contemporaries. It hardly needed to be explained; nor was it considered anything especially to boast about. Accordingly, explicit testimonies of the sort, “I call myself a Christian because I can’t afford not to,” are quite lacking. But the thought must have been there.[26]

The 360s, under Gratian, were a pivotal time in the discrimination against non-Christians for civic careers, and in 408, the Western emperor Honorius decreed that non-Christians could no longer serve in the imperial administrative bureaucracy.

Even bishoprics became coveted by opportunists, because bishops were “rapidly assimilated as quasi civil servants into the mandarinate which administered the empire.”[27] Pegasios, bishop of Ilios (ancient Troy) in the 350s and early 360s, is a case in point. He is mentioned in a letter written by Emperor Julian (361-363). Peter Heather summarizes:

> Sometime in 362/3 Pegasios, the Christian bishop of his home city, applied for a job in the new-style pagan priesthood that Julian, now entirely open about his non-Christian religious allegiance, had just begun to establish. The emperor wrote the letter to assure his officials in Constantinople that Pegasios was an appropriate candidate for the position of pagan priest. Pegasios had a reputation as a Christian bishop who had been destroying pagan temples, which made the officials want to reject his application; the emperor was writing to banish their doubts. Julian and Pegasios had first met almost a decade previously [when Julian visited Troy]. … on arrival, he was greeted by Bishop Pegasios—completely unknown to him previously—who conducted Julian to a temple dedicated to the Trojan hero Hector. Far from being destroyed, Julian wrote, ‘I found that the altars were still alight, I might almost say blazing, and that the statue of Hector had been anointed till it shone.’ The same

> turned out to be true of a second temple, dedicated to Athena, where Julian noticed that—unlike most Christians, who regarded pagan gods as demons—Bishop Pegasios did not cross himself or hiss to ward off evil spirits. ‘Then, on the final stop of the tour: Pegasios went with me to the temple of Achilles as well and showed me the tomb in good repair; yet I had been informed that this also had been pulled to pieces by him. But he approached it with great reverence … and I have heard … that he also used to offer prayers to Helios [in Julian’s theology, the supreme sun god] and worship him in secret.’[28]

Most bishops, admittedly, were fanatic Christians, encouraging and enforcing vigorously anti-Christian laws. But Pegasios was certainly not a unique case of “closet pagan” high-official. Many upper-class Roman had made their formal conversion, while maintaining their pagan lifestyle and interests. “Conversion, in other words, is a deceptively simple word. … Conversion to Christianity clearly meant a wide range of things to different fourth-century Romans.”[29]

Persecution and criminalization

After Julian “the apostate”, Valentinian and Valens (364-378) increased repression against non-Christian cults, often assimilated to sorcery. Intellectuals (philosophers) were specially targeted. Pagan historian Zosimus wrote in his *New History* IV, 14-15, regarding the Eastern part of the Empire:

> The emperor … suspected all the most celebrated philosophers, and other persons who had acquired learning, as likewise some of the most distinguished courtiers, who were charged with a conspiracy against their sovereign. This filled every place with lamentation; the prisons being full of persons who did not merit such treatment, and the roads being more crowded than the cities [with exiles fleeing persecution]. … All persons accused were either put to death without legal proof, or fined by being deprived of their estates; their wives, children, and other dependants being reduced to extreme necessity. … informers, together with the rabble, would enter without control into the house of any person, pillage it of all they could find, and deliver the wretched proprietor to those who were appointed as executioners without suffering them to plead in their own justification.

Valens and Valentinian purged the administration of all pagans, and initiated a severe persecution of the non-Christian philosophers, who were “nearly all exterminated”, to the satisfaction of Christian historian Sozomen (*Ecclesiastical History*, VI, 35), who writes that persecution tightened under Theodosius (379-395):

> For when the emperor saw that the habit of past times still attracted his subjects to their ancestral forms of worship and to the places they revered, at the beginning of his reign[379] he stopped them entering and at the end destroyed many of them. As

> a result of not having houses of prayer, in the course of time they accustomed themselves to attend the churches; for it was not without danger to offer pagan sacrifice even in secret, since a law was issued fixing the punishment of death and loss of property for those who dared to do this. (Sozomen, *Ecclesiastical History,* VII, 20)[30]

Pagan historian Ammianus Marcellinus tells of a full-scale purge in Antioch, targeting the city's intellectuals, who lived as with "swords hung over their heads":

> the racks were set up, and leaden weights, cords, and scourges put in readiness. The air was filled with the appalling yells of savage voices mixed with the clanking of chains, as the torturers in the execution of their grim task shouted: "Hold, bind, tighten, more yet." (*The Later Roman Empire,* XXIX, 23).[31]

The year 391 was marked by the destruction of the Serapeum (temple of Serapis) in Alexandria. It was "a momentous event," according to Edward Watts (*The Final Pagan Generation*),

> second perhaps only to the Gothic sack of Rome in 410 for the amount of attention it received from contemporary sources. In the same way that the sack of Rome shocked an empire unaccustomed to questioning its military superiority, the disappearance of Serapis's temple in Alexandria highlighted the vulnerability of large centers of traditional religion that had once seemed a permanent fixture of Roman life.[32]

When in 392, the Western emperor Valentinian II was found hanged in his residence in Vienne, Gaul, a pagan party, led by the prefect of Rome and a Frankish general, proclaimed a certain Eugenius as emperor in the West. Theodosius, Valentinian's brother-in-law, responded on November 8, 392 with a universal and comprehensive ban on every form of pagan worship, including the offerings of incense, wine, and even garlands hung on trees, threatening offenders with confiscation of property. It was even forbidden to honor the household gods and the lares in private. The imperial police could search and seize the property of offenders. "Let no one go into temples, look at temples, or raise their eyes to images formed by mortal works, lest they be guilty of divine and human punishment" (*Theodosian Code*, Book 16, X, 10-11). According to pagan historian Zosimus, under Theodosius, "the temples of the gods were everywhere violated, nor was it safe for anyone to profess a belief that there are any gods, much less to look up to heaven and to adore them" (*New History,* IV, 33). The pagan forces were defeated at the battle of the Frigidus in September 394, followed by an intense purge.

Theodosius died in 395. There was much destruction of temples under his sons Honorius and Arcadius: the temple of Artemis in Ephesus, one of the seven wonders of the world, was leveled to the ground in 401. From 407, laws were passed ordering the systematic destruction of temples and shrines on imperial estates. Non-Christian writings were censored, and their authors charged, to the relief of Augustine, who mentions that, after he published the first three books of *The City of God,* he heard that some persons :

> were preparing against them an answer … but were waiting a time when they could publish it without danger. … Wherefore, whoever he be who deems himself happy because of license to revile, he would be far happier if that were not allowed him at all. (Book V, chapter 26)

In 435, private landowners were ordered to erase all traces of paganism on their lands. Bishops could count on the active participation of violent monks, who "were taking into their own hands the enforcement of various imperial laws against pagan sacrifice" (Michael Gaddis).[33] They believed that demons lodged in the statues of the divinities, which had to be exorcised by gouging out their eyes and/or marking them with a cross on their foreheads. Exceptionally, God himself would intervene, according to a hagiographic tale about saint Porphyrius, the bishop of Gaza from 395 to 420: when a group of Christians carrying a cross walked by a statue of Aphrodite, "the demon that dwelt in the statue beholding and being unable to suffer the sight of the sign which was being carried, came forth out of the marble with great confusion and cast down the statue itself and broke it into many pieces" (*Vita Porphyrii* §61). More often, hammers were required (watch this interesting video, "Why Ancient Christians Destroyed Greek Statues"). According to MacMullen, these armies of zealots, "summoned forth from monasteries and basilicas by their leaders and watched benevolently or avenged by army units," went about "destroying no doubt more of the architectural and artistic treasure of their world than any passing barbarians thereafter."[34]

Torture and crucifixion

Peter Heather describes the Christianization and depaganization of the Roman Empire as the work of a minority of extremely well-organized and determined activists comparable to the Bolsheviks and "the kind of one-party state model that operated in the old Soviet bloc":

> A few brave individuals always resisted systemic pressures to conform, but the vast majority—if lucky enough to have any choice at all—would always choose to join the party, because it was the only available path to the best possible everyday life for the less ambitious, and especially for those targeting fame and fortune.[35]

By the end of the fifth century, perhaps half of the Roman population had renounced heathenism, under "threats, and more than threats, of fines, confiscation, exile, imprisonment, flogging, torture, beheading, and crucifixion." (MacMullen)[36]

The pressure still went up a notch under Justinian (527-565): "There was a great persecution of pagans, and many lost all their property," writes Byzantine chronicler John Malalas. "A great terror was aroused … [with] a deadline of three months to be converted"

(*Chronicle,* 18). In Anatolia, writes historian Procopius, troops were sent to eradicate all traces of paganism, and "to compel such persons as they met to change from their ancestral faith," causing some to resist, to escape into exile, or to commit suicide; "and any of them who had decided to take on merely the name of Christian, evading their present circumstances, were, most of them, soon arrested at their libations, sacrifices, and other unholy acts" (*Secret History,* XI, 21-23). Under Tiberius II (578-582), notably in Phoenicia, where the commander Theophilus "seized many of them and punished them as their impudence merited, humbling their pride and crucifying and killing them." Summoned to Edessa, the high priest of Antioch killed himself, while his associates were tortured into denouncing as his fellow-worshiper the vice-prefect Anatolius, who was brought to Constantinople around 579, tortured and crucified, according to John of Ephesus (*Ecclesiastical History* III, 27-32). Under the next reign, that of Mauricius (582-602), pagans were brought before the courts in every region and city, according to the *Chronicle* of Michel the Syrian *.* In Carrhae-Harran (in today's Turkey), the bishop received the emperor's orders to institute a persecution. "Some he managed to convert to Christianity, while many who resisted he carved up, suspending their limbs in the main street of the town."[37]

By the time Islam started to conquer huge parts of the Eastern and Southern provinces, a mere 30 years after the death of Mauricius, the empire could be said to be fully Christianized. All other religions had by then disappeared.

All but one: Judaism was the only non-Christian religion that remained legal throughout the Roman Empire, under the strange justification that the Jews were a witness to the truth of Christianity. They compiled their Talmud (in other words they created Judaism) during the period studied in this article. They, and they alone, were allowed to mutilate the genitals of their newborn males in the name of their religion, something that pagan emperors had banned repeatedly.[38]

Main bibliography

Ramsay MacMullen, *Christianizing the Roman Empire (A.D. 100-400),* Yale UP, 1984. MacMullen is universally recognized as a pioneer in the revisionist study of the Christianization of the Roman Empire over the two centuries from Constantine to Justinian. He communicates his knowledge and insights of the subject in a highly readable and often witty style. I also recommend his books *Paganism in the Roman Empire,* Yale UP, 1981, and *Christianity and Paganism in the Fourth to Eighth Centuries,* Yale UP, 1997.

Alan Cameron, *The Last Pagans of Rome,* Oxford University Press, 2011. This 878-page book challenges the perspective opened by MacMullen on the resistance of the Roman aristocracy. Although his detailed counterpoints are welcome, his critical exegesis of pagan sources appears often arbitrary and inconclusive.

Peter Heather, *Christendom: The Triumph of a Religion,* Penguin, 2023. The most recent and, in my view, the best presentation of the Christianization of the empire. Heather's overall picture is consistent with MacMullen's, but has benefitted from the latest research (including Cameron's). I find his insights on the sociology and the politics of conversion very convincing. If you read only one book, I recommend this one.

Richard Fletcher, *The Conversion of Europe: From Paganism to Christianity 371-1386 AD,* Fontana Press, 1998. This book is focused on the conversion of the Barbarians from 371, but brings some insights on the Christianization of Romans, and the Romanization of Christianity in the process. It is rather conservative in its positive assessment of Christianity and of the "process of the acceptance of Christianity".

Michele R. Salzman, *The Making of a Christian Aristocracy: Social and Religious Change in the Western Roman Empire*, Harvard University Press, 2009. This book brings some clarification on the status, structure and mentality of the Roman aristocracy. Although accepting the general consensus that imperial pressure was the dominant factor in its conversion, the author emphasizes how class interests were negotiated in the process.

Michael Gaddis, *There Is No Crime for Those Who Have Christ: Religious Violence in the Christian Roman Empire*, University of California Press, 2005. A useful resource on Christian violence against pagans, although lacking consistency and a clear perspective.

Catherine Nixey, *The Darkening Age: The Christian Destruction of the Classical World,* Pan Books, 2017. A good read and a best-seller on the subject, but with a strong bias against Christianity and a passionate tone that often impairs scholarly objectivity.

Notes

[1] MacMullen, *Paganism in the Roman Empire,* p. xii.

[2] Alan Cameron, *The Last Pagans of Rome,* p. 26.

[3] Ramsay MacMullen, *Christianity and Paganism in the Fourth to Eighth Centuries,* Yale UP, 1997 , p. 24.

[4] Ramsay MacMullen, *Christianizing the Roman Empire (A.D. 100-400),* Yale UP, 1984, p. 6.

[5] Ernest Renan, *Histoire des origines du christianisme*, 1863-1881.

[6] Richard Fletcher, *The Conversion of Europe: From Paganism to Christianity 371-1386 AD,* Fontana Press, 1998, p. 35.

[7] Diana Bowder, *The Age of Constantine and Julian,* Barnes & Noble, 1978, p. 80.

[8] Firmicus Maternus, *The Error of the Pagan Religions*, trans. Clarence A. Forbes, Newman Press, 1970, x.7, xxviii.6.

[9] Peter Heather, *Christendom: The Triumph of a Religion*, Knopf, 2023, Penguin, p. 83.

[10] Pierre de Labriolle, *La Réaction païenne. Étude sur la polémique antichrétienne du Ier au Ve siècle*, 1934, p. 496.

[11] MacMullen, *Christianizing the Roman Empire,* p. 109.

[12] Ramsay MacMullen, *Paganism in the Roman Empire,* Yale UP, 1981, p. 34.

[13] MacMullen, *Paganism in the Roman Empire,* p. 24.

[14] MacMullen, *Paganism in the Roman Empire,* p. 27.

[15] Peter Heather, *Christendom: The Triumph of a Religion*, Penguin Books, 2023, p. 115.

[16] Ramsay MacMullen, *Christianity and Paganism in the Fourth to Eighth Centuries,* Yale UP, 1997, p. 69.

[17] Alan Cameron, *The Last Pagans of Rome,* Oxford UP, 2011, p. 29.

[18] Ramsay MacMullen, *Christianizing the Roman Empire (A.D. 100-400),* Yale UP, 1984, p. 50.

[19] Alan Cameron, *The Last Pagans of Rome,* Oxford UP, 2011, p. 61.

[20] Charles Freeman, *The Closing of the Western Mind: the Rise of Faith and the Fall of Reason,* Random House, 2005, p. 9.

[21] Michael Gaddis, *There Is No Crime for Those Who Have Christ: Religious Violence in the Christian Roman Empire*, University of California Press, 2005 *,* p. 31.

[22] Cameron, *The Last Pagans of Rome, op. cit.,* p. 48.

[23] Cameron, *The Last Pagans of Rome, op. cit.,* p. 42.

[24] Michele R. Salzman, *The Making of a Christian Aristocracy: Social and Religious Change in the Western Roman Empire*, Harvard UP, 2009, pp. 1-2, 6, 17, 27.

[25] Peter Heather dans *Christendom : The Triumph of a Religion,* Knoff, 2023, pp. 100, 82, 104.

[26] MacMullen, *Christianizing the Roman Empire*, p. 115.

[27] Richard Fletcher, *The Conversion of Europe: From Paganism to Christianity 371-1386 AD,* Fontana Press, 1998, p. 36.

[28] Heather, *Christendom, op. cit.,* pp. 64-67.

[29] Heather, *Christendom, op. cit.,* p. 66.

[30] Cameron, *The Last Pagans of Rome, op. cit.,* p. 71.

[31] Catherine Nixey, *The Darkening Age: The Christian Destruction of the Classical World,* Pan Books, 2017, p. 162.

[32] Edward J. Watts, *The Final Pagan Generation,* University of California Press, 2015.

[33] Gaddis, *There Is No Crime for Those Who Have Christ*, *op. cit.,* p. 218.

[34] MacMullen, *Christianizing the Roman Empire*, p. 119.

[35] Heather, *Christendom, op. cit.,* p. 104.

[36] MacMullen, *Christianity and Paganism, op. cit.,* p. 72.

[37] All quotes in this paragraph are borrowed from MacMullen, *Christianity and Paganism, op. cit.,* pp. 27-28.

[38] “Circumcision alone will preserve the Jewish nation for ever,” wrote Baruch Spinoza in *Theological-political treatise,* chapter 3, §12, Cambridge UP, 2007, p. 55.

Who killed Charlie Kirk? The case against Israel, by Laurent Guyénot

unz.com/article/who-killed-charlie-kirk-the-case-against-israel

Laurent Guyénot September 12, 2025

In just a couple of days, an impressive amount of information has been brought to light pointing to Israel's strong motive to take out Charlie Kirk ASAP. I will here compile that information, as I found it on X and other Internet outlets.

In doing so, I am not influenced by my personal opinion on Kirk. I hardly ever listened to him before the last three days, and my opinion was mostly negative. Today, I still feel that Nick Fuentes was right in his very severe judgment of him as a traitor to his country paid by Israel to keep the MAGA movement in line with Israel's interests, even when he was doing some "damage control". That doesn't mean, in my view, that Kirk was not sincere in his defense of Israel. As an evangelical Christian, he probably really saw this as a calling from God. On the other hand, I think that ambitious men are never exclusively interested by truth, that men in general (women included) are very good at lying to themselves about their true motivations, and that religion is a very practical way to lie to yourself. I also think that Kirk, although an energetic and talented fast talker, was not extremely intelligent—less intelligent than Fuentes, in my view. Like Fuentes, I don't think anybody who supports Israel because the Bible tells him so can be very intelligent.

So based on what I have seen recently, I believe that Kirk was turning, but I wouldn't be able to say to what extent his turning was motivated by his love for truth and morality, or by his concern for keeping the trust of his base of followers, and saving his political future. I suppose he was feeling opposite pressures from two sides: from his pro-Israel backers on the top, demanding that he keeps his unconditional support of Israel, and from his grass-root followers on the bottom, who find Israel's actions and Israel's influence on U.S. policies more and more unbearable (Kirk's followers also listen to Tucker Carlson, Candace Owens or Nick Fuentes).

Whatever his motivations were, and no matter how far he was planning to go in his critics of Israel, the fact is that he had gone quite far already. Candace Owens, who holds him in great esteem as a friend, said he was going through a "spiritual transformation", and believed he would have ultimately changed his mind entirely on Israel. That's a reasonable possibility. Tucker Carlson, also his friend, encouraged him in this way, and there are unmistakable signs that Kirk was listening to him and moving in the same direction. Would Kirk have gone all the way? No one can say, but there is a major difference between Owens and Carlson on the one hand, and Kirk on the other: Owens and Carlson both left comfortable situations to build their own platforms, whereas Kirk is not his own man: some influential people have invested a lot in him and will not let their investment go to waste. If for some reason they thought Kirk would be more useful dead than alive, then dead he would be.

In any case, Charlie Kirk was slowing turning, and he had been turning faster in the last few months. He had been the most pro-Israel MAGA influencer, together with Ben Shapiro, drawing millions of young people behind him. But his followers and others had been noticing that he was starting to ask embarrassing questions for Israel, about October 7th, about the "ethnic cleansing" in Gaza (he used the term, and "not lightly"), about the Epstein files, and about Israeli censorship in the media.

And he could see that his public applauded him for it. In July, he invited Tucker Carlson as a guest speaker to his Turning Point USA (TPUSA) event; Carlson spoke about Epstein as a Mossad agent, and encouraged the public (as he had Kirk privately, without doubt) to ask questions without fear of being called antisemites: "you're allowed to do that, because you're not a slave." The clip went viral. Kirk actually heeded his advice and voiced the same questions himself on stage. Other guests like Megyn Kelly or comedian Dave Smith spoke very harshly of Israel under his watch. Obviously, Trump's decision to close and dismiss the Epstein affair created strong resentment among the MAGA youth, and Kirk could not ignore it.

Weeks later, August 13, Kirk was reported by Harrison Smith of InfoWars to have said to a friend that "Israel will kill him if he turns against them" (watch Smith's second follow up on his tweet). You don't say such a think unless you have received some warning or implicit threat. Then Kirk received a phone call from Netanyahu (confirmed by Netanyahu) inviting him to Israel, and Kirk is believed to have declined. Worse, he continued to raise questions. In his last interview aired the day before his death, as if heeding Carlson's encouragement, he challenged Ben Shapiro, the arch-Zionist Jewish editor of the *Daily Wire*, telling him "You Jews own the media, Ben," insisting that we have a right to question the mainstream narrative on Israel, and stating that he doesn't like Bibi Netanyahu's statement: "You can't be MAGA if you're anti-Israel".

From what I have seen of his recent interventions (here is a 32-minute compilation), it seems that he was moving in the direction that Carlson and Owens had taken before him, hesitantly for sure. And it is clear that he was testing his public on these issues, and receiving positive encouragement from them. It is also evident that he was receiving very negative pushback from his Jewish backers and donors, as well as from the White House. Knowing Kirk's colossal influence on young MAGA supporters, it's plausible that Netanyahu's mafia had decided to eliminate him (and also punish him and make an example). He had to be eliminated before he completed his turn, while it was still possible for Netanyahu to mourn the death of a "lion-hearted friend of Israel" (killing two birds with one stone). It is the turn that is most dangerous. In this article, Kevin Barrett illustrates the threat hanging over Kirk with the warning issued to him on August 5 by Daniella Bloom in *The Times of Israel*.

CHARLIE KIRK
ASSASSINATION
1,140 × 641

On the *Qui Bono* aspect of the case the best source on this affair so far is The *Greyzone* article titled “Charlie Kirk refused Netanyahu funding offer, was ‘frightened’ by pro-Israel forces before death, friend reveals.” The authors (Max Blumenthal and Anya Parampil) start like this:

> Charlie Kirk rejected an offer earlier this year from Israeli Prime Minister Benjamin Netanyahu to arrange a massive new infusion of Zionist money into his Turning Point USA (TPUSA) organization, America’s largest conservative youth association, according to a longtime friend of the slain commentator speaking on the condition of anonymity. The source told *The Grayzone* that the late pro-Trump influencer believed Netanyahu was trying to cow him into silence as he began to publicly question Israel’s overwhelming influence in Washington and demanded more space to criticize it.
>
> In the weeks leading up to his September 10 assassination, Kirk had come to loathe the Israeli leader, regarding him as a “bully,” the source said. Kirk was disgusted by what he witnessed inside the Trump administration, where Netanyahu sought to personally dictate the president’s personnel decisions, and weaponized Israeli assets like billionaire donor Miriam Adelson to keep the White House firmly under its thumb.
>
> According to Kirk’s friend, who also enjoyed access to President Donald Trump and his inner circle, Kirk strongly warned Trump last June against bombing Iran on Israel’s behalf. “Charlie was the only person who did that,” they said, recalling how Trump “barked at him” in response and angrily shut down the conversation. The source believes the incident confirmed in Kirk’s mind that the president of the United

> States had fallen under the control of a malign foreign power, and was leading his own country into a series of disastrous conflicts.

On the investigation, I recommend listening to Jackson Hinkle's talk posted september 12. Hinkle provides crucial information about inconsistencies concerning the suspect, such as: the gun found in the wooded area that is not seen on any image of the suspect, the "full tactical gear" that the FBI had said the suspect was wearing but that he is not wearing on the photos allegedly taken of him at the event, and the private jet owned by wealthy Chabad Jew Derek Maxfield that took off one hour after the crime from Faro airport (a 12-minute drive from the crime scene), and turned off its transponder. Obviously, there is a lot of explanation expected from the FBI, and Hinkle doesn't miss the opportunity to mock FBI director Kash Patel and his Mossad honey-pot wife.

Nick Fuentes has not commented clearly on the Israel theory, and wisely: he is now strongly attacked by leftists for having incited hatred against Kirk, and accused of having motivated the killer, with rumors that the killer followed him on X.

Candace Owens has not dwelled into the case, but has expressed her conviction that Kirk "was going through a spiritual transformation," and her anger at Netanyahu's attempt to capitalize on Kirk's death. She has accused him of having lied by omission when reading on television a letter that Kirk had sent to him, the content of which Owens claims to know. In that letter, according to Netanyahu, Kirk wrote: "One of my greatest joys as a Christian is advocating for Israel and forming alliances to defend Judeo-Christian civilization." However, Owens is implying that the important part of the letter was the following part starting with "but…"

Carlson has also, to my knowledge, made no comment on the investigation, but, in tweets and in a talk with Megyn Kelly, has confirmed his conviction that Kirk was turning away for his support of Israel. Carlson said that Kirk who had personal access to Trump, tried to convince him not to let Israel drag the U.S. into a war against Iran, and that Kirk was receiving a lot of backlash for trying to oppose the neocon agenda.

Though there is still a lot of blanks to fill, I feel rather confident at this point that this is an Israeli targeted assassination, approved probably by Trump (who at this stage approves anything Netanyahu asks him). I'm not sure if the exact simultaneity of Trump and Netanyahu's first posts on Kirk's death is a clue, but I do find Trump's reaction to Kirk's assassination rather bizarre. I also think it is significant that Kirk was executed very publicly, in front of cameras: this reminds me of JFK's assassination filmed by Abraham Zapruder.

My tentative conclusion is simply based on a rational assessment of Israel's interest in removing Kirk as soon as possible, and having Shapiro take up his "blood-stained mic". How high were the stakes is well expressed in this 19-minute breakdown by Propaganda & Co.

Stew Peters summarizes what I think is the most rational hypothesis at this point: “Pretty obvious that Israel ordered the hit after Charlie started noticing and now they’re handed his organization over to Shapiro, an actual Mossad operative.”

Good point also from Ryan Dawson: “Kirk’s organization had $40 million mostly from Jewish donors. He said what they paid him to say. When you invest that much in someone and they start to go off script at all…”

Also a sensible comment by Mats Nilsson : “When Charlie Kirk, ‘Israel’s biggest supporter’ starts suggesting that Oct 7th was an inside job, that Epstein was a Mossad agent, that Jews hate white people, and that the US should not be involved in Iran, Israel had a problem.”

Charlie Kirk’s evolution on Israel

Let’s get through Kirk’s evolution stage by stage. It apparently started in the weeks following Hamas’ attack on October 7, 2023. He said on Patrick Bet-David’s show that he found Israel’s official story “very hard to believe” and suspected a “stand-down order”. That must have been his first red pill.

On his Charlie Kirk Show, he also complained about “Jewish donors” being “the number one funding mechanism of radical open-border neoliberal quasi-Marxist policies… This is a beast created by secular Jews.” This was not aimed at his own donors, but was certainly perceived by them as a disgraceful antisemitic trope at the very least. Sure enough, Fox News contributor Ben Domenech posted: “If Charlie Kirk remains the head of TPUSA, the right has an anti-Semite problem that will follow them into the coming elections.” There were many complaints along this line, as reported in this December 2023 *Rolling Stone* article titled “Turning Point USA’s Americafest is Infested by Antisemitism.”

In the last couple of months, Kirk crossed new lines:

On July 11, as I said before, he invited Tucker Carlson to his Turning Point USA yearly event. Carlson said that “every single person in Washington, D.C.” thinks that Epstein was running a blackmail operation for Israel. In the same event, Kirk openly discussed the Epstein issue, was cheered for it, and asked “how many people believe that [Epstein was working for Israel]? Raise your hand.” He was clearly trying to figure where the wind was blowing. He asked for the files to be released, a treason to Trump. Here you can hear him also saying that Epstein was a Mossad agent.

In the same month, Kirk spoke strongly against taking military action against Iran and went to the White House to talk to Trump about it. Trump reportedly “barked” at him.

35 days before he died, Kirk seems worried and afraid when complaining to Megyn Kelly: “I have less ability… to criticize the Israeli government than actual Israelis do. And that’s

really, really weird.”

August 13, Harrison H. Smith of InfoWar tweeted: “I’m not gonna name names, but I was told by someone close to Charlie Kirk that Charlie thinks Israel will kill him if he turns against them.” Smith later confirmed and elaborated on what his source told him, without still naming him or her. Around the same time, Smith spoke at length about the fear of people like Kirk to “step on a landmine” by saying something against Israel.

Two weeks before his death, Netanyahu personally called Kirk to invite him to Israel.

In his last interview, recorded 48 hours before he was shot, Kirk was telling Ben Shapiro to his face that we should be allowed to ask some critical questions about Israel. In this clip filmed around the same time (before or after, I don’t know), Ben Shapiro says: “You can’t be a leader of the right if you think the president is covering up a Mossad rape ring or struck Iran for Israel.” There is little doubt that Kirk is targeted.

And now, Ben Shapiro is already implicitly announcing that he will replace Kirk at the head of TPUSA, saying he will “pick up that blood-stained microphone where Charlie left it.”

Crime and investigation

Here what doesn’t seem to fit the official narrative. On the shooting scene, we have indisputable evidence that this was a professional hit. I quote Dave Martin: “We have a black-clad rooftop sniper videoed fleeing the scene, who had a predetermined escape route, and was miraculously able to evade campus security, local police officers, and hundreds of hurt, scared, and angry people also fleeing the scene. This shooter also managed to kill Mr. Kirk at 200+ yards with a cross breeze and noonday sun glare, using one, single shot, and striking Mr. Kirk in one of the only locations on the frontal torso that would not have been protected had he been wearing Kevlar body armor.”

The we have a “decoy suspect” placed strategically at the scene, claiming to have shot Charlie Kirk, and when arrested, saying twice “shoot me”: His name is George Zinn, he is a seventy-one-year old Ashkenazi Jew, and has appeared on a 9/11 documentary blaming Al-Qaeda for 9/11 (details in Hinkle’s video at 5 minutes).

The day after the shooting, John Solomon of Fox News reported about “foreign intelligence” being involved, probably meaning that they were involved in the investigation, which is enough of a red flag. Simultaneously, the FBI announced offering a reward for any information leading to the shooter, implicitly admitting they had no clue.

Regarding the suspect Tyler Robinson, it is still too early for a detailed analysis of his credibility as the assassin. There are some major inconsistencies in the official information (Jackson Hinkle raises some of them in the video already mentioned). Provided that the information in the *Daily Mail* is confirmed, his grandmother explains why it is impossible that Tyler is the shooter. Hardly conclusive, I admit. One of his former high school classmates (anonymous) describes him as a "Reddit kid" who spent his time on the Internet. Possible, but a Reddit kid does not become a sniper. We would like to hear from those who trained him in shooting. Personally, at this point, I think Tyler Robinson is a patsy, and I note that his dual (slightly contradictory) profile as a gun enthusiast and a young man radicalized by the internet will be the perfect pretext for strengthening anti-gun laws and increasing censorship of information, and, as a bonus, the fight against anti-Zionism, since Kirk is said to have died for his support of Israel (just like, remember, Bobby Kennedy).

One of the oddest aspect of the case is that Bibi Netanyahu posted his sympathies about Charlie's death minutes after the shooting, before Trump or any American public figure, as Jackson Hinkle has pointed out. It is also remarkable that the *Jerusalem Post* was the first news outlet to report Kirk's death worldwide.

It is difficult to know where this will all go, and how efficient Israel's hasbara will be. But it is very significant that Tucker Carlson, Candace Owens, Jackson Hinkle, Max Blumenthal, Ian Carroll, Kim Iversen, Sneako, Ahmad of Propaganda & Co, and many other major commentators with huge followings are not buying the official narrative.

The "Internet rumors" have taken such proportions that on September 12, the Israeli Prime minister booked himself on Newsmax to deny that Israel had anything to do with Kirk's death. As evidence, Netanyahu brought up the Holocaust, October 7th, the Nazis, rumors of poisoned wells and drinking children's blood, "you name it." Here is an excellent analysis of Netanyahu's reaction to the question, by the great Harrison Smith.

A memorial war has now begun between two Charlie Kirks: there is the Charlie that was beginning to question October-7, to accuse Israel of ethnic cleansing , and to say that *you can* be MAGA and anti-Israel; and there is the holy Charlie that Netanyahu will keep promoting, who once declared: "The world's a better place because of the State of Israel."

Updates

Update 1: A *New York Post* interview with pro-Israel rabbi who talked with Kirk the night before his death, published Sept 13.

My summary, reading between the lines: The night before Kirk's talk at UVU, Rabbi Pesach Wolicki, "an American-born cleric who lives in Israel", asked his "good friend" Kirk to have a one-hour Zoom conversation with him, to go through his pro-Israel "talking points", because, said the rabbi, many of his fans "were turning on Israel" and "there were prominent people … actively working to [get him to] drop his support for Israel on a daily basis." (*In other words, Kirk was pulled in an anti-Israel direction by his followers and by people like Carlson and Owens, and needed strong opposite "encouragement" to stay in line.*) Kirk was "in a combative mood" and "playing the role of devil's advocate," also said the rabbi. (*In other words, the conversation turned into an argument.*) Kirk was assassinated the next day.

The rabbi has since posted this explanation. According to Chris Menahan, Rabbi Wolicki is part of the group Israel365, who "has a contract with the Israeli govt to fly MAGA/pro-Trump influencers to Israel for Hasbara tours". Menahan refers to his article dated July 21, 2025 titled "Israel to Fund Tours for MAGA and Pro-Trump Influencers." Another member of Israel365, Josh Hammer, now claims to have been part of the same Zoom conversation. Josh Hammer has recently written a book titled *Israel and Civilization: The Fate of the Jewish Nation and the Destiny of the West,* arguing that "Israel is the frontline of Western Civilization."

Update 2: Utah Governor Spencer Cox has reported that Tyler Robinson has pleaded not guilty and is refusing to cooperate with investigators. "But everyone around him is cooperating."

My Comment: Plead not guilty? What's wrong with him? Did he say "I'm just a patsy"? Transfer him from one prison to the next, and call Jacob Rubenstein. And if he makes it alive to the hospital, have the president call Dr Crenshaw to "take his death-bed confession". Then set up a Warren Commission headed by Rabbi Pesach Wolicki.

I'm being sarcastic here, but it brings the point that the assassination of Charlie Kirk is immensely important because he was not just a "political activist". He was actually a potential presidential candidate in the coming decades. At least this is how Candace Owens and a few others saw him; "that man was destined to be president" (Ryan Matta). I would think that this is one aspect that his killers took into account.

Update 3: This post by Propaganda & Co is important: the Governor of Utah is reporting fake evidence connecting Tyler Robinson to the gun and the crime. We are given to understand by his report that investigators have taken photos of a conversation on Discord between Tyler and his roommate (we have now learned that his name is Lance Twiggs), and that one message pertains to "the need to retrieve a riffle from a drop point". But Discord released an official statement to dismiss this claim, saying that no such message were sent on Discord from Tyler's account. The referenced messages seem to have been shared between Tyler's roommate and a third person. The messages were "about" Tyler, not "from" Tyler.

This is absolute proof that they are busy fabricating a false trail of evidence. We must now assume that Tyler is pleading not guilty because he is not guilty. They are framing him. What means of pressure they have on his family and/or his "transitioning" roommate, we don't know, but we can trust them on that.

Update 4: The ballistic evidence:
According to Zeb Boykin, the position of the exit wound, and possibly other details from a

frame by frame analysis of three films, prove that “the FBI is lying. It’s not possible for the shooter to have been on the roof where they claim he is.” It’s hard to disagree with Zeb’s demonstration. So if Tyler Robinson is the guy on the roof 200 yards away in the front, he was not the shooter, no matter what kind of fingerprints they can find on his screwdriver. He is a patsy. That’s a whole new area to explore.

Update 5: : Tyler’s DNA and his note:
Kash Patel informs us that Tyler Robinson wrote a note saying he was going to kill Kirk. How does he know? Simple: there is evidence that there was a note, and although the note has been destroyed, the FBI has found “forensic evidence of the note” and “we have confirmed what that note says because of our aggressive interview posture at the FBI.” I’m starting to like Patel.

Did they find Tyler’s fingerprints on the gun. Well, no, but they found his DNA on a towel wrapped around the gun where they found it. And they found his DNA on a screwdriver on the roof too

Our Ruling Class, by Laurent Guyénot

UR **unz.com**/article/our-ruling-class

Laurent Guyénot September 19, 2025

To understand how Israel has gained a near-total control over the American ruling class today, we must understand Israel of course, but we must also study the principles by which any ruling class operates. The perfect book for that is *The Ruling Class*, by Italian political scientist Gaetano Mosca (1858–1941). Mosca begins by establishing the following law (p. 50):

> In all societies, from societies that are very meagerly developed and have barely attained the dawnings of civilization, down to the most advanced and powerful societies, two classes of people appear: a class that rules and a class that is ruled. The first class, always the less numerous, performs all political functions, monopolizes power and enjoys the advantages that power brings, whereas the second, the more numerous class, is directed and controlled by the first…

No matter what their internal divergences are, the ruling class is bonded by a high degree of solidarity: "the minority is organized for the very reason that it is a minority" (p. 54).

It follows that the main object of political science must be the study of various types of ruling classes. Mosca, p. 336: "We must patiently seek out the constant traits that various ruling classes possess and the variable traits with which the remote causes of their integration and dissolution, which contemporaries almost always fail to notice, are bound up.” Historians and journalists remain at the surface of historical events when they ascribe them to the decisions of heads of states, who are only, as a rule, the public faces of a ruling class, and sometimes not the main decision-makers.

A ruling class can be overthrown, either by a foreign conquest, by a coup d’état, by a revolution, or in more subtle ways that are not always immediately perceptible by the ruled. But any change of regime, even if provoked by popular uprising, leads to the formation of a new ruling class.

All this may seem quite obvious, but reading Mosca and pursuing this line of thought has modified my perspective on political regimes, on the illusion of Democracy, and on what Israel is up to.

Machiavelli

I discovered Mosca through James Burnham’s book *The Machiavellians: Defenders of Freedom* (New York, 1943). Like Mosca, Burnham stresses that: “Historical and political science is above all the study of the élite, its composition, its structure, and the mode of its relation to the non-élite” (pp. 224-5). Burnham classifies Mosca as a “Machiavellian”, among three other political thinkers who share Machiavelli’s realism—as opposed to the idealism that Burnham illustrates with another Florentine, Dante Alighieri. Mosca is definitely a disciple of Machiavelli, in the sense that the fundamental law that is the premise of his work had already been formulated by Niccolò Machiavelli in the early sixteenth century: “in any city, in whatsoever manner organized, never do more than forty or fifty persons attain positions of command” (*Discourses on Livy, XVI,* quoted by Mosca, p. 329). If we take that number literally, the actual number of persons in charge would represent 0.1 percent of the population in a big city like Florence, with a population around 40-50,000 inhabitants in Machiavelli’s time. But not every member of the ruling class is on active duty at all times, so that the proverbial One Percent seems a good rough estimate of the average ruling class, although a case by case study might show important differences, and a distinction could be made between the ruling class and the ruling élite within them.

Burham’s book changed my perception of Machiavelli, whom I knew mainly through Leo Strauss’s crypto-Zionist, ultra-Machiavellian interpretation. Burham p. 38:

> Almost all commentators on Machiavelli say that his principal innovation, and the essence of his method, was to “divorce politics from ethics.” … this opinion is confused. Machiavelli divorced politics from ethics only in the same sense that every science must divorce itself from ethics. Scientific descriptions and theories must be based upon the facts, the evidence, not upon the supposed demands of some ethical system. If this is what is meant by the statement that Machiavelli divorced politics from ethics, if the statement sums up his refusal to pervert and distort political

> science by doctoring its results in order to bring them into line with “moral principles”—his own or any others—then the charge is certainly true. / This very refusal, however, this allegiance to objective truth, is itself a moral ideal.

Machiavelli was a firm believer in the Republic, which is defined as government by law (the same law for ruled and rulers alike), the only source of freedom in his view. That freedom, he emphasized, “can be secured in the last analysis only by the armed strength of the citizenry itself, never by mercenaries or allies or money” (Burnham p. 69). As he wrote in *The Art of War* (his only major work printed in his lifetime), a “people in arms” will restrain the “appetite” of domination of the *grandi*: “the unarmed rich man is the prize of the poor soldier.”

But Machiavelli also realized that a Republic is not possible under all circumstances. His immediate practical goal was the national unification of Italy, divided into city states constantly at war. “This fragmentation of Italy had left it open to an uninterrupted series of invasions, by adventurers, junior members of royal families, knights returning from the Crusades, kings, and emperors. Control over cities and territories shifted every decade, from Normans to Spaniards to Frenchmen to local bosses to Germans to Popes and back again” (Burnham p. 33). The unification of Italy, Machiavelli thought, could only be achieved by the bold action of a prince who could “take the lead in the movement of national redemption.” He wrote *The Prince* with that in mind, and dedicated it to Lorenzo de Medici, whom he saw, for a variety of good reasons, as the one man up to the task. The last chapter of *The Prince* is entitled: “An Exhortation to Deliver Italy from the Barbarians” and the *Discourses on Livy* contain lengthy discussions aimed at showing Italians how to defeat the forces of France, the Empire, and Spain and thus gain control of their destiny as an Italian nation. We tend to forget that the unification and independence of Italy were so much resisted by Europe’s princely and clerical class, that it was not achieved before 1860.

Types of ruling élite

According to Machiavelli, the uneven distribution between rulers and ruled is not only determined by the external constraints of social life; it is consistent with human nature, because the basic quality required for being part of the ruling élite is present only in a minority. Machiavelli calls that quality *virtù*, a word derived from the Latin *vir,* closer therefore to “virility” than to “virtue”. According to Burnham (p. 58):

> It includes in its meaning part of what we refer to as “ambition,” “drive,” “spirit” in the sense of Plato’s *thumos*, the “will to power.” Those who are capable of rule are above all those who want to rule. They drive themselves as well as others; they have that quality which makes them keep going, endure amid difficulties, persist against dangers.

Virtù does not guarantee access to the ruling class, however, for each life is also dependent on the equally uneven distribution of *fortuna,* starting with the social inequalities inherited at birth. But *virtù,* precisely, is the ability to deal with *fortuna:* "the ruler-type of political man is one who knows how to accommodate of the times. Fortune cannot be overcome, but advantage may be taken of her" (Burnham p. 71). In Machiavelli's view, Burnham writes, "men and states will make the most of fortune when they display *virtù*, when they are firm, bold, quick in decision, not irresolute, cowardly, and timid." Mosca takes a similar view, p. 54:

> ruling minorities are usually so constituted that the individuals who make them up are distinguished from the mass of the governed by qualities that give them a certain material, intellectual or even moral superiority; or else they are the heirs of individuals who possessed such qualities.

The last qualification is, of course, crucial. Powerful men try to make their power hereditary, which means that any ruling class practices endogamy and nepotism. The desire to pass on to one's offspring the benefits of one's achievements is natural, not evil. However, when the social mechanisms of hereditary power become too efficient, they inhibit the healthy renewal of the ruling class. For although the ruling class wishes *virtù* to be genetic, and will try to convince the masses that it is, it is not. A study of princely dynasties will often show that the grand-children of the founders lack the qualities to rule. That's understandable: ambitious men who want to rise socially will develop more energy, more will to rule, than men who are born in the upper class. The degree of acceptance of newcomers by a ruling class is an important characteristic or any society. Impermeability will inevitably, in time, make any ruling class illegitimate in the eyes of the ruled, whatever the sophistication of its propaganda or mythology (royal blood, divine mandate, etc.). When a ruling class become too endogamous and sealed from the rest of the population, they lose their sense of shared ancestry and shared destiny with the ruled. They think of themselves as a superior race and become abusive, having to protect themselves from popular resentment by coercive means.

The worst case for the ruled masses is when the ruling élite is that of a conquering foreign nation that has eliminated or subjected the local élite. This has happened many times in the Dark and the Middle Ages. But here again, the situation will vary depending on the character of the invaders, their policy towards the conquered, and their state-building project. Not all foreign conquerors are a parasitic ruling class: some engaged in state-building rather than just exploitation of natural and human resources.

The Republic

The solution to the age-old political challenge of a win-win relationship between the rulers and the ruled is the Republic, defined as the rule of law. It was the genius of the Romans to apply that Greek idea on a grand scale. Contrary to a common misunderstanding, even the

Roman Empire remained, in theory and to a large degree in practice, a Republic: it was never forgotten that the *imperator* (initially a military honorific title) was only the *princeps senatus,* submitted to the same law as others.

It remained so even in Byzantium, despite the orientalization of the emperor's status. The political hierarchy of Byzantium, Anthony Kaldellis wrote, was "an aristocracy of service, not blood, despite the occasional rhetoric." The ruling élite "was marked by high turnover and had no hereditary right to office or titles, and no legal authority over persons and territories except that which came from office." "families became powerful only when they succeeded in court politics and managed to retain imperial favor."[1] Kaldellis also provides examples of "episodes when the people of Constantinople took the initiative to defend and enforce their views when it came to religious, political, fiscal, and dynastic matters, or when they disliked an emperor and wanted to get rid of him."[2] I would argue that a people's capacity to get rid of an incompetent or corrupted leader is much more precious than the illusion of having elected him in the first place. I found Byzantine society very interesting to study, because in many ways, Russia inherited the Byzantine political tradition, and it is not working that bad (see my article "Byzantine revisionism unlocks world history").

Roman economy relied on slavery. Slaves were not citizens. They were excluded from the laws of the Republic—although there were special laws for them. But slaves, whether captured on the battlefield or bought from Jewish merchants, could be emancipated, and frequently were. They became freedmen. Freedmen were excluded from any role in leadership, but the offspring of freedmen were freemen.[3] Any freeman, with enough *virtù* and good fortune, could rise in the leadership. The shortest way was through military merit—not the worst test for the virtues of leadership. There were other forms of public service that could lift a man up the social ladder.

"Public life in the Roman Empire," Peter Heather wrote, "is best understood as working like that of a one-party state, in which loyalty to the system was drilled into you from birth and reinforced with regular opportunities to demonstrate it." That's a fruitful comparison. A Republic is supposed to be a system where all citizens, regardless of their social rank, live under the same law and have the same opportunities—given a few generations, if you start as a peasant. A Republic, in other words, is not necessarily a democracy, but it is, in theory, a meritocracy. And arguably the one-party-system, as in China with the CPC (Communist Party of China), is not a bad system for the selection of men of talent, merit, and *virtù*. It produced Xi Jinping. I wish my democratically elected president would be this kind of leader.

The illusion of representative democracy

The overthrow of the ruling class by the "working class" has been the aim of the revolutionary movements of the last two centuries. From the point of view of a "Machiavellian" political scientist like Mosca, overthrowing a ruling class is possible, but having “the people” rule is impossible. Therefore, the modern democratic ideology—the idea that each man has an equal say in political affairs—is a lie. It is a universal law, according to Mosca (p. 336), that “in all forms of government the real and actual power resides in a ruling minority.” Democratic regimes must conceal this truth and pretend that there is no such thing as a ruling élite. According to Burnham, vilifying Machiavelli is part of this concealment. Democracy is founded on the idea of “popular sovereignty”, a fantasy of Rousseau (to his defense, Rousseau warned that Democracy could only work at the level of the city, a unity of civilized people sharing a common culture and a common interest).

One of the authors that Burnham includes among the “Machiavellians” is the German-Italian sociologist Robert Michels (1876-1936). In his book on *Political Parties,* Michels shows that all democratic organizations tend to become oligarchic. His criticism of democracy is particularly interesting. Here is Burnham’s paraphrase (p. 145):

> The truth is that sovereignty, which is what—according to democratic principle—ought to be possessed by the mass, cannot be delegated. In making a decision, no one can represent the sovereign, because to be sovereign means to make one’s own decisions. The one thing that the sovereign cannot possibly delegate is its own sovereignty; that would be self-contradictory, and would simply mean that sovereignty has shifted hands. At most, the sovereign could employ someone to carry out decisions which the sovereign itself had already made. But this is not what is involved in the fact of leadership: as we have already seen, there must be leaders because there must be a way of deciding questions which the membership of the group is not in a position to decide. Thus the fact of leadership, obscured by the theory of representation, negates the principle of democracy. … A mass which delegates its sovereignty, that is to say transfers its sovereignty to the hands of a few individuals, abdicates its sovereign functions.

Democratic countries are still ruled by élite groups. In the ideal case, it is a “government for the people,” but never a “government by the people”. The élite make the big decisions. In the U.S., they run foreign policy—in other words, the Empire—through elitist organizations such as the Council on Foreign Relations. One longtime CFR member, Zbigniew Brzezinski, explained in his book *The Grand Chessboard* (1997) that democracy and imperialism are hardly compatible, because the people don’t normally vote for war, unless lied to. Because imperial strategies are best kept out of the public debate, the United States developed, during the Cold War, into a two-level state, as Michael Glennon explains in *National Security and Double Government* (Oxford UP, 2016). In the backstage of the “Madisonian institutions” — the President, Congress, and the courts — there is another government, popularly known as the deep state, but more appropriately named the National Security State, which operates outside constitutional and electoral control. Glennon names it the “Trumanite network” because it was President Truman who created the first structure of this “state within the state.” The Bank (global finance) must be added to the equation as part of the non-democratic deep powers.

The one-percent ruling class also organizes itself through more secretive groups like the Bilderberg Group, who meet under the Chatham House Rule. This does not look very democratic, since democracy requires transparency from the decision-makers. It produces an understandable suspicion by the population that "they" conspire against "us". Conspiracy theories easily get carried away, as with Alex Jones' wild claims of Satanic child sacrifice in the Bohemian Grove summer camps (read my article about it). The Bohemian Club is actually a good example of a tool for "ruling-class cohesiveness", as William Domhoff calls it in *Bohemian Grove and Other Retreats: A Study in Ruling-Class Cohesiveness* (HarperCollins, 1975). It is quite natural that people who are excluded from such élite scout camps (not even women are allowed in the Club) fantasize about it.

At the root of all those wild conspiracy theories, there is a profound disillusion about out democratic system. This disillusion is of course legitimate. But most people, in their disillusion, are still captive of the illusion that true democracy is possible, if only we would put the current ruling elite in jail. This illusion must be dispelled: there is no such thing as true democracy, and there will never be. Democracy is a lie. Because it is a lie, it attracts liars in government office, and it ultimately becomes the rule of liars. Lying becomes the quality required for becoming part of the ruling class. No one can be elected by telling less lies than his rivals, when voters are already brainwashed by lies. Liars can be bought and sold. They will lie even better when blackmailed. And men who have no regard for the truth will have also only contempt for the people they are supposed to lead.

Of Huns and Jews

Ultimately, democracy becomes an easy target for the "Great Master of Lies" (Schopenhauer as quoted by his most famous Austrian disciple). This foreign conquering and highly organized people forms now the truly ruling class, the handlers of our elected officials, dictating them their talking-points, holding the president's hand to sign their documents, trying the convince the masses that democracy is primarily about fighting anti-Semitism. A foreign, hostile, mean, religiously endogamous, supremacist, sociopathic, vengeful, and paranoid ruling class, has taken control of the U.S. MAGA and PNAC are deceptive slogans waved by people whose real and only objective is to make Israel great and to make the twenty-first century an Israeli Century (after the previous "Jewish Century").

Our Jewish ruling class abide by a book that reflects their origin as a semi-nomadic people living primarily from looting, and obsessed by the accumulation of transportable wealth, gold in particular. Their empire over Westerners actually resembles what historians call the Hunnic Empire of the fifth century in central Europe, built upon the subjection of Gothic agricultural bands in the lands north of the Lower and the Middle Danube, through devastating warfare, pillage, and extorsion of tributes. Roman historian Priscus wrote about the Huns: "These men have no concern for agriculture, but, like wolves, attack and steal the Goths' food supplies, with the result that the latter remain in the position of slaves and themselves suffer food shortages."

Funerary archaeology offers an illuminating perspective on the relationship between Huns and their Gothic subjects, as Peter Heather relates:

> a striking feature of the excavated material is the contrast between the large number of unfurnished burials and a smaller number of rich ones. These rich burials are not just *quite* rich: they are staggeringly so. They contain a huge array of gold fittings and ornamentation … The presence of so much gold in Germanic central and eastern Europe is highly significant. Up to the birth of Christ, … gold was not being used to distinguish even elite burials at this point—the best they could manage was a little silver. The Hunnic Empire changed this, and virtually overnight. The gold-rich burials of the 'Danubian style' mark a sudden explosion of gold grave goods into this part of Europe. There is no doubt where the gold came from: what we're looking at in the grave goods of fifth-century Hungary is the physical evidence of the transfer of wealth northwards from the Roman world that we read about in Priscus and the other written sources. The Huns … were after gold and other moveable wealth from the Empire—whether in the form of mercenary payments, booty or, especially, annual tributes. Clearly, large amounts of gold were recycled into the jewelry and appliqués found in their graves. The fact that many of these were the rich burials of Germans indicates that the Huns did not just hang on to the gold themselves, but distributed quantities of it to the leaders of their Germanic subjects as well. These leaders, consequently, became very rich indeed.
>
> The reasoning behind this strategy was that, if Germanic leaders could be given a stake on the successes of the Hunnic Empire, then dissent would be minimized and things would run relatively smoothly. Gifts of gold to the subject princes would help lubricate the politics of Empire and fend off thoughts of revolt. Since there are quite a few of burials containing gold items, these princes must have passed on some of the gold to favoured supporters. The gold thus reflects the politics of Attila's court. … Equally important, the role of such gold distributions in countering the endemic internal instability, combined with what we know of the sources of that gold, underlines the role of predatory warfare in keeping afloat the leaky bark that was the Hunnic ship of state.

One of Attila's systematic demand on the Romans, besides extorting gold in exchange for not rampaging their land, was the return of any fugitive who had taken refuge in the Empire. This demand was often granted, and the returned fugitives were impaled as an example to others. "Impaling seems to have been the main method of dealing with most problems in the Hunnic world," Heather writes.

There are interesting comparations to be made here, with the ancient Hebrews. Replace “Huns” by “Jews” and “Goths” by “Gentiles” and you have a pretty good historical metaphor of what is happening in America today. Both the Hunnic Empire and the Jewish Empire function by making the leaders of the subject people rich, and impaling the fugitives of the system—AIPAC money and ADL cancelling.

No one knows what happened to the Huns after they retreated back to their Eurasian steppe following Attila’s death. The Huns did not write, and we don’t even know what language they spoke (they used Gothic as lingua franca).

The Jews, on the other hand, are the people of the Book. For that reason, they became fossilized in the mindset that shaped their book. The *‘Apiru* were wandering raiders and parasites, and so the “Hebrews” remained, because that’s what their volcano god told them to be, promising them a country “with great and prosperous cities you have not built, with houses full of good things you have not provided, with wells you have not dug, with vineyards and olive trees you have not planted” (Deuteronomy 6:10-11). The prophets of old continue to this day to encourage the parasitic nature of Israel: “You will suck the milk of nations, you will suck the wealth of kings” (Isaiah 60:16); “Strangers will come forward to feed your flocks, foreigners will be your ploughmen and vinedressers; but you will be called ‘priests of Yahweh’ and be addressed as ‘ministers of our God’. You will feed on the wealth of nations, you will supplant them in their glory” (Isaiah 61:5-6); “the wealth of all the surrounding nations will be heaped together: gold, silver, clothing, in vast quantity” (Zechariah 14:14). The god of Israel is obsessed with gold and silver: “I shall shake all the nations, and the treasures of all the nations will flow in, and I shall fill this Temple with glory, says Yahweh Sabaoth. Mine is the silver, mine the gold! Yahweh Sabaoth declares” (Haggai 2:7-8). The Jerusalem Temple was to be filled with gold, not God: “All the silver and all the gold, everything made of bronze or iron, will be consecrated to Yahweh and put in his treasury” (Joshua 6:19).

Let’s be fair, the Israelites were vastly superior to the Huns: more than a millennium before Attila, Moses (or Ezra reinventing Moses in Babylon) understood that usury was the ultimate form of parasitizing, and that entire nations could be enslaved through debt: “If Yahweh your God blesses you as he has promised, you will be creditors to many nations but debtors to none; you will rule over many nations, and be ruled by none” (Deuteronomy 15:6).

Notes

[1] Anthony Kaldellis, *Streams of Blood, Rivers of Blood: The Rise and Fall of Byzantium 955 A.D. to the First Crusade,* Oxford UP, 2017, p. 5.

[2] *Ibid.,* p. 124.

[3] Peter Heather, *The Fall of the Roman Empire: A New History,* Macmillan, 2005, p. 94.

[4] *Ibid.*, p. 132.

[5] *Ibid.*, p. 361.

[6] *Ibid.*, pp. 364-5.

[7] *Ibid.,* p. 321.

The weird theory of Kirk's fake death, by Laurent Guyénot

UR unz.com/article/the-weird-theory-of-kirks-fake-death

Laurent Guyénot September 25, 2025

When I first encountered that theory, I didn't care to even look at the arguments. I suspected people posting such theories of being cognitive-infiltrators or trolls. But then, the ballistic issues kept point me to that possibility, until I stumbled upon this 19-minute "breakdown" video by Ben Werhman, which I invite everyone to watch. I am not sure this theory is correct, but I believe it is plausible and deserves consideration. However, I consider the trail of the freemasons, mentioned in this video, as a red herring (unless we're talking of B'nai B'rith). In my view, the theory of Kirk's fake death does not contradict the theory that Israel decided to eliminate Kirk for the reasons that have so widely circulated that even Netanyahu has felt the need to dismiss them. The theory of Kirk's fake death simply means that Kirk was given the chance to be disappeared alive, instead of dead. That Israel masterminded the event is all the more likely that Kirk's security was reportedly Israeli, as Kirk himself seems to imply in this conversation with Bill Maher: "If you want security, the Israeli know what's their doing." He is probably referring to the Zionist-owned Shaffer Security Group, who ended their contract with TPUSA in 2022, but reportedly reappeared for Kirk's final event.

Ben Werhman's theory is that Kirk's gun wound and death was faked with a blood squib equipped with a small remote control explosive, exactly as they always do it in Hollywood. I will recap his arguments, and then I will see how this theory dovetails with another interesting theory concerning Erika Kirk.

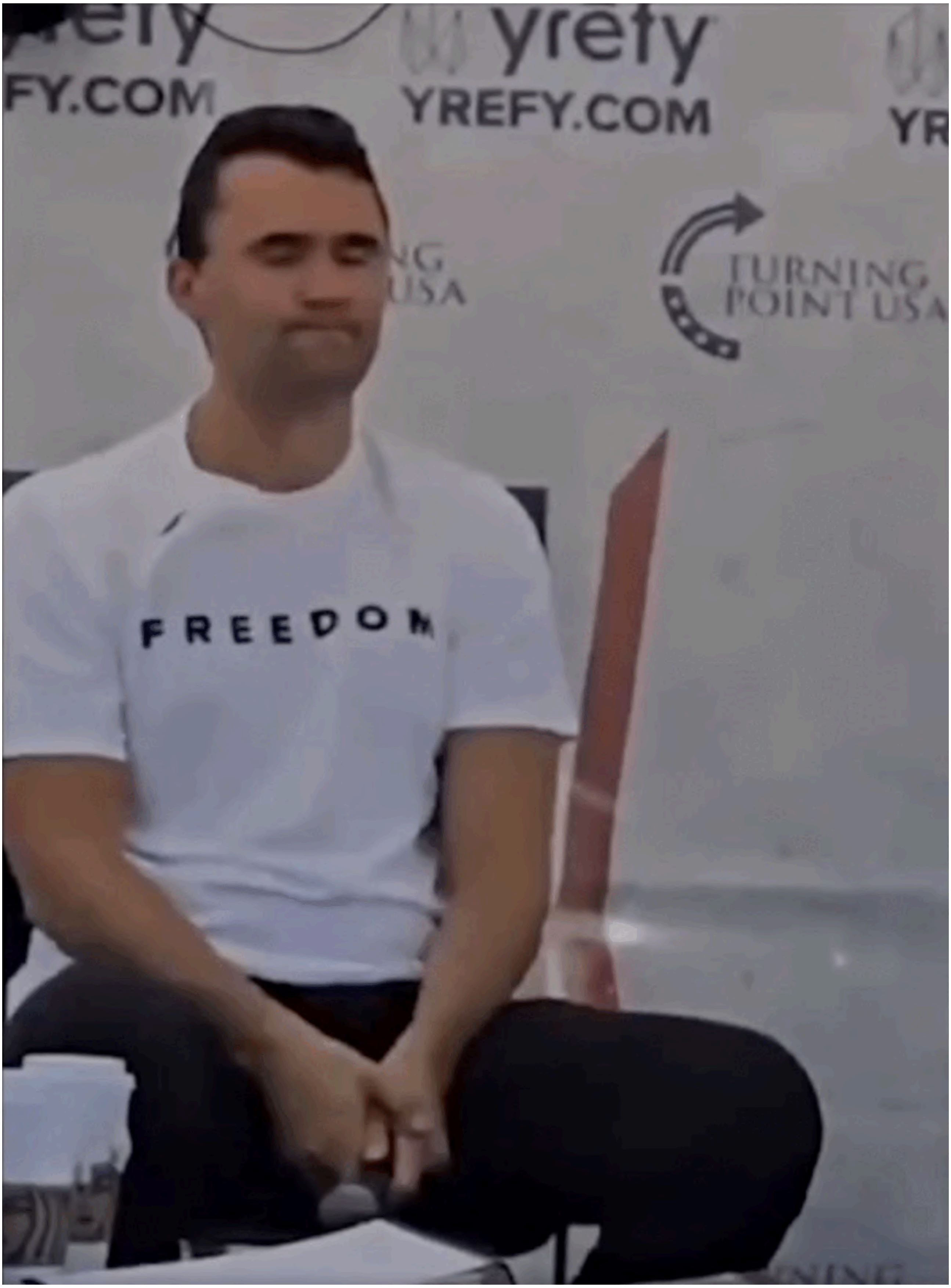
The starting point is the ballistic inconsistencies in the official theory. Assuming the neck wound that is seen on Kirk's neck is the entry wound, then there is no exit wound. Charlie Kirk's executive producer, Andrew Kolvet, said that he heard directly from the surgeon that worked on Kirk that the high-velocity bullet that struck Kirk never left his body. The surgeon called it a "miracle": "His bone was so healthy and the density was so impressive that he's like the man of steel. It should have just gone through and through. It likely would have killed those standing behind him too." This new "magic bullet"—or "magic neck"—theory makes no sense, according to numerous gun experts. Of course, this leaves open the possibility that the shot came from the back, and that the visible neck wound in front is the exit wound. However, it is doubtful that an entry wound in the back would be so small that the impact would not be visible on the camera filming from the back of Kirk's head. Candace Owens has been able to view the footage from the camera behind Kirk, by courtesy of Kirk's video technician who dismounted the camera after the shooting: no impact is visible there. Also problematic is the small size of the wound in front, which, according to expert Paramount Tactical, is too small for an exit wound. There are other theories of a shot from a low velocity gun such as a palm gun, but I find them lacking any convincing basis, and will not discuss them here anyway.

So let’s get into the main arguments of the fake death. They rely on a careful viewing of the footages of Kirk’s “death”. Most videos about the event will avoid showing the blood, but since we are examining here the possibility that it is fake blood, it is necessary to get a very close look at it. This footage, filmed from the front, is the most important. We’ll get back to it.

1. The bursting shirt: In Werhman’s words, what first needs to be explained in the images of Kirk’s shot is “his shirt violently protruding outward and upward, as if something exploded from INSIDE of his shirt.” This cannot be explained by the bullet’s shockwave, as Zeb Boykin has claimed. The video below is taken from Ryan Matta’s brilliant post, and the gif is from another camera.

Watch on YouTube

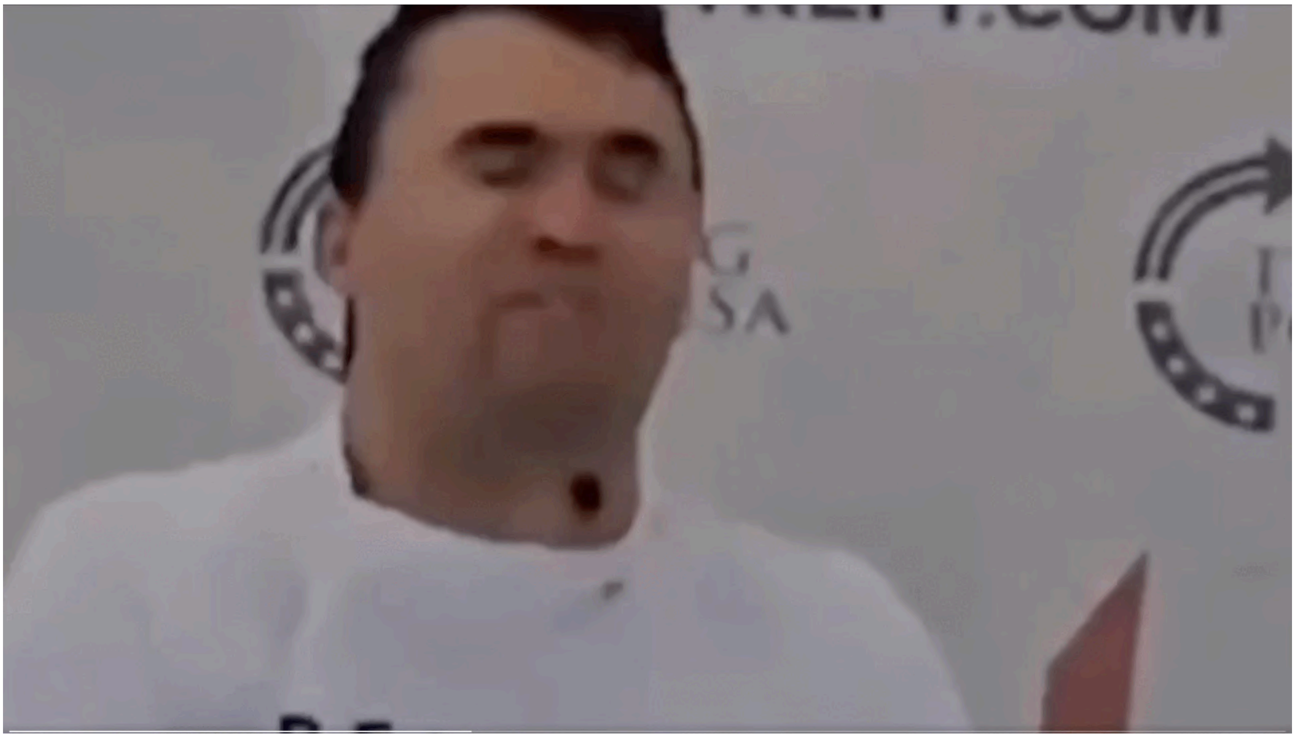
Video Link


yrefy
FY.COM
yrefy
YREFY.COM
YR
TURNING POINT USA
FREEDOM

2. The clotted blood : According to the person with extensive experience of gunshot wound that were hear on Wehrman’s video from 7:15 to 10:25 (it would be nice to know his name), the flow of blood is inconsistent with the reality of a gunshot wound in this part of the body: the blood would be very thin, as opposed to chunky and like coagulated as it appears here. Moreover, it appears that the blood is coming up out of his shirt collar.

Video Link

3. The slipping wound: A frame by frame viewing reveals that the neck wound is a video compositing addition.



4. Not enough blood. There is not a drop of blood pouring out from Charlie while he is carried away, and zero blood spatter on the ground. This is inconsistent with real gunshot wound.

5. Eyewitnesses saw Kirk being shot in the chest. In Wehrman's words: "Remember how on that first day, the eyewitness accounts were talking about how they saw him get shot in the CHEST, and we were all confused because we saw the video of him getting shot in the NECK?". A certain Josh Barlow, standing in the front rows, confirms in a tweet.

6. Kirk still holding the microphone. This is one argument that Wehrmann doesn't make. It is said that Kirk died instantly, but dead people instantly lose all muscle tonus. This is what dropping dead means, and this is not what we see: Kirk doesn't even drop his microphone or fall from his chair. This is not realistic.

Additionally, you may also want to take a look at this analysis of the "energy signature" of the event, showing "not a single linear kinetic vector consistent" with a gunshot.

The second category of facts that contradicts a real death has to do with what happened immediately after the shooting.

7. No ambulance: Kirk was immediately carried into a black SUV car, although there were ambulances on the campus. And even if there weren't, such procedure is just inconceivable.

8. No crime scene. Never do we see state police or FBI agents taking control of the crime scene, as should have happened. Minutes after the shooting, we see a man, later identified as Kirk's video technician, disassembling the video camera behind Kirk, and stepping on Kirk's chair for it. A few days after the crime, the crime scene was thoroughly cleaned up without any FBI inspection. The best explanation why the scene was not treated as a crime scene is because it was not a crime scene, but more like a movie set. Wehrman also shows clues of a production team filming frightened spectators, while avoiding to film Kirk after the shot.

9. Dummy corpse. The counter-argument to the fake death theory would be if we had seen, at any time, Kirk's corpse. As a matter of fact, we did see the hands of the corpse, in a rather morbid video of Erika leaning on Kirk's casket, filmed at close range. Although this is meant to convince people that they have seen the corpse, many people expressed doubts at the orange, dummy-like hands that we see (top picture).

And by the way, you must have noticed that there was no funeral for Kirk: the 5-hour memorial TPUSA mega-show was not a funeral service, and Kirk's parents did not even attend.

To conclude, I think there is a strong body of evidence that Kirk's death was staged. Incidentally, this would make sense of Kash Patel's awkward remark (especially addressed to an evangelical Christian): "I'll see you in Walhalla". Granted, Patel's mental deficiency could also explain this weird remark.

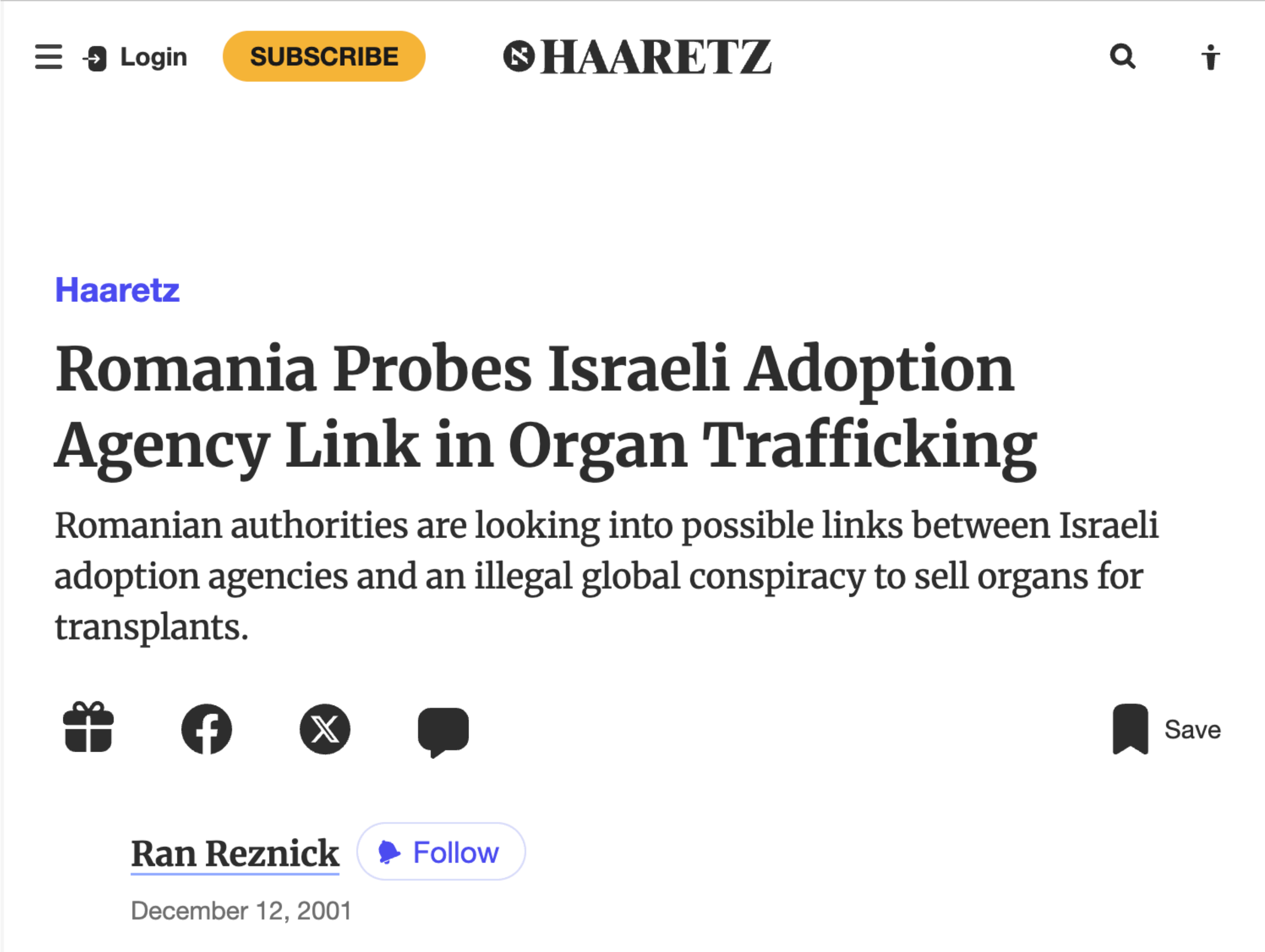
Speaking of this amusing character, and there is much speculation that his girlfriend Alexis Wilkins is a honey pot of some sort. There are many types of honey pot, from the Mossad agent who lures a Mordechai Vanunu into a kidnapping trap, to the proverbial Esther who marries a powerful man to spy on him and keep some control over him.

This brings us to Erika Kirk, and to another bizarre theory that has cropped up the Internet recently, due to Erika's background and the context of her meeting Kirk. Erika was born Erika Frantzve. Her father Kent Frantzve once chaired the Israel division of the arms corporation Raytheon, linking her family directly to Israel's military-industrial complex. In a 2020 interview, Erika stated that her mother "was getting involved with the Government… Homeland Security and Department of Defense." The company is said to be AzTech International, another defense contractor.

Is Erika a weapon of sorts? In 2012, she won a Beauty Pageant owned by Donald Trump and became Miss Arizona.

TRUMP
INTERNATIONAL HOTEL
LAS VEGAS

At age 23, she sets up a Christian Evangelical organization called Everyday Heroes Like You which developed a program called Romanian Angels. Behind the slogan “Helping God’s Forgotten Children Find Wings”, it is suspected of having been involved in child trafficking, Romania being known for such activity, and worse.



Haaretz

Romania Probes Israeli Adoption Agency Link in Organ Trafficking

Romanian authorities are looking into possible links between Israeli adoption agencies and an illegal global conspiracy to sell organs for transplants.

Ran Reznick

December 12, 2001

Now, all this doesn’t prove anything. Nor do subjective appreciations of the match between Charlie and Kirk count as evidence of foul play.

Unlike the fake death theory, which I think is quite solid, the honey pot theory is speculative. But I can’t help feeling that there is some overplaying in Erika’s performance when Charlie announced their engagement on his Charlie Kirk Show (that must have been in 2020).

It is rumored that Erika was first introduced to Charlie by Donald Trump. Whatever the role of Israel in Kirk’s disappearance, there is no doubt in my mind that Trump is fully complicit. Trump is owned by Israel. Trump is the swamp.

The Public Execution of Charlie Kirk, by Laurent Guyénot

UR unz.com/article/the-public-execution-of-charlie-kirk

Laurent Guyénot October 11, 2025

While Chris Martenson has, I believe, conclusively shown that Charlie Kirk was shot from a different building at Utah Valley University (the Sorenson Student Center) than the one where Tyler Robinson was allegedly positioned (the Losee Center)—also disproving, in my view, speculations of a fake death, which I wrongly defended in an earlier article—other researchers continue to accumulate evidence that, in the weeks preceding Kirk's death, his pro-Israel backers were trying to blackmail and threaten him into abandoning his recent criticism of Israel. They feared that Kirk would follow the path of Tucker Carlson and Candace Owens and draw millions of his young supporters behind him. After inviting Carlson and other conservative critics of Israel (Megyn Kelly and Dave Smith) at his Turning Point USA (TPUSA) Student Action Summit in July, Kirk was thinking of inviting Owens, as well as the outspoken anti-AIPAC representative Marjorie Taylor Green on upcoming platforms. And on September 10, he was launching his nationwide tour of American campuses with apparently no intention of sticking to the pro-genocide talking-points that his Jewish advisors were feeding him. Imagine not just the panic, but the sense of betrayal of those "Jewish donors" who had invested tens of millions of dollars into him and TPUSA.

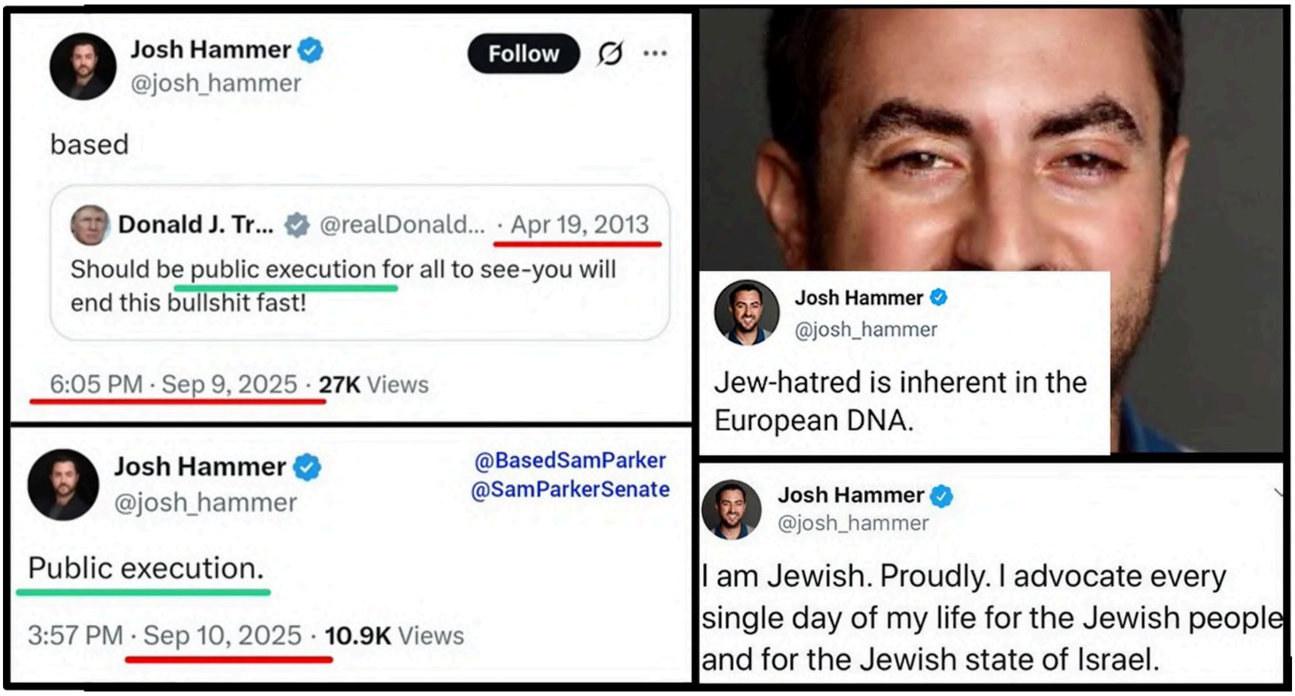
Here, I recap what I think are the most important established facts. I have borrowed much from the long investigative tweets of former Utah Senate candidate Sam Parker (here, here, here, and here) and I encourage everyone to follow him on X and support his outstanding work.

The cabal

Let's us first get acquainted with the Jewish cabal that is now the target of much suspicion.

Bill Ackman: American hedge fund manager, worth $9.4 billions, unconditional supporter of Israel's genocide in Gaza, and an important contributor to Turning Point USA for about a year. On August 4 and 5, Ackman hosted a two-day meeting on the Hamptons, Long Island, with Kirk and important executives and financiers of TPUSA. Kirk was strongly reprimanded for giving a platform to Carlson in July, and submitted to what he experienced as threats and blackmail over his recent public critics of Israel's influence in America. Benjamin Netanyahu invited himself in that meeting by phone.

Josh Hammer: Jewish political commentator, senior editor-at-large of *Newsweek,* who defines himself as a full-time advocate "for the Jewish people and for the Jewish state of Israel," and a believer that "Jew-hatred is inherent in the European DNA." Hammer is also the author of a book claiming that Western civilization was founded by Moses on Mount Sinai.



Josh Hammer
@josh_hammer

based

Donald J. Tr... @realDonald... · Apr 19, 2013

Should be public execution for all to see-you will end this bullshit fast!

6:05 PM · Sep 9, 2025 · 27K Views

Josh Hammer
@josh_hammer

Public execution.

3:57 PM · Sep 10, 2025 · 10.9K Views

Josh Hammer
@josh_hammer

Jew-hatred is inherent in the European DNA.

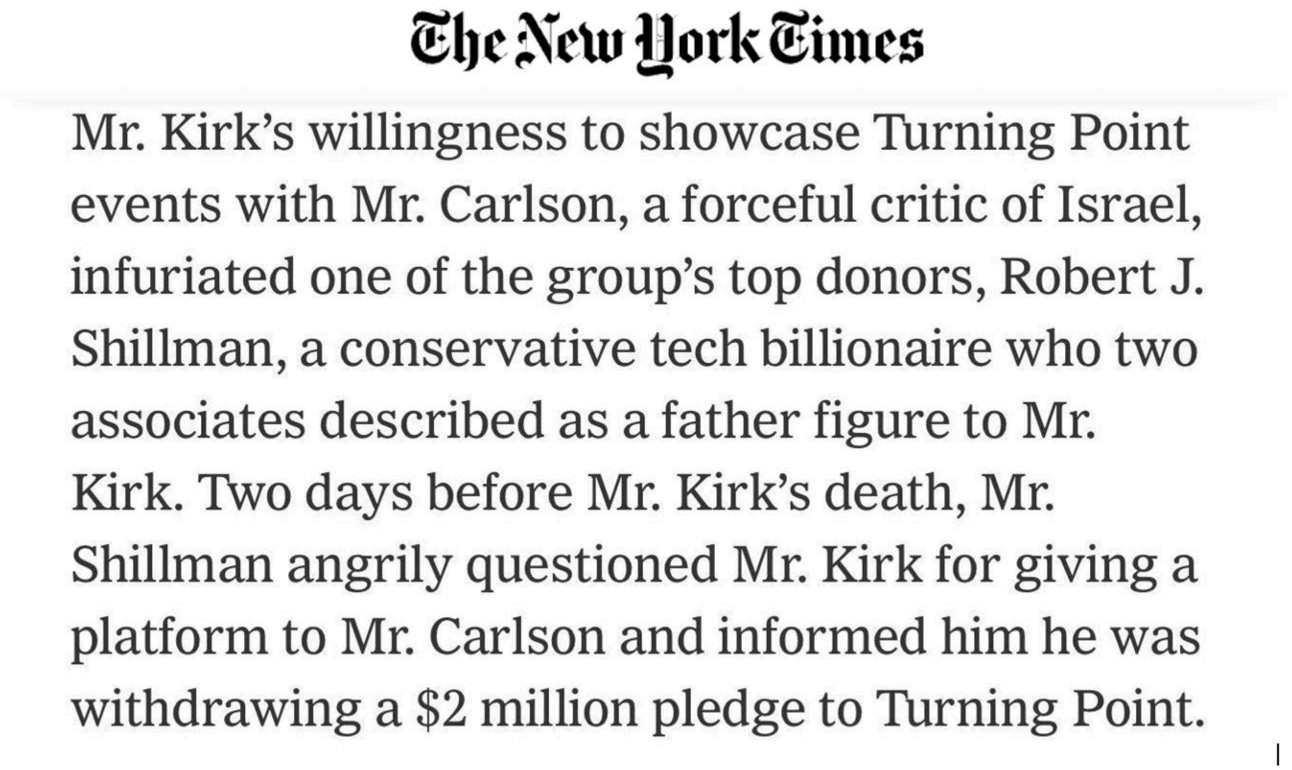
Josh Hammer
@josh_hammer

I am Jewish. Proudly. I advocate every single day of my life for the Jewish people and for the Jewish state of Israel.

Hammer “was there the whole time” (his words) during the Hamptons meeting. On the day before Kirk’s public execution, Hammer retweeted approvingly a 12-year-old tweet by Trump mentioning “public execution for all to see.” Three hours after Kirk’s death, he again cryptically tweeted “public execution”.

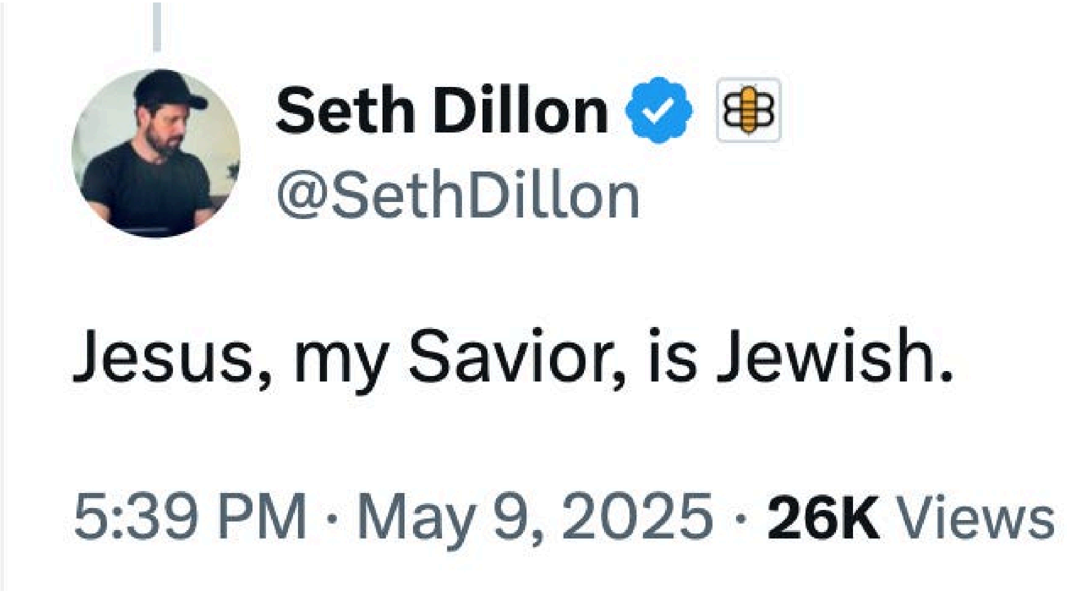
Rabbi Pesach Wolicki: American-Israeli citizen living in Israel, who presents himself as Charlie Kirk’s regular advisor of Israel issues. The night before Kirk’s assassination, he had a one-hour Zoom conversation with him to practice his pro-Israel talking-points. Josh Hammer was in the conversation. Wolicki later reported that Kirk was “in a combative mood” and “playing the devil’s advocate.”

Robert Shillman: American businessman and political financier, who has invested in several right-wing political activits such Laura Loomer, Tommy Robinson or Brilyn Hollyhand. He was financing TPUSA to the tune of 2 millions annually but, according to the *New York Times*, Oct 1st, 2025, “Two days before Mr. Kirk’s death, Mr. Shillman angrily questioned Mr. Kirk for giving a platform to Mr. Carlson and informed him he was withdrawing a $2 million pledge to Turning Point.”


The New York Times

Mr. Kirk's willingness to showcase Turning Point events with Mr. Carlson, a forceful critic of Israel, infuriated one of the group's top donors, Robert J. Shillman, a conservative tech billionaire who two associates described as a father figure to Mr. Kirk. Two days before Mr. Kirk's death, Mr. Shillman angrily questioned Mr. Kirk for giving a platform to Mr. Carlson and informed him he was withdrawing a $2 million pledge to Turning Point.

Seth Dillon: CEO of the news satire site The Babylon Bee since 2018, with an estimated net worth of $6 million in 2025. Dillon presents himself as an evangelical Christian but acknowledges his Jewish heritage. He was part of the heated meetings with Kirk and Ackman in the Hamptons.


Seth Dillon
@SethDillon

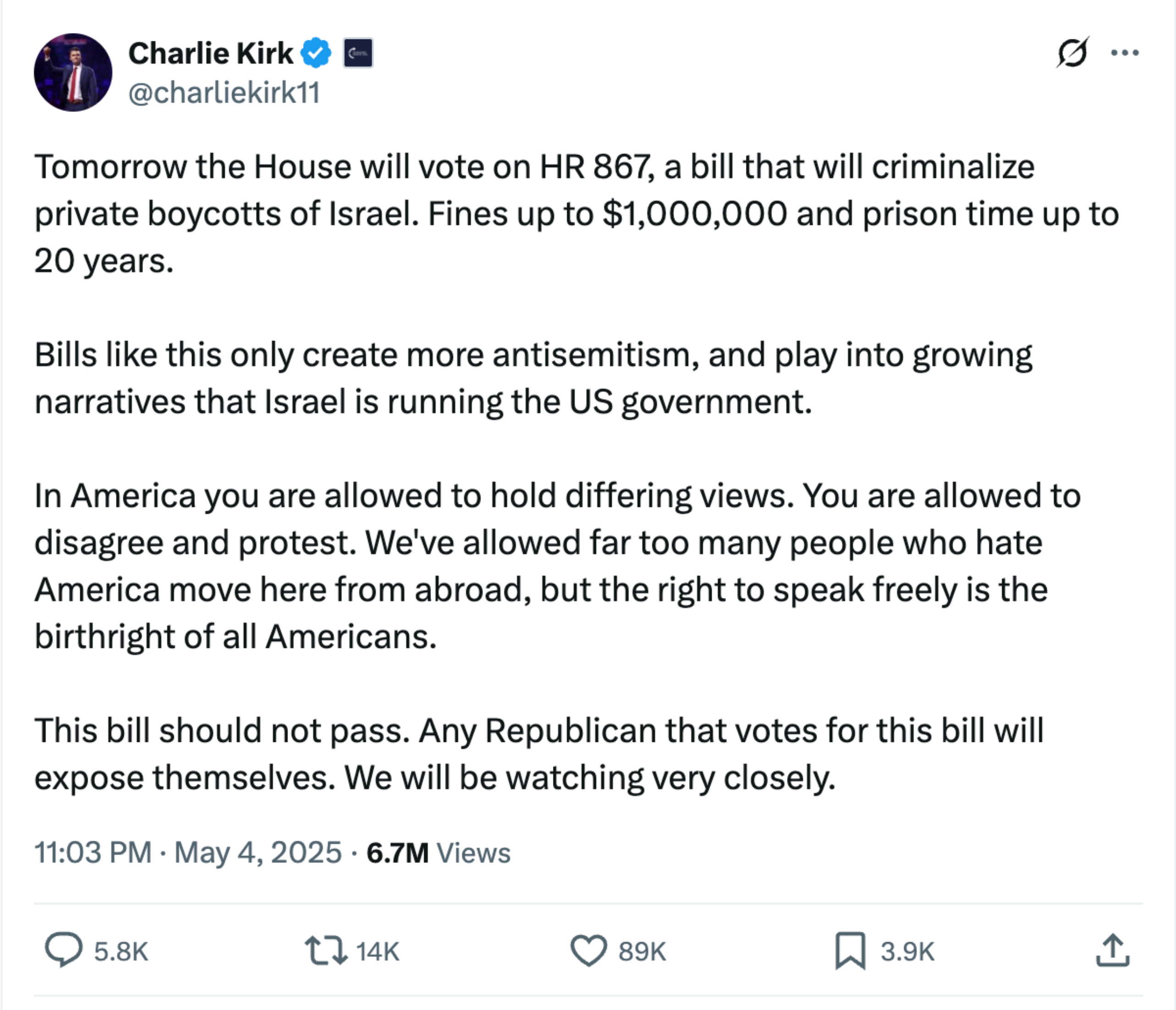
Jesus, my Savior, is Jewish.

5:39 PM · May 9, 2025 · 26K Views

The chronology

Keeping in mind the profile of these people, we can now summarize the chronology of their relationship with Kirk in the months leading to his assassination.

May 4: As [Sam Parker has documented](), tensions between Charlie Kirk and his pro-Israel backers did not start in July 2025, but at least two months earlier, when Kirk, with tweets viewed up to 8 million times, opposed the ADL's call for censorship, and contributed to defeat the bill HR 867 that criminalized private boycotts of Israel.



Charlie Kirk
@charliekirk11

Tomorrow the House will vote on HR 867, a bill that will criminalize private boycotts of Israel. Fines up to $1,000,000 and prison time up to 20 years.

Bills like this only create more antisemitism, and play into growing narratives that Israel is running the US government.

In America you are allowed to hold differing views. You are allowed to disagree and protest. We've allowed far too many people who hate America move here from abroad, but the right to speak freely is the birthright of all Americans.

This bill should not pass. Any Republican that votes for this bill will expose themselves. We will be watching very closely.

11:03 PM · May 4, 2025 · **6.7M** Views

July 11-13: Kirk hosted Tucker Carlson at his TPUSA Student Action Summit. Carlson stated unequivocally that Jeffrey Epstein was an Israeli asset tasked with blackmailing American public personalities. The subject was also debated on stage between Carlson, conservative host Megyn Kelly, and Jewish comedian Dave Smith, all agreeing with Carlson's position and demanding the release of the Epstein files. The following days, Kirk was bombarded with angry messages from his pro-Israel backers.

August 4-5: Bill Ackman hosted on the Hamptons, Long Island, a meeting with Kirk, TPUSA executives and Jewish donors. According to Max Blumenthal's important article on the subject:

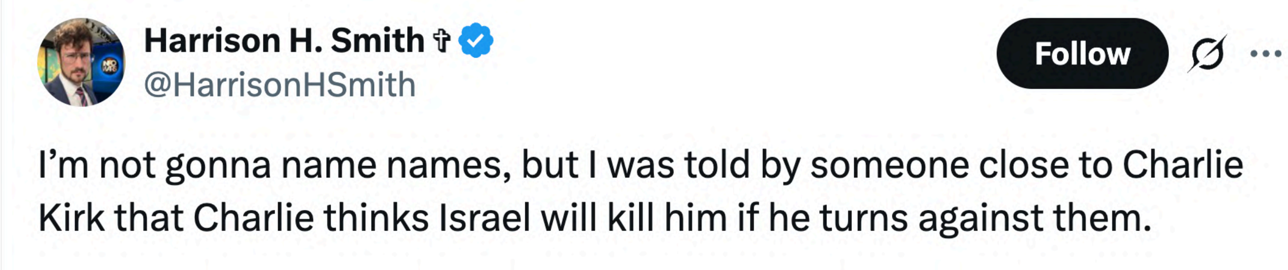
> Zionist billionaire Bill Ackman "hammered" Charlie Kirk … for platforming critics of Israel at TPUSA events. … Ackman, according to multiple sources, had this meeting to basically bully Charlie Kirk into submission. … Charlie Kirk walked away, according to one person, feeling like there was an attempt to blackmail him. … He

> refused any offers of funding, and also refused the offer to travel to Israel and meet with Netanyahu…

During that meeting, Netanyahu spoke personally to Kirk on the phone, inviting him to Israel and offering him $150 million to bolster TPUSA. Kirk declined.

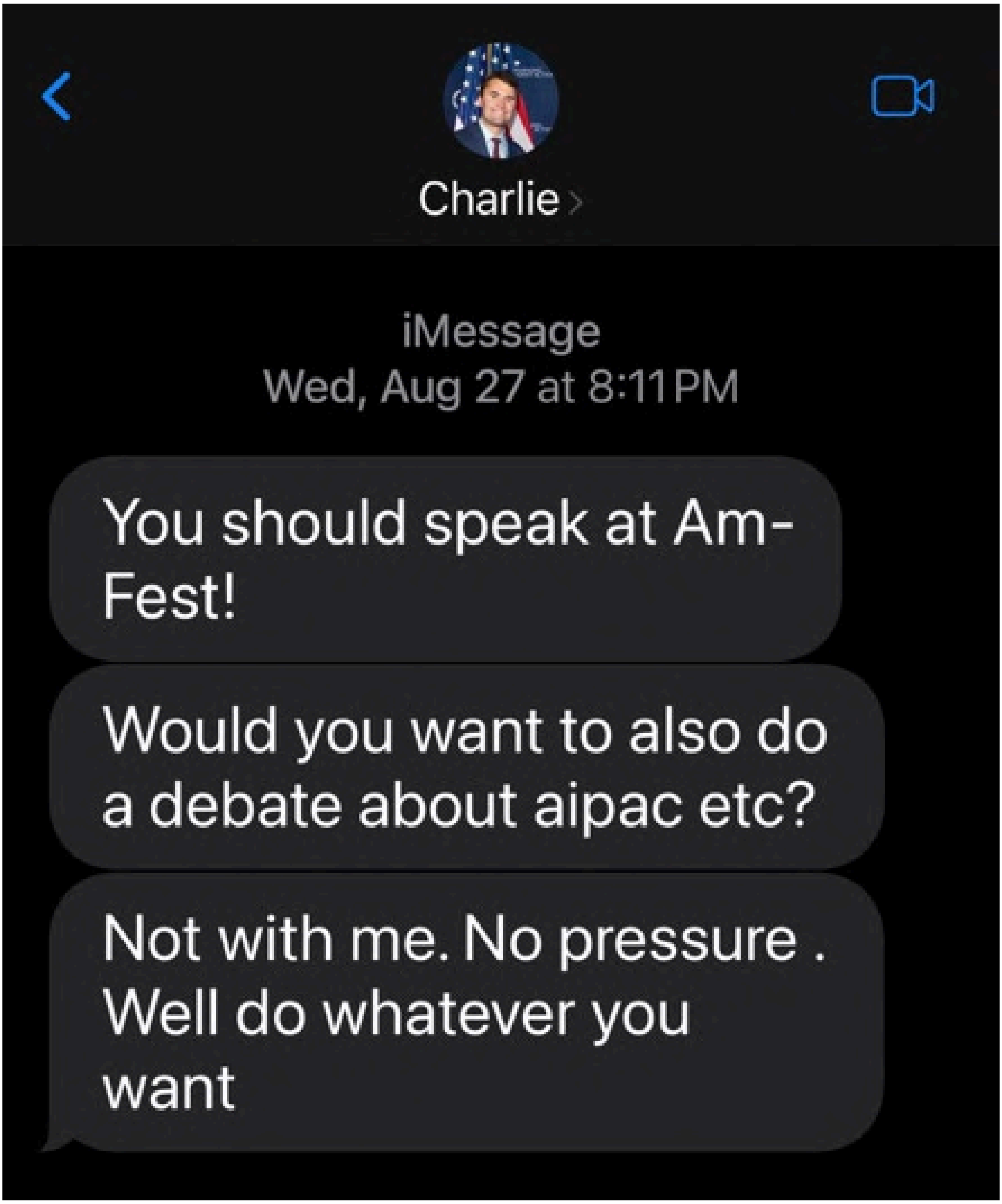
The next day, August 6: in a live exchange with Megan Kelly, Kirk complained of the "repulsive" ways he was treated, naming Josh Hammer in particular, and stating that, as executive director of TPUSA, "I have less ability… to criticize the Israeli government than actual Israelis do. And that's really, really weird."

August 13: Harrison H. Smith of InfoWar tweeted: "I was told by someone close to Charlie Kirk that Charlie thinks Israel will kill him if he turns against them." This tweet drew little attention until after Kirk's death, when Smith confirmed it, and Max Blumenthal stated that he had heard the same from another source.



I'm not gonna name names, but I was told by someone close to Charlie Kirk that Charlie thinks Israel will kill him if he turns against them.

August 27: Kirk invited Marjorie Taylor Green to speak at the next Turning Point's annual AmericaFest conference, planned for December 2025. Green is known for her opposition to the power of AIPAC in American politics, and her demand that AIPAC be registered as a foreign agent. Kirk had previously addressed the AIPAC question, as in a July-2025 debate with TPUSA chapter leaders (here with Sam Parker's insightful comments; full video of the debate here).



iMessage
Wed, Aug 27 at 8:11PM

You should speak at Am-Fest!

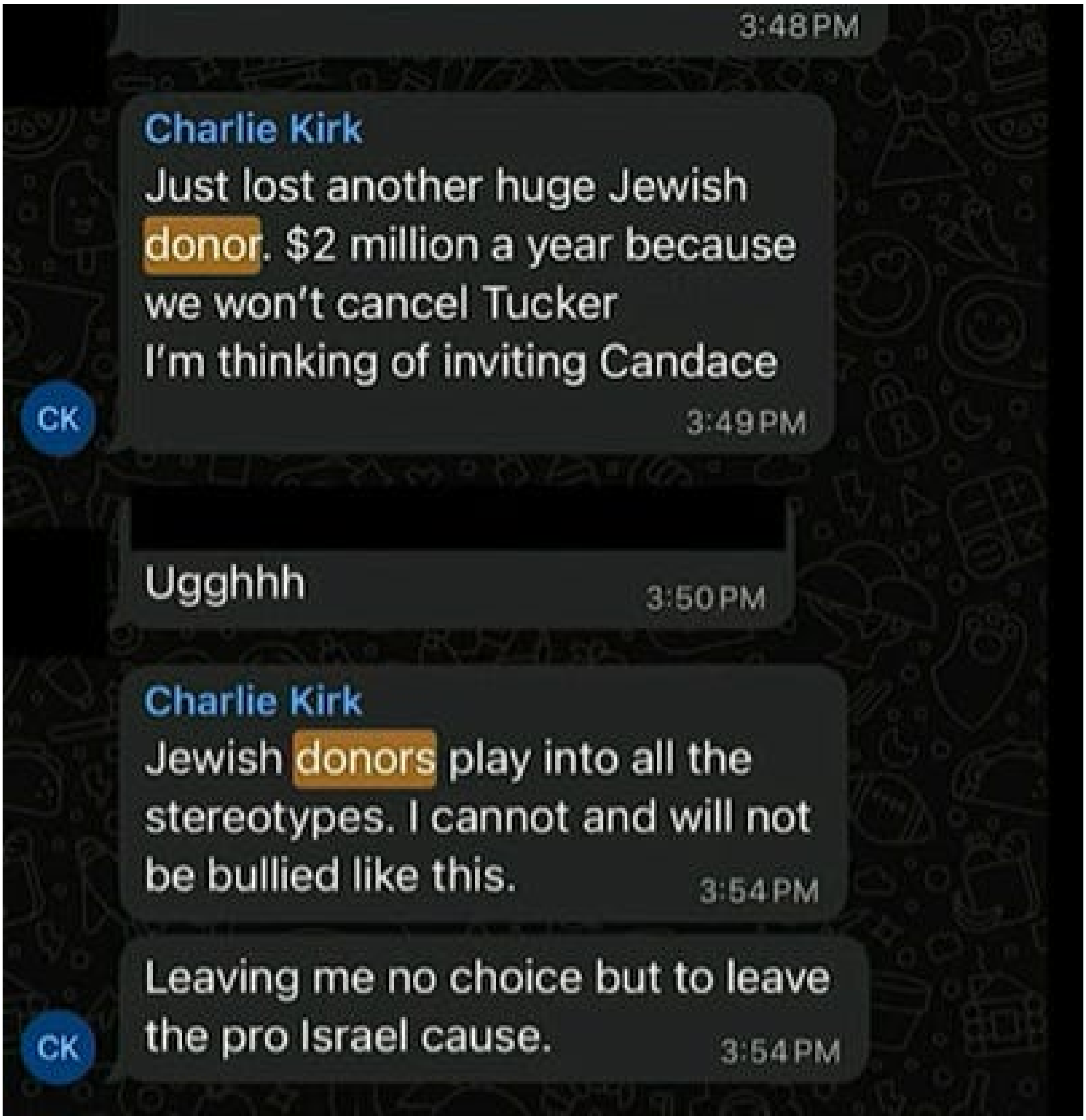
Would you want to also do a debate about aipac etc?

Not with me. No pressure . Well do whatever you want

Sept 8: Kirk interviewed Ben Shapiro, the arch-Zionist Jewish editor of the Daily Wire , on his Charlie Kirk Show (broadcast the next day). He discussed Israel's bombing of Qatar, quoted approvingly the distrust by some of his friends (Carlson?) of the mainstream narrative on Israel, and stated that he doesn't like Bibi Netanyahu's statement: "You can't be MAGA if you're anti-Israel".

Hours after that exchange, Shapiro tells Mark Levin on Fox New: "You can't be a leader of the right if you think the president is covering up a Mossad rape ring or struck Iran for Israel."

Sept 9: Around 3:30 to 4 pm ET, Charlie exchanged messages on a WhatsApp group chat with seven other people, including Josh Hammer, Pastor Rob McCoy, and probably Rabbi Wolicki. Kirk was obviously in a combative mood: although punished for having invited Carlson, he was now “thinking of inviting Candace.” “I cannot and will not be bullied like this. Leaving me no choice but to leave the pro Israel cause.” Candace Owens revealed this exchange on Oct 7, and shamed McCoy and Hammer for having lied when denying its existence. She is vindicated by Andrew Kolvet, executive producer of TPUSA (here also). Since Kolvet reported this exchange to the FBI after Kirk’s death, he must have been part of that WhatsApp group and it is certainly him who communicated it to Candace.



3:48 PM

Charlie Kirk
Just lost another huge Jewish donor. $2 million a year because we won't cancel Tucker
I'm thinking of inviting Candace
3:49 PM

CK

[redacted]
Ugghhh 3:50 PM

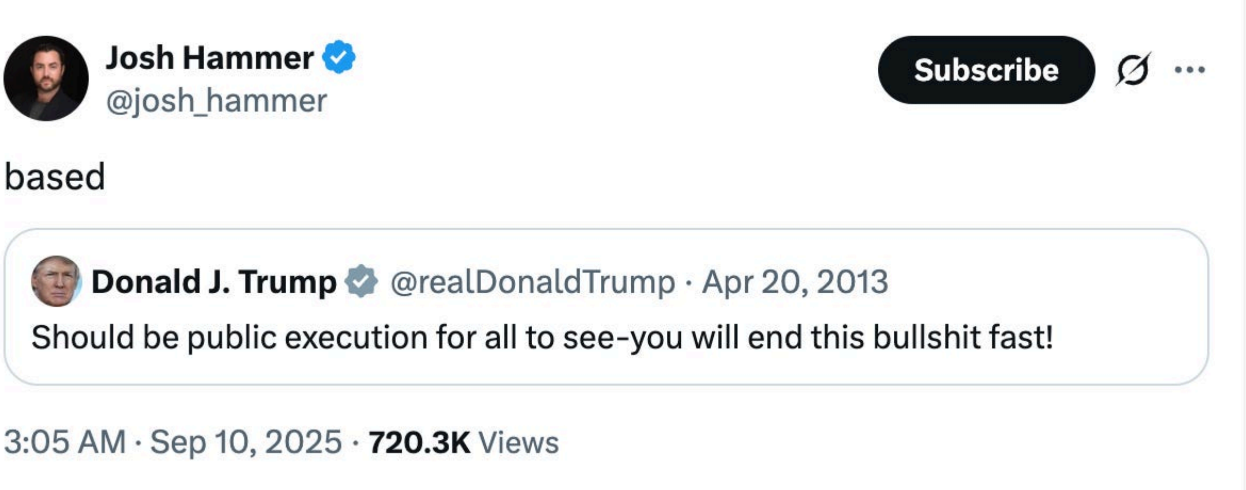
Charlie Kirk
Jewish donors play into all the stereotypes. I cannot and will not be bullied like this. 3:54 PM

Leaving me no choice but to leave the pro Israel cause. 3:54 PM

CK

Sept 9: Two hours after that exchange, from 6 to 7 pm ET, Kirk had a one-hour Zoom meeting with Rabbi Wolicki, Josh Hammer, Mickey McCoy (Kirk’s chief of staff) and a few others. In an interview he gave on Sept 13 to the *New York Post,* and in a later video appearance dated Oct 9, Wolicki said he was concerned that many of Kirk’s fans “were turning on Israel” and “there were prominent people … actively working to [get him to] to drop his support for Israel." Kirk was, according to Wolicki, "in a combative mood" and "playing the role of devil's advocate," which, in view of Kirk's messages the day before, must be understood as Wolicki's euphemistic presentation of Kirk telling him and Hammer to go to hell.

Sept 9: At 9:05 pm, two hours after his Zoom meeting with Kirk, Josh Hammer retweeted approvingly a 12-year-old tweet by Trump saying: "Should be public execution for all to see —you will end this bullshit fast." Since the context of Trump's original tweet is irrelevant, and since Hammer was a key participant in all the communications with Kirk that day (the WhatsApp chat and the Zoom meeting), this tweet can reasonably by interpreted as referring to Kirk's "public execution" the next day, and therefore indicative of Hammer's foreknowledge



Josh Hammer
@josh_hammer

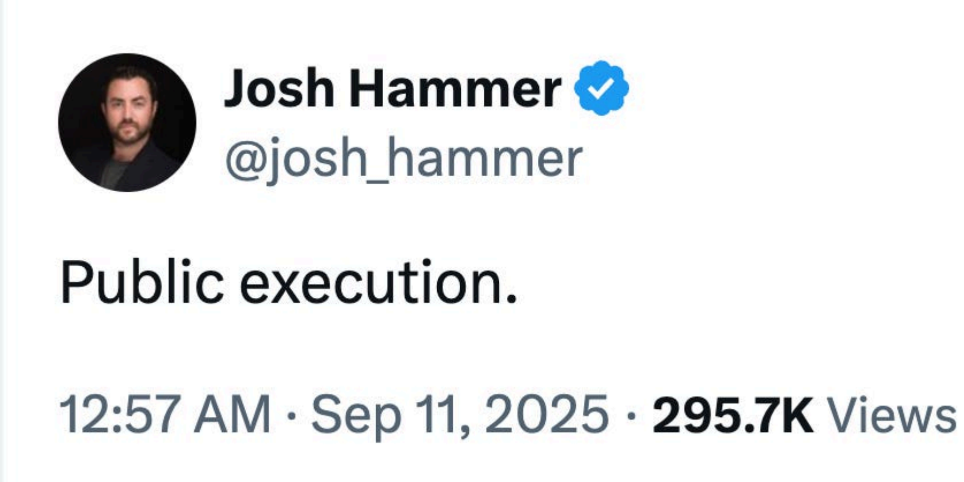
based

Donald J. Trump @realDonaldTrump · Apr 20, 2013
Should be public execution for all to see-you will end this bullshit fast!

3:05 AM · Sep 10, 2025 · **720.3K** Views

Sept 10: Kirk is shot dead on the Campus of Utah Valley University in Orem, Utah, at 12:20.

Sept 10: Three hours after Kirk's death, Hammer again cryptically tweeted: "public execution," echoing his tweet of the day before, suggesting that he was cryptically taking responsibility for Kirk's assassination.



Josh Hammer
@josh_hammer

Public execution.

12:57 AM · Sep 11, 2025 · **295.7K** Views

Hours after Kirk's death, Netanyahu eulogized Kirk in a X tweet and referred to his phone conversation with Kirk: "I spoke to him only two weeks ago and invited him to Israel. Sadly, that visit will not take place."

Sept 12: Amid mounting rumors that Israel was behind Kirk's assassination, Netanyahu booked himself on Newsmax to declare those rumors "insane"

What does "Israel killed Kirk" mean?

From this chronology, a reasonable suspicion emerges that Charlie Kirk was killed by a cabal of individuals who felt they had a right to dictate to him their pro-Israel talking-points and tell him who, in their list of "antisemites", he was not allowed to invite. Although I had no interest in Kirk before his death, what I have learned since inspires me great respect for a man who, while knowing he might be killed for it, decided to do the right thing anyway—sharing what he truly believed. I have also gained great respect for Candace Owens who understands that Kirk was killed partly because of her influence on him, and who knows she too is risking her life in this fight for truth. She is bringing new elements every day: recently, for example, she exposed the suspicious profile of Utah's Medical Examiner who was hired about the same time as Josh Hammer entered the life of Kirk, in May 2024.

Who killed Charlie Kirk? Israel had the motive. Kirk may not have been immensely important by himself, but his evolution in the last months of his life was potentially devastating for Israel's PR. Here is a man who for years had been one of the most influential advocate of Israel on campuses, who could communicate directly with Netanyahu as well as with Trump. Those "Jewish donors" who had supported him with millions of dollars felt they owned him, as a master owns a slave. And now he was telling them to their face that he "wouldn't be bullied", and was "leaving the pro-Israel cause"—just as he was about to start a nationwide campus tour. The predictable effect on the conservative youth was enormous. But I imagine it was more out of anger than out of panic that they decided that he deserved a "public execution". Israel wants Christians like Kirk to believe and repeat that they will be blessed if they support Israel, and cursed if they don't. Kirk was smart enough to call it BS. They gave him the Kennedy curse.

Israel has the profile of a serial killer and a mass murderer, and the expertise in targeted assassinations, well documented by Ronen Bergman (*Rise and Kill First: The Secret History of Israel's Targeted Assassinations*, 2019). Israel has a known capacity to mobilize tens of thousands of *sayanim* (singular *sayan*) on U.S. soil, including professional assassins (remember Murder Inc., a department of the Jewish mob). Possibly Derek Maxfield was one of those *sayanim*. This wealthy American Jew close to the Chabad Lubavitch movement is the owner of the private jet that took off from Provo airport (a 12-minute drive from the crime scene) one hour after the crime, and turned off its radar-tracking system 30 minutes into the flight, only to reappear an hour later heading back to

Provo. Utah's new Medical Examiner Dr. Deirdre Weiss Amaro, hired by DHHS deputy director Dr. Michelle Hoffman in May 2024, could possibly have been a *sayan* involved in Kirk's autopsy, or lack of. The search for potential *sayanim* has just begun, apparently.

Without doubt, therefore, Israel had the means to carry out Kirk's assassination. As for the opportunity, this is harder to determine, but we must recall that Charlie's security had been reinforced on that day by the Zionist-owned Shaffer Security Group, who forgot to secure the roofs.

But what do we mean by "Israel"? Israel is not, by essence, a State. The State of Israel is only one external aspect of Israel. Israel is more like a collective organism or a hive mind than a formal structure. Its leadership is a kind of international ethnic mafia or a secret society, but one in which the decisions come not from one center, but from a multitude of centers, sometimes in internal conflict, but nevertheless all connected by the same unshakable loyalty to the same project—the biblical project, considered as God's mandate. "Israeliness" (to make a distinction with "Jewishness") comes in many degrees. It is comparable to a gravitational field, with some people revolving far from the center, feeling only slightly concerned by Israel, while others are close to the nuclear core, and will gladly die—or preferably kill—for Israel. Josh Hammer is a fine example of such "hot Israeli Jews", whose conviction to be doing God's work is so strong that they can be recklessly in their sense of impunity. Israel is a worldwide network of such people, whose connections are not strictly formal or hierarchical. A small group of deeply loyal Zionist Jews is to Israel like a piece of a hologram to the whole image: it is a small Israel.

When we say "Israel killed Charlie Kirk", therefore, we do not necessarily mean that the decision came from the head of the State, or even of the Deep State—whatever that may mean. It could have been orchestrated by the small group of pro-Israeli fanatics who took up the responsibility to control Kirk, and who decided, at some point, that their duty was to eliminate him before his turning away from Israel became public and contagious on campuses. They would have to get the green light from somewhere, to be put in touch with a team of experts in assassination (Murder Inc. version 2025), and to be sure that the entire Zionist deep state would cover for them, through its control of the FBI and the mainstream media in particular. Not to mention the need to control Erika Kirk, whose behavior is strange to say the least (see the analyses of her body language during her first speech and during the tribute ceremony).

The plan to kill Kirk was not hatched on September 9, but had been in preparation for two months, possibly more. Baron Coleman has uncovered a pattern of suspicious google searches from Israeli IP addresses in the week around July 20, on the names of persons of interest in the Charlie Kirk shooting, including George Zinn (the decoy man saying "I shot him" seconds after the shooting), Hunter Kozak (the student questioning Kirk about transgender person's right to own guns at the precise moment of shooting), Medical Examiner Deirdre Amaro, and various surgeons at Timpanogas Regional Hospital where

Kirk was taken after being shot. But the final go-ahead would have been given on September 9, after it was agreed that Kirk was irremediably lost to Israel. Hammer retweeting Trump's "public execution" might have been that go-ahead. But more probably, both of Hammer's tweets were signatures. Cryptically signing their names into what they believe is the holy history of God's chosen people (the only history that matters), while maintaining plausible deniability before the immediate justice of the Goyim, is something that can also be found in the "public execution" of JFK (read my article on the Umbrella Man).

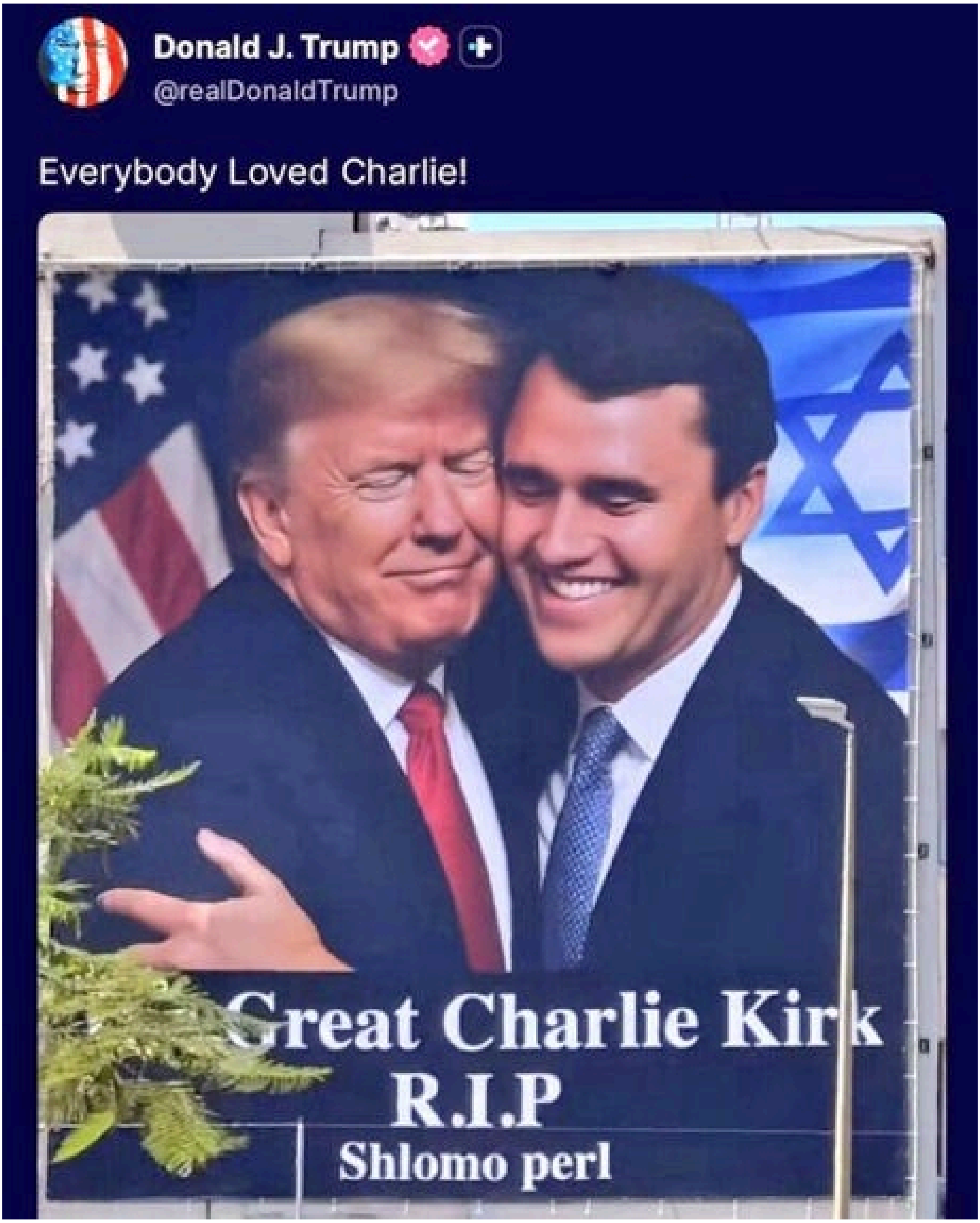
The effort to solve the murder of Charlie Kirk has now evolved into a showdown between Candace Owens and Josh Hammer. On October 9, on his *Newsweek* YouTube channel, Hammer expressed his surprise at finding himself "at the epicenter of an insane Candace Owens neo-nazi conspiracy theory." Hammer defended himself by insisting on how close he was to Kirk: "I was the Jew in Charlie Kirk's vision of a Jewish-Christian alliance to save the West." Hammer claims that, in his final message on their WhatsApp group after their September 9 Zoom meeting, Charlie was "thanking us so much for preparing him to face the inevitable incoming tsunami of Jew-hate … He was deeply thankful for what we had discussed on that hour." Unfortunately, Hammer does not provide the screenshot proving his words.

Hammer then goes on to explain that when, two hours after talking with Kirk on September 9, he retweeted an old tweet by Donald Trump mentioning "public execution for all to see", he was not foreshadowing Kirk's assassination: he was, Hammer claims, referring to what should be done to the murderer of Iryna Zarutska, killed on August 22, 2025, although that context is absent from his tweet.

But what about his second cryptic "public execution" tweet posted three hours after the death of his "friend" Charlie Kirk, that Sam Parker has brought to the attention of the public? We're all looking forward to his explanation about it.

What about Trump?

Considering that Kirk considered himself a friend of Trump, whom he has supported wholeheartedly since 2016, many people have been disturbed by Trump's behavior after Kirk's assassination, when he was seen enjoying himself at a baseball game the day after Kirk's assassination, or changing the subject when presented with condolences two days later, or posting an IA-generated photo of him and Charlie on the background of both the American and Israeli flags, with a cryptic caption.



Donald J. Trump
@realDonaldTrump

Everybody Loved Charlie!

More importantly, the FBI's blatantly fraudulent investigation proves that Trump's administration is dedicated to cover-up the real perpetrators of this assassination. In his Sept-12 *Greyzone* article, Max Blumenthal quotes friends of Kirk who also had access to Trump, to the effect that:

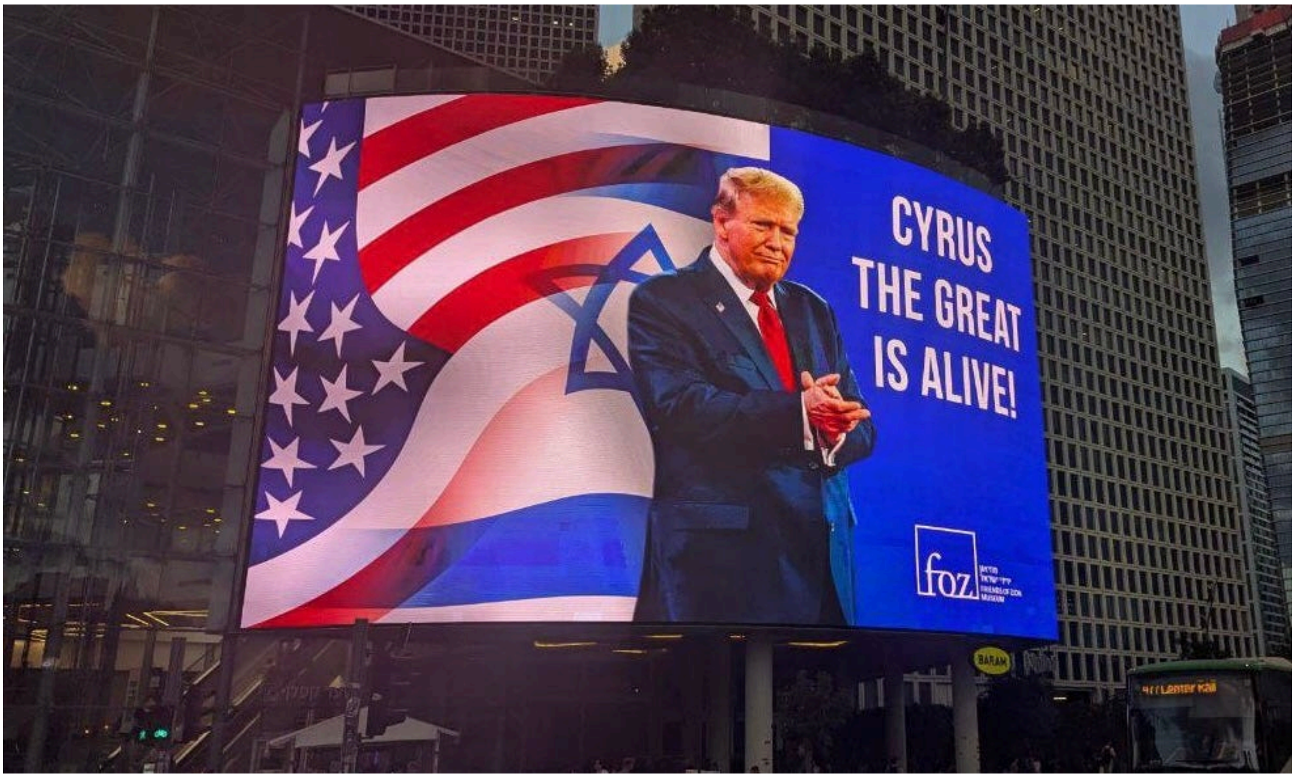
> Kirk strongly warned Trump last June against bombing Iran on Israel's behalf. "Charlie was the only person who did that," they said, recalling how Trump "barked at him" in response and angrily shut down the conversation. The source believes the incident confirmed in Kirk's mind that the president of the United States had fallen

> under the control of a malign foreign power, and was leading his own country into a series of disastrous conflicts.

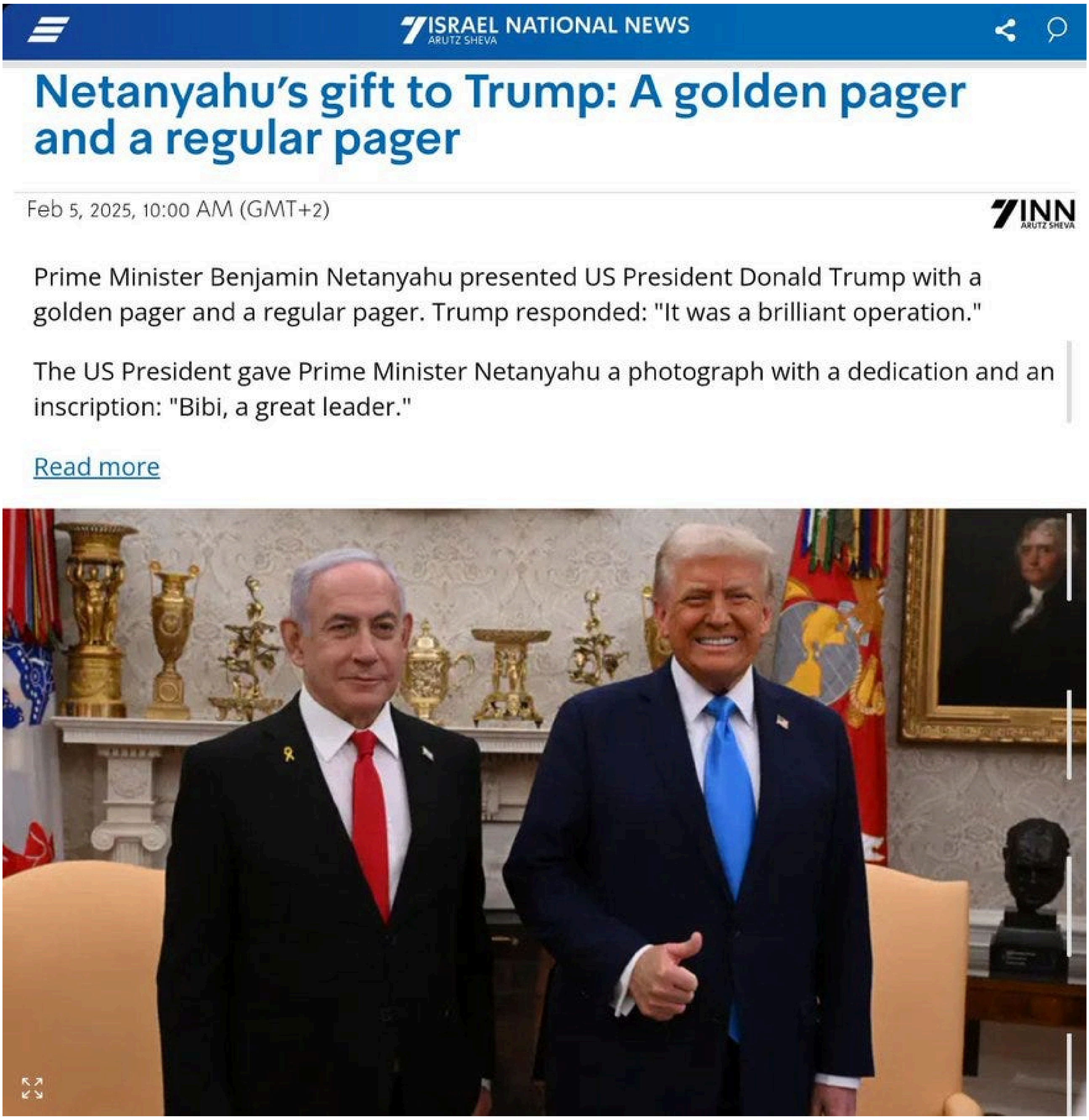
That conversation may have been a breaking point in Kirk's relationship to Trump. I don't think, however, that Trump was involved in the assassination, or that he had foreknowledge of it. Rather, Trump is warranting Israel's impunity, as he has been doing for every other Israeli crime since he entered the White House in January of this year.

Because Americans are now massively noticing that Trump is doing systematically Netanyahu's bidding and is regularly visited by him in the White House (the first head of state to do so in February 2025, and every couple of months since), Netanyahu had to address rumors that he is controlling Trump and state publicly: "Trump is the most independent leader I've ever seen. The idea that I control Trump is a lie." On another occasion, Netanyahu praised Trump as "the greatest friend that Israel has ever had in the White House" (in a press conference with Marco Rubio, September 15).

Not just Netanyahu, but most Israelis love Trump, according to Trump's arch-Zionist ambassador to Israel Mike Huckabee, who said several times that criticizing Israel in his presence is like criticizing his wife: "If Donald Trump were on the ballot in Israel," Huckabee said, "he would get 95% of the vote!" Remember when, in May 2018, commenting on Trump's decision to move the American embassy to Jerusalem, Netanyahu declared that Trump was the equivalent of Persian emperor Cyrus 2500 years ago (hailed as God's anointed in Isaiah 45:1-5). Well, here we go again: as Trump was about to land in Israel this October 13, billboards appeared in Tel Aviv hailing him as the resurrection of Cyrus the Great:



Perhaps the most telling sign of the true nature of the relationship between Netanyahu and Trump came on February 6, 2025, when Netanyahu offered Trump a golden pager, as a trophy or souvenir of Israel's pager attack on Hezbollah members in Lebanon, September 23, 2024—a repellant form of International terrorism contrary to every international law. Trump accepted the gift, commented that "It was a brilliant operation," and dedicated a photograph of himself with the inscription "Bibi, a great leader."



Netanyahu's gift to Trump: A golden pager and a regular pager

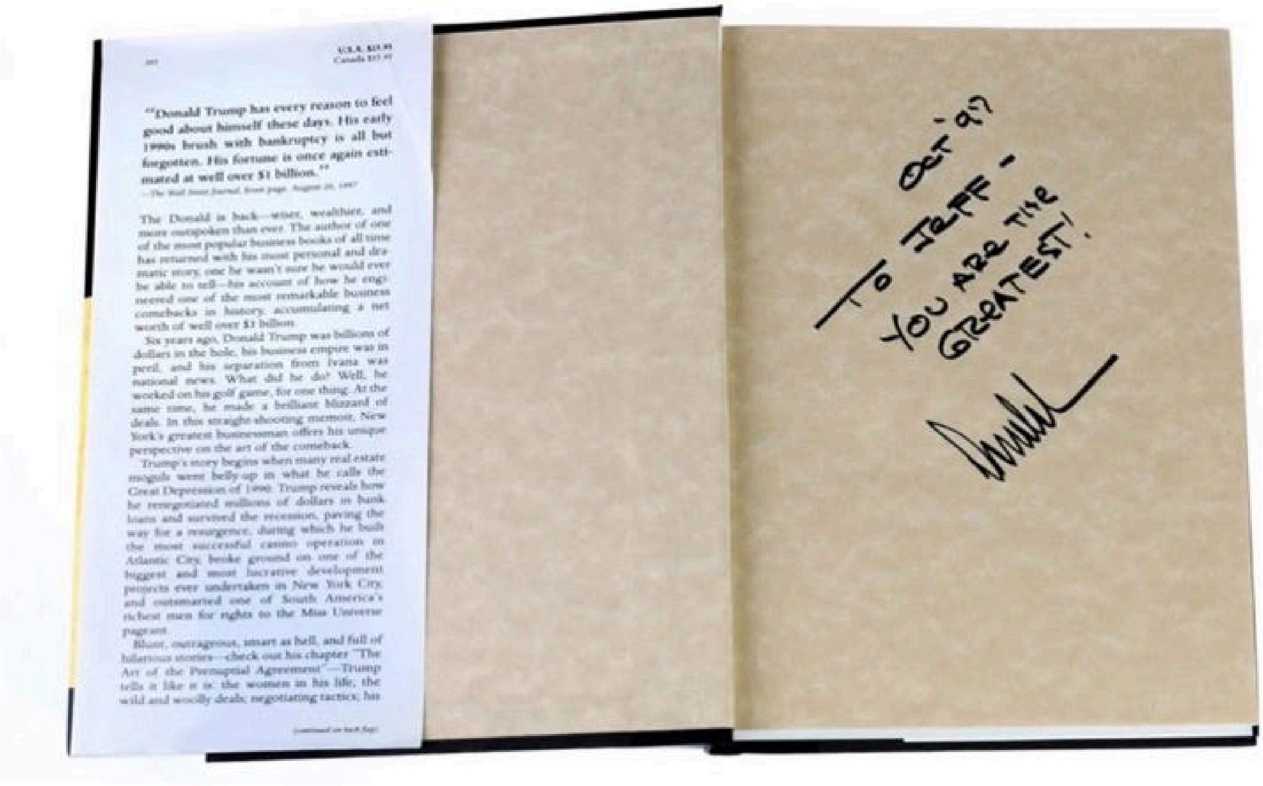
Feb 5, 2025, 10:00 AM (GMT+2)

Prime Minister Benjamin Netanyahu presented US President Donald Trump with a golden pager and a regular pager. Trump responded: "It was a brilliant operation."

The US President gave Prime Minister Netanyahu a photograph with a dedication and an inscription: "Bibi, a great leader."

Read more

There is little doubt that Trump (who is now considering pardoning Ghislaine Maxwell) is heavily compromised by his past relationship with Mossad agent Jeffrey Epstein (below a photo of his book dedicated to Epstein).



"Donald Trump has every reason to feel good about himself these days. His early 1990s brush with bankruptcy is all but forgotten. His fortune is once again estimated at well over $1 billion."

—The Wall Street Journal, front page, August 26, 1997

The Donald is back—wiser, wealthier, and more outspoken than ever. The author of one of the most popular business books of all time has returned with his most personal and dramatic story, one he wasn't sure he would ever be able to tell—his account of how he engineered one of the most remarkable business comebacks in history, accumulating a net worth of well over $1 billion.

Six years ago, Donald Trump was billions of dollars in the hole, his business empire was in peril, and his separation from Ivana was national news. What did he do? Well, he worked on his golf game, for one thing. At the same time, he made a brilliant blizzard of deals. In this straight-shooting memoir, New York's greatest businessman offers his unique perspective on the art of the comeback.

Trump's story begins when many real estate moguls went belly-up in what he calls the Great Depression of 1990. Trump reveals how he renegotiated millions of dollars in bank loans and survived the recession, paving the way for a resurgence, during which he built the most successful casino operation in Atlantic City, broke ground on one of the biggest and most lucrative development projects ever undertaken in New York City, and outsmarted one of South America's richest men for rights to the Miss Universe pageant.

Blunt, outrageous, smart as hell, and full of hilarious stories—check out his chapter "The Art of the Prenuptial Agreement"—Trump tells it like it is: the women in his life; the wild and woolly deals; negotiating tactics; his

(continued on back flap)

Oct '97

To Jeff -

You are the

Greatest!

Jews Against Rome, Forever, by Laurent Guyénot

unz.com/article/jews-against-rome-forever

Laurent Guyénot

November 20, 2025

In a recent short video, we see Benjamin Netanyahu being asked what book he is reading now, and answering with a satisfied look that he is reading *Jews vs. Rome* by Barry Strauss. Asked why he picked it up, he says: "Well, we lost that one, I think we have to win the next one."

This video has circulated widely (as it was meant to), because it is telling of the way Israel relates to ancient history. This is not the first time Netanyahu shows that he views the history of modern Israel through the lens of ancient history. He does this for the benefit of Israelis (for example when referring to the Palestinians of Gaza as Amalek in October 2023) as well as Gentiles (for example when comparing Trump to Cyrus for recognizing Jerusalem as Israel's capital in March 2018). This is not just rhetoric. Zionists like Netanyahu are genuinely obsessed by what they think happened to ancient Israel two or three thousand years ago in their struggles with various empires. This obsession is shared by all Zionists since David Ben-Gurion, who had changed his name Grün to that of a Jewish general fighting the Romans. Dan Kurzman writes in his biography *Prophet of Fire*: "Ben-Gurion was, in a modern sense, Moses, Joshua, Isaiah." In his view, the rebirth of Israel in 1948 "paralleled the Exodus from Egypt, the conquest of the land by Joshua, the Maccabean revolt." Ben-Gurion was not religious at all, yet he was thoroughly biblical.

The wars between Jews and Rome that Barry Strauss covers in his book (the Jewish War from 66 to 74 CE, the Diaspora Revolt from 116 to 117, and the Bar Kokhba Revolt from 132 to 136), happened after biblical times, but they carry the same weight in Zionists' mind. Early Zionists were awakened to their national identity by Heinrich Graetz's multi-volume *History of the Jews* published in German between 1853 and 1891, with the fourth volume, on the period following the destruction of Jerusalem, published first. Zionism is rooted in history, or, more properly, in memory, which fluctuates somewhere between history and mythology (the wailing wall, for example, belongs to memory but not to history, being part of the Antonia Fortress and not of Herod's Temple). "Only in Israel and nowhere else is the injunction to remember felt as a religious imperative to an entire people," wrote Yosef Hayim Yerushalmi in *Zakhor: Jewish History and Jewish Memory* (1982). By "Israel", he meant not only Israelis, but Jews worldwide.

Jewish Memory is the essence of Jewishness, and the ultimate source of Jewish Power. We are mistaken when we think that the main divide within the Jewish world is between religious Jews and secular Jews. That is not the most important criterion. The span of their national memory is the more important difference between Jews. For peripheral Jews (people who do not consider their Jewishness as the most essential part of their identity), the Holocaust is the main point of reference. To the question "What's essential to being

Jewish?” 73 percent of Jewish Americans gave as first choice “Remembering the Holocaust” in a 2013 Pew Research poll. But deeper Jews have deeper roots, reaching back more than two thousand years. They feel the trauma of 70 CE as if they had been there. These are the leading Jews, who occupy the center and pull the community together by their memory field. It makes little difference whether they present themselves as secular or religious Jews, whether they think of God or the Jewish mind as the driving force behind world history—many probably think that God and the Jewish mind are one and the same. Netanyahu is supposedly a secular Jew, but his thinking is not very different from Ben-Gvir’s: it is a matter of nuance. Whether religious or secular, Jews in general are rooted in the memory of their nation. The longer their memory, the more intense their Jewishness.

All peoples are rooted in their collective memory, you may say. True, but Israel operates with a totally different time scale from other nations. Israel defines itself by a panoramic vision that scans millennia into the past. It holds on to a vivid memory of its beginnings 3000 years ago, and it looks with anticipation to the fulfillment of its prophetic destiny at the end of times. Jewish Memory is incommensurable with any other national memory, in terms of both focus and depth. Only the Chinese can perhaps compete. The key difference, though, is that no one cares for Chinese history but the Chinese, whereas the Jews have made their self-crafted miraculous history the world best-seller.

Contractual theology

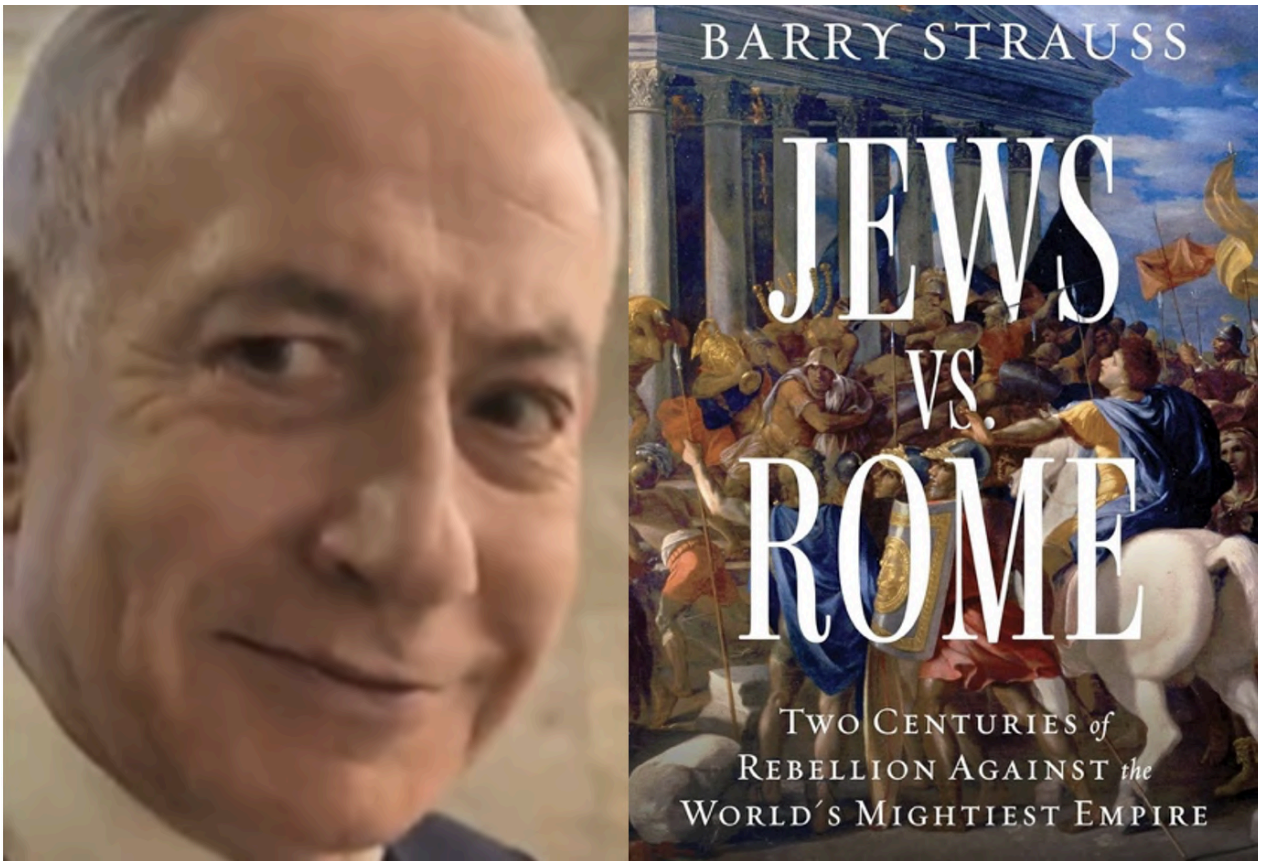
In the ancient world, when two nations were at war, they thought their national gods were at war. Therefore, the victor’s god was believed to be the more powerful—a concept known as the “theology of victory”. Christian historians of the first six centuries still thought like this. According to Eusebius of Caesarea, Constantine adopted Christianity because Christ gave him victory over Maxentius. According to Gregory of Tour, Clovis converted because Christ put the Alamanni to flight. At first, when his wife Clotilde had urged him to believe in the Son of God, Clovis “merely replied that his gods were more powerful.” But in the middle of a decisive battle, he prayed in desperation to Jesus Christ: “If you deign to grant me victory over these enemies, … I will believe in you.” And so it happened (*History of the Frankish Kings* II,1).

Jews are different. They have been defeated again and again, but they emerged each time more convinced that their god is the strongest and will soon give them total victory. After the Israelites were crushed and scattered to the winds by the Assyrians, Yahweh was still bragging that his victory was only postponed:

> Yahweh Sabaoth has sworn it, “Yes, what I have planned will take place, what I have decided will be so: I shall break Assur in my country, I shall trample on him on my mountains.” … This is the decision taken in defiance of the whole world; this, the hand outstretched in defiance of all nations. Once Yahweh Sabaoth has decided,

> who will stop him? Once he stretches out his hand, who can withdraw it? (Isaiah 14:24-27).

That stubbornness—that madness—is the strength of the Jewish people: no matter how many times they lose, they get more determined to “win the next one.” Listen to Yahweh throwing a tantrum after his defeat by Marduk: “By my own self I swear it; what comes from my mouth is saving justice, it is an irrevocable word: All shall bend the knee to me, by me every tongue shall swear” (Isaiah 45:23). There is something childish there, but let’s admit it: there also something heroic. Leo Strauss, the neocons’ mentor, said that Judaism is a “heroic delusion”.[1]



The essence of that delusion is, of course, the Jews’ belief that the “god of Israel” is none other than God Himself, who by definition, is stronger than all the gods. He is also the jealous God, which means that other gods don’t matter or don’t exist. In the Jews’ holy book, God did two important things: He created the Universe, and he made a deal with the Jews.

Jews think they have a covenant theology, which means they have a contract with God. Their history is a contractual claim. The point is well made by substacker Brado. The Torah, he writes, must be understood primarily “as a means to fabricate a claim to inheritance, to primacy and precedence, assembled to leverage position under Macedonian and Roman arbitration.” This is according to the hypothesis that the final redaction of the Torah is from the Hellenistic period, “when the Macedonians and Romans began arbitrating property disputes in Egypt, Syria and Palestine, and the Torah was quite intentionally designed to secure advantages for this purpose.” But even if we attribute the main body of the Torah to the Babylonian school of Ezra, the aim was the same: “It is not concerned with communicating insight, truth or understanding. It is about staking claims to precedence or primacy. It is evidence to be presented in a courtroom. It is history as a grievance or inheritance to be arbitrated before God. This is not God the Almighty, but God the Assessor, the Arbitrator, the Justiciar. The settler of accounts.”

For Jews like Netanyahu, settling accounts means taking revenge, as it had been for the great Isaac Abravanel (1437-1508), whose biblical exegeses are filled with the expectation of God’s vengeance against Esau/Edom (code names for Rome): “at the precise moment the Lord takes vengeance on the nations, Israel will then go from darkness to light and out of bondage,” and “nothing will survive of the house of Esau.” “Indeed, any deliverance promised Israel is associated with the fall of Edom.”[2] The reason I quote Abravanel is that Netanyahu’s father was a great admirer of him and the author of his laudatory biography.

Biblical history is either heavily biased or completely fabricated. After two centuries of digging, archaeologists have come to the conclusion that Solomon’s kingdom, the basis for the Greater Israel claim, has less reality than Arthur’s Camelot.[3] At the supposed time of Solomon, Jerusalem was a big village. The Exodus—so central to Zionist mythology that a film on the founding of Israel was named *Exodus*—is just as fake. There is no archeological trace of a massive exodus from Egypt through Sinai to Canaan, and the evidence is that the twelve tribes were indigenous (only their religion was not). The best that Richard Friedman can come up with in *The Exodus: How it Happened and Why it Matters* (HarperOne, 2017) is the theory that a few thousand aggressive *Habiru* (nomadic raiders), escaped from forced labor in Egypt, invaded the land of Canaan and imposed on some local tribes the cult of their jealous god and the obligation to pay tribute to them (read my review here).

Biblical history is not only self-aggrandizing mythology, it is framed into a fraudulent contract penned under the name of God. It is the most daring forgery imaginable. In comparison, the false Donation of Constantine, by which the popes claimed to have been given the empire by Constantine, is an innocent prank.

Western man has been fooled by that forgery. For two thousand years we have swallowed the Jews’ fake history hook, line and sinker. This is why Christianity is an integral part of the Jewish Problem. Jewish Memory is the ultimate source of Jewish Power, and Christianity has converted Roman civilization to Jewish Memory. In our Holy Book, Israel is the hero and the innocent victim of one evil empire after another, no matter how much they steal, destroy, rape, slaughter, and commit genocide.

The winner gets to write history, but the reverse is also true: the one who writes history and imposes his narrative will be the winner in the end. The Jews are the people of the Book, and with the Book, they conquered our minds. Ancient history from Noah to Cyrus the Great has been written for us by the Jews. That's why the baddies are the Canaanites, the Egyptians, the Assyrians, and the Babylonians—not to mention the Amalekites or the Midianites, who obviously deserved to be eradicated.

Netanyahu has some good reasons to be confident that the Jews will "win the next one." Jews don't win on the battlefield, but they are the undisputed masters of information war, and they can ruin an empire from within, with good coordination and enough time. We are Rome, now. So if Netanyahu studies the history of "Jews vs. Rome" with the premise that the war is not over, then we should study it too. That story has two parts: "Israel against Rome", and "Israel inside Rome".

Israel against Rome

The Romans were notoriously welcoming to foreign gods. *Evocatio deorum* is an ancient Roman ritual that involved calling the enemy's gods out of cities besieged by Roman forces with the promise of a new temple and better worship in Rome.[4] But the Romans understood that the god of Israel is unlike any other national god. His hatred of other gods made him unassimilable. That's why his sacred objects were treated as mere booty in 70 CE. "The treatment of the Jewish god," wrote Emily Schmidt, "can be seen as an inversion of the typical Roman treatment of or attitude towards foreign gods, perhaps as an anti-*evocatio*."[5] Since Jews throughout the world used to pay two drachmas (silver coins) a year for their temple, Vespasian now compelled them to pay that tax to the temple of Jupiter on the Capitoline Hill (the *fiscus Iudaicus*). That was appropriate since the Jews hypocritically pretended that they were worshipping the supreme god, whom the Romans called Jupiter.

Later on, Trajan, whose father had commanded the Tenth Legion during the Jewish War under Vespasian, had to put down Jewish insurrections throughout the Diaspora, and especially in Egypt (115-117). The insurrection coincided with Trajan's war against Parthia, in which many Mesopotamian Jews were fighting on the Parthians' side, so there was certainly some coordination there. According to Arrian, a soldier-politician-historian who wrote about Trajan's wars, "Trajan was determined above all, if it were possible, to destroy the [Jewish] nation utterly, but if not, at least to crush it and stop its presumptuous wickedness."

His successor Hadrian faced a new messianic uprising in Jerusalem, led by self-proclaimed messiah Shimon Bar Kochba, who managed to establish an independent state for three years (132-135). The Roman military campaign left 580,000 dead according to Cassius Dio, who adds: "At Jerusalem, Hadrian founded a city in place of the one which had been razed to the ground, naming it *Aelia Capitolina*, and on the site of the temple of the god he raised a new temple to Jupiter.” Jews were banned from the city. The name of Israel was erased and the new province was renamed *Syria Palæstina* (in remembrance of the long gone Philistines, of Greek descent). Circumcision was again declared illegal. As Martin Goodman comments in *Rome and Jerusalem: The Clash of Ancient Civilizations*: “In the eyes of Rome and at the behest of Hadrian, the Jews had ceased to exist as a nation in their own land.”[7]

These wars are the subject of Barry Strauss’s book *Jews vs. Rome*. It is a pretty good book for basic information, but it is purely narrative, and Strauss writes the story as he finds it in his sources, without much critical perspective. The almost unique source for the Jewish War of 66-74 is Flavius Josephus, who was a Jew writing for the glorification of his nation. Here are a couple of paragraphs from Strauss’s introduction:

> For Jewish history, the rebellions against Rome mark a major turning point. They cost hundreds of thousands of Jewish lives and sent many of the survivors into slavery and exile. They reduced the Jewish people to secondary status in their own homeland. Indeed, the revolts put the future of Jewish survival there in question, although they did not end it. It’s a common misconception to think that the Romans finished the Jewish presence in the Land of Israel. They did not, but they did do an enormous amount of damage. Rome destroyed the Jewish capital, Jerusalem, and its crowning glory, the Temple. Rome ended the daily sacrifices that marked the heart of Judaism and ruined the priesthood who carried them out. Rome decimated the largest and most prestigious Jewish Diaspora community in the Roman Empire, the Jews of Egypt. As if to add insult to injury, the Romans changed the name of the country from Judea (“land of the Jews”) to Syria Palaestina, or simply Palestine (“land of the Philistines”). In no other case did the Romans punish a rebellious province by changing its name. Then again, no people had rebelled as often as the Jews.
>
> There is a holy fire, burning in the hearts of warriors, that leads to glory or oblivion. For two centuries it burned in the hearts of the nation that is the subject of this book, the Jewish people. Messiahs added to the conflagration. Even priests, resistant at first, grew dazzled by the white-hot light. Sober men saw the fire’s destructiveness and tried to douse the flames. None succeeded. It was left to the Romans to drown the blaze in rivers of blood. Only then did a new generation of rabbis emerge from the ruins and turn the fire into light. At the same time, another offshoot from the Jewish experience of this turbulent era also began to grow: Christianity. The Jewish people survived, learning how to become a religion without a state. Then, twenty centuries later, they created a sovereign state in their ancestral homeland, Israel. The survival of the Jews is one of history’s great cases of resilience.

“It is my hope,” Strauss writes, “that the history of this period, these people and these struggles, will offer context for the clash of civilizations we are witnessing today and forge a deeper understanding of the forces that propel them."[8] The book does that, at least for readers like Netanyahu. Strauss's underlying premise is that the story is all about Israel's struggle for its national independence from an oppressive imperial power.

The Romans certainly made mistakes in their dealing with the Jews. They thought they could solve their Judean problem as they had solved their Carthaginian problem three centuries earlier, but they failed to understand that, precisely, their Carthaginian problem had only morphed into a more complex Judean problem (read Ron Unz's take on the Punic hypothesis). On the other hand, from the Romans' perspective, their rule over Judea was generous. It was not incorporated into the empire, but became a semi-autonomous kingdom, while enjoying all the benefits of Roman civilization. What the Romans did for the Jews is as notorious as the Jews' ungratefulness for it (and the subject of a good Monty Python sketch). Herod the Great, the choice of both Octavian and Anthony, was the son of an Idumean father and a Nabatean mother, therefore not an ethnic Jew, but he tried to be as Jewish as Roman, and he built for the Jews the most magnificent temple they could dream of. He was a great king by the standards of his time.

But Jewish Memory is not objective history, it is an eternal present of Jewish victimhood. From the Jewish point of view, all empires that ruled over Judea at one point or another are just more of the same: either obstacles or instruments on the way to the ultimate rule of Israel over all nations, as promised by God to his people, when the kings of the world "will fall prostrate before you [the Israelites], faces to the ground, and lick the dust at your feet" (Isaiah 49:23). In the Book of Daniel, written in the 2nd century BCE but set four centuries earlier, the four evil kingdoms that Daniel foresees in his interpretation of Nebuchadnezzar's dream were the Babylonians, the Medes, the Persians, and the Greeks. But later the traditional interpretation was that Rome was the fourth beast with ten horns, "devouring and crushing with its iron teeth and bronze claws, and trampling with its feet what was left" (7:19-20).

Israel inside Rome

What about us, non-Jews, whose side are we on in this fight? Are we on the side of the Jews, or on the side of Rome? That should be an easy choice: we are Rome. We are the heirs of Roman civilization, the Western version of Hellenistic civilization. We are also the heirs of the Roman Church, who has breastfed us from our medieval infancy. Thomas Hobbes famously said that the papacy was "the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof" (*Leviathan,* chapter 47). In the High Middle Ages, the pope was the *verus imperator* (in the words of Gervase of Tilbury); he could make and unmake kings, and treated them as vassals. For the Netanyahus of this world, Christian Rome is still Rome, and so is Western civilization today.

But here is where it gets complicated: the Church is also the new Israel. And the holy story of Israel is the biggest part of the Christian Bible. The Book of Revelation that closes it is an apocalyptic text in the filiation of the Book of Daniel. Rome is designated there as “Babylon the Great, the mother of all the prostitutes,” “riding a scarlet beast which had seven heads and ten horns and had blasphemous titles written all over it” (17:3-5); “within a single day, the plagues will fall on her: disease and mourning and famine. She will be burnt right up” (18:2-8). This is followed by a vision of the rebirth of “Jerusalem, the holy city, coming down from God out of heaven” (21:10).

The end of Rome and the new beginning of Jerusalem are key prophetic themes in early Christianity. Justin Martyr, who died in Rome in 165, believed that after the imminent end of the world and the resurrection, “Christians whose doctrine is pure on all points … will spend a thousand years in Jerusalem rebuilt, embellished, enlarged, as Isaiah, Ezekiel, and other prophets acknowledge” (*Dialog with Trypho* lxx,4).

Rome didn’t like people like Justin, which is how he got his posthumous nickname. The problem was not that Christians were casting spells on the eternal city, for they did this cryptically. The problem was that they ostentatiously refused to participate in the basic formality of the imperial cult. According to Candida Moss, Christians were not persecuted, but prosecuted; “the traditional history of Christian martyrdom is mistaken. Christians were not constantly persecuted, hounded, or targeted by the Romans. Very few Christians died, and when they did, they were often executed for what we in the modern world would call political reasons.”[9] The sources, concurs Bart D. Ehrman, show that “magistrates were not out for blood. They wanted to keep the peace and much preferred for Christians to come to their senses and perform simple cultic acts.”[10] Refusal to pay homage to the *genius* of the emperor was a political act, comparable to burning the national flag today.[11]

How can we explain, then, that under Constantine and his successors, Rome converted to Christianity, a religion hostile to the gods of Rome, whose programmatic prophecy was the revenge of Jerusalem over Rome, in the spirit of Jewish apocalypses? This is a great paradox and a great mystery. Some Romans did smell a Jewish conspiracy there, and warned that Christianity was leading Rome to its downfall. One of them was Ammianus Marcellinus, the last non-Christian Roman historian. In the 380s, he traced the decline in civic virtues back to the court of the first Christian emperors, and he blamed the senatorial landowners who had converted to Christianity out of opportunism, such as Petronius Probus, whom he portrays as a vain and rapacious man, a pernicious schemer, servile to those more powerful than him and pitiless to those weaker, who craved office and exercised enormous influence through his wealth (xxvii,11). After the sack of Rome by Alaric in 410, Augustine wrote the first book of *The City of God* in response to similar accusations that Christians had brought a curse on Rome by ruining the patriotic spirit. He didn’t deny that Christians couldn’t care less for the earthly city of Rome, being devoted exclusively to their eternal city in heaven. But he wanted the Romans to know that whatever they suffered during the bloody sack of their city—loss of property or loved ones—was for their good, since it brought them closer to God.

How Christianity paved the way for the Jewish takeover

Italo-Romans couldn't fail to notice that, as Christianity was becoming the official religion of the Empire, and as all traditional cults were being outlawed, with temples expropriated or destroyed, one single non-Christian religion remained legal: Judaism. Augustine justified it by his "witness theory":

> The Jews who killed him and who refused to believe in him … were dispersed all over the world … and thus by the evidence of their own Scriptures they bear witness for us that we have not fabricated the prophecies about Christ… It follows that when the Jews do not believe in our Scriptures, their own Scriptures are fulfilled in them, while they read them with blind eyes. . . . It is in order to give this testimony which, in spite of themselves, they supply for our benefit by their possession and preservation of those books, that they themselves are dispersed among all nations, wherever the Christian Church spreads. (*City of God* xviii,46)

A logical connection is made here between preserving the Jewish scriptures and preserving the Jewish people. Like Cain who murdered his brother Abel, says Augustine, the Jews are under the protection of God, who vows seven-fold vengeance on their murderers. Thus until the end of time, Augustine writes, "the continued preservation of the Jews will be a proof to believing Christians of the subjection merited by those who, in the pride of their kingdom, put the Lord to death" (xii,12). There are various interpretations of Augustine's writings on Jews, but in her book *Augustine And the Jews*, Paula Fredriksen (a convert to orthodox Judaism) presents Augustine as a defender of the Jews. Unlike pagans and non-Catholic Christians, "Jews, Augustine argued, had a continuing positive role to play in the story of redemption. … Precisely because of the integrity of their religious identity, argued Augustine, contemporary Jews performed a unique, and uniquely important, service of witness for the Church."

The Jews therefore lived on as a nation dispersed throughout the Roman world, amid Christian hostility but under government protection, in relative isolation from Gentile society, in city districts that would later be known as ghettos. Laws forbidding Christians to marry Jews or even to eat at their table (Council of Elvira in the early 4th century) actually reinforced Jewish identity and cohesion, because endogamy and ritual purity are the most important commandments in the Torah. In return, hostility to Christ and Christianity was a fundamental tenet of Rabbinic Judaism from the 3rd century CE, and this antagonism between the only two lawful religions within Christendom became a structural part of both. The great Jewish scholar Jacob Neusner goes so far as to claim that "Judaism as we know it was born in the encounter with triumphant Christianity" ("encounter" is a euphemism) and suggests that Jewish identity would likely have disappeared without its Christian nemesis. Christendom, therefore, fully deserves to be called Judeo-Christian in the sense that Judaism and Christianity were the only two legal religions, and existed in a kind of dialectical opposition necessary for both: Jews were the “witness people” for Christians, and Christians were the new face of Haman for Jews.

Forced baptism of Jews was theoretically forbidden, although it happened in times of crisis. Gratian of Bologna, in his collection of “canon” law compiled in the 1140s (the *Decretum*), cites a letter of Pope Gregory the Great (590-604) and a decree of the Fourth Council of Toledo (633), confirming that Jews were not to be forcibly converted but only persuaded “by gentle means rather than by harsh means lest adversity alienate the mind of those whom a reasonable argument would have been able to attract.”[14] Voluntary conversion of Jews to Christianity happened on an individual basis, but remained rare.

Unlike Christian heretics, Jews were never chased by the Inquisition and never tortured or burned on the stake—unless they were suspected of “Judaizing” after receiving baptism. This happened inevitably, since Jews who converted (generally to avoid forced exile), were asked to stop being Jews but not to stop reading their Bible. They moved in with the biggest part of their Jewishness, while being freed from all the civil restrictions imposed on their non-converted brethren. Quite logically, some, like the bishop of Burgos Alonso Cartagena (1384-1456), son of the great rabbi of the same city, held that a converted Jew was a better Christian because he did not really convert but rather deepened his Jewish faith.[15]

In fact, the Christian sanctification of the Jewish Tanakh has discouraged Jews from questioning their scriptures and breaking free from its mental conditioning. Any Jew who rejected the divine inspiration of the Torah was not only banned from his Jewish community, but found no shelter among Christians: this happened to Baruch Spinoza and many others. Christians have prayed that the Jews would open their heart to Christ, but they have done nothing to free them from Yahweh.

John Chrysostom (c. 346-407), the most influential Greek theologian of his time, came up with an explanation for Jewish sociopathic behavior that is laughably absurd: the Jews are the way they are because they didn’t follow their Torah when they should have, and because they follow it when they shouldn’t:

> Nothing is more miserable than those people who never failed to attack their own salvation. When there was need to observe the Law, they trampled it under foot. Now that the Law has ceased to bind, they obstinately strive to observe it. What could be more pitiable that those who provoke God not only by transgressing the Law but also by keeping it? (*First Homily Against the Jews* ii,3)

How confusing! On the one hand, the Jews are told that their Yahweh is the true God and that their Bible is holy, but on the other hand, they are criticized for behaviors they have learned precisely from Yahweh and the Bible. They are accused of plotting to rule the world, although it is the very promise that Yahweh made to them: “Yahweh your God will raise you higher than every other nation in the world” (Deuteronomy 28:1). They are seen as having only contempt for others' nationalities, but they have learned it from their god: "All the nations are as nothing before Him, for Him they count as nothingness and emptiness" (Isaiah 40:17). They are blamed for their materialism and their greed, but in that also they imitate Yahweh, who dreams only of plunder: "I shall shake all the nations, and the treasures of all the nations will flow in" (Haggai 2:7). Above all, they are rebuked for their separatism, although this is the very essence of Yahweh's message to them: "I shall set you apart from all these peoples, for you to be mine" (Leviticus 20:26).

Because of the sanctification of the Old Testament, Christians looked up to Jews as a metaphysically superior race, and to Judaism as God's original religion. The same John Chrysostom complained that many Christians "join the Jews in keeping their feasts and observing their fasts" (*First Homily* i,5).

> Is it not strange that those who worship the Crucified keep common festival with those who crucified him? Is it not a sign of folly and the worst madness? … For when they see that you, who worship the Christ whom they crucified, are reverently following their rituals, how can they fail to think that the rites they have performed are the best and that our ceremonies are worthless?" (*First Homily* v,1-7).

To John's horror, some Christians even get circumcised. "Do not tell me," he warns them, "that circumcision is just a single command; it is that very command which imposes on you the entire yoke of the Law" (*Second Homily* ii,4).

Christianity has not only tolerated, but empowered the Jews. By recognizing their special status as the people of the Old Testament, once chosen by God among all nations, Christians have granted them an extraordinary symbolic power that no other ethnic community can compete with. While Romans before Constantine had been laughing at the Jews' delusional claim to divine election, Christianity has taught Gentiles to consent to that claim. Are they not the first and only ethnic group whom the God of the universe has addressed personally, the people whom He has loved to the point of exterminating their enemies?

There were periods when the Jewish lobby had great cultural, economic and even political influence. In the mid-9th century, the bishop of Lyon Agobard complained to the emperor Louis the Pious, Charlemagne's son, that the Jews produce "signed ordinances of your name with golden seals" guaranteeing them outrageous advantages, and that the envoys of the Emperor are "terrible toward Christians and gentle towards Jews" (*On the insolence of the Jews*). Agobard even complains of an imperial edict imposing Sunday rather than Saturday as market day in order to please the Jews. In another letter, he complains of an edict forbidding anyone to baptize the slaves of the Jews without the permission of their masters. Louis the Pious was said to be under the influence of his wife Judith—a name that translates as "Jewess". She was so friendly to Jews that the Jewish historian Heinrich Graetz hypothesizes that she was a secret Jewess, in the manner of the biblical Esther. Jews were so highly regarded that Bodo, a Frankish deacon at the court of Louis the Pious, converted to Judaism.[16]

Certainly, in the following centuries, Jews were expelled from one Christian kingdom after another. But Jewish expulsions do not contradict Jewish influence. On the contrary, they were related as an effect is to its cause. Each of these expulsions was a reaction to a situation unknown in pre-Christian Antiquity: Jewish communities gaining inordinate economic power, under the protection of a royal administration (Jews served as the kings' tax collectors and moneylenders in times of war), until this economic power, yielding political and social power, reaches a point of saturation, causes pogroms and forces the king to take measures. The Jews in England, for example, first brought as administrators and usurers by William of Normandy, had become very wealthy and influential by the 12th century, with one of them in particular, Aaron of Lincoln, being "perhaps the richest man in England", until king Edward I, failing to force them to give up usury, expelled them in 1290.[17] The Jews would come back in force in the 17th century, first as Marranos, when, according to Jewish historian Cecil Roth, "Puritanism represented above all a return to the Bible, and this automatically fostered a more favourable frame of mind towards the people of the Old Testament."[18]

Because it is written right under their nose in their Holy Book, Christians have never come to the realization that the Mosaic contract is nothing but a program for world domination by the Jewish nation, fraudulently presented as a license from God to steal and murder. The vulnerability of Christian societies to Jewish Power is directly related to this blindness inflicted on them by the Church. In 1236, Pope Gregory IX publicly condemned the Talmud as "the first cause that keeps the Jews stubborn in their perfidy," as E. Michael Jones reminds us.[19] And so the Talmud was burnt. But the Talmud is nothing but a series of commentaries on the Tanakh. Many Christians still blame the Talmud for Jewish misanthropy, when in fact the Talmud now has very little influence beyond Jewish orthodox circles. In fact, Zionism was founded on the rejection of the Talmud and a return to the Biblical project. Israeli leaders, from Ben-Gurion to Netanyahu, explicitly justify their contempt for International Law by the Bible, never the Talmud. I believe it is a fatal and unforgivable mistake not to recognize that the Jewish Tanakh, the Christian Old Testament, is the textbook of Israel's demonic behavior on the international scene. As H. G. Wells once wrote, the Bible spells out "a conspiracy against the rest of the world." In the Bible, "you have the conspiracy plain and clear, … an aggressive and vindictive conspiracy. … It is not tolerance but stupidity to shut our eyes to their quality."[20]

Why Christian Zionists have a point

Today, it is a delusion to think that the Christian responsibility in the Jewish stranglehold on the West is restricted to Christian Zionism, and that Christian Zionists can be defeated by anti-Zionist Christians. Looking at this debate from outside (I am not a Christian), I don't see that Christian Zionists are less rational than anti-Zionist Christians. Christianity is irrational in any version of it. But when anti-Zionist Christians claim that the term "Judeo-Christianity" is a misnomer, I beg to differ. In "The myth of a 'Judeo-Christian' West: Why the label doesn't hold up", Lorenzo Maria Pacini complains that the term "is a contradiction in theological terms." Christianity, she says, "is based on the belief that Jesus is the Messiah, the Son of God, and the savior of humanity. Judaism explicitly rejects Jesus as the Messiah, considers him a false prophet, and, in many rabbinical texts, denigrates him harshly." She misses the point: the very notion of Messiah is Jewish, and presupposes that Israel is God's chosen nation. From the Jewish point of view, Christianity is a Jewish heresy. Christians agree with Jews that God had revealed Himself uniquely to Abraham, Jacob and Moses—while all other civilizations, Romans included, were devil-worshippers—, and that God planned to send the Messiah to Israel. The only disagreement is about the Messiah. If Jesus Christ, besides being the Son of God, is Israel's Messiah, then truly, "salvation is from the Jews" (John 4:22).

Don't get me wrong: I don't support the idea that Western civilization is Judeo-Christian, let alone that "it all began at Mount Sinai," as Josh Hammer writes in his grotesque *Israel and Civilization: The Fate of the Jewish Nation and the Destiny of the West*. On the contrary, I have argued (here and here) that the real genius of our civilization in art, science and philosophy is Helleno-Roman, and flourished despite Christianity rather than because of it. I'm not even willing to credit the cathedrals to Christianity, for they were built by guilds of "free masons" whose Christian faith is irrelevant to their craft. What I say is that, to the extent we are Christians, we are Judeo-Christians. The only Christians who were not Judeo- were those who rejected the Old Testament, such as the Manichean Faustus who called Augustine a half-Christian for worshipping the Jewish god (Augustine *, Contra Faustus* i,2).

To say, as I hear often, that the problem is that Christianity has been infiltrated by Jews (through Calvinism, the Jesuits, Scofield's Bible, Vatican II or whatever else) is a tautology: Christianity *is* Jewish infiltration of Roman civilization from the start. Anti-Zionist Christians claim that Christian Zionism is based on the false doctrine of dispensationalism, which claims that God's promise to Israel is still valid. That's partially true (only partially, because not every Zionist Christian is a dispensationalist). But let's see if that is un-Christian.

In his Epistle to the Romans, certainly one the most influential texts in the New Testament, Paul asserts that God's promise to Israel is eternal and that the Jews "are still well loved for the sake of their ancestors. There is no change of mind on God's part about the gifts he has made or of his choice" (11:28-29). What Paul is saying to the Gentiles, essentially, is that the Israelites are still God's chosen people. The contract still holds. The Jews have not been unchosen. God had to work through the Gentiles because of the Jews' rejection of Christ, Paul explains, but in the end, "all will be restored to them [the Jews]" (11:12). "Part of Israel had its mind hardened, but only until the gentiles have wholly come in; and this is how all Israel will be saved" (11:25-26). In Paul's famous metaphor of the grafting, Israel is like a good olive tree planted by God, and gentile Christians are like branches cut off from wild (bad) olive trees and grafted into Israel (11:17). Paul then warns those converted Gentiles not to feel superior: “if you start feeling proud, think: it is not you that sustain the root, but the root that sustains you” (11:18). The grafted branches can be cut off if they fail, while it will be easy for “the branches that naturally belong there, to be grafted on to the olive tree which is their own” (11:24).

Before being a Christian (a term that didn’t appear before the 2nd century), Paul is a cosmopolitan Jew trying to find a way for his nation to progress toward its ultimate destiny through the Roman Empire rather than against it. His mindset is very similar to that of Flavius Josephus who, in *The Jewish War* (vi,5), reinterpreted the Jewish messianic prophecies as referring to Vespasian. What moved the Judeans to revolt against Rome, he writes, “was an ambiguous prophecy from their Scripture that ‘one from their country should rule the entire world.’” But they were wrong in their interpretation of this prophecy, because it applied in reality to Vespasian, “who was appointed emperor in Judea.” By turning Jewish prophecy on its head, Josephus was not giving up on the destiny of the Jews to rule the world; he was elaborating a Plan B, one that relied on using the strength of the Roman Empire rather than opposing it. Like Philo of Alexandria before him, but in a different way, he was trying to convert Rome to the Jewish worldview. By recognizing Vespasian as the Messiah, he was considering Rome as the instrument of the Jewish conquest of the world, just as the Second Isaiah had been considering Persia when he called Cyrus the Great the “Messiah” (Isaiah 45:1). Josephus’ reinterpretation of Jewish prophecies didn’t start a religion, but Paul’s did, and ultimately conquered Rome.

Of course, anti-Zionist Christians also have a point with their supersessionism doctrine: the new covenant supercedes the old—although Jesus denies it in Matthew 5:17, and “new” doesn’t appear in his programmatic sentence, “This is my blood, the blood of the covenant, poured out for many,” echoing Moses in Exodus 24:8: “This is the blood of the covenant which Yahweh has made with you”. Everyone has points. Ultimately, whether the old covenant is obsolete or still valid is a matter of dispute between Christians, and I’m not taking part in it. Every Christian believes his brand of Christianity is the true Christianity, the one that Jesus wanted. But for the outside observer, there is no true, eternal Christianity: Christianity is whatever Christianity is at any given time. And at the present time, Christianity is an instrument of Jewish Power. With all due respect for E. Michael Jones, Candace Owens, Nick Fuentes, and like-minded Catholics, they can never turn Christianity into something un-Jewish, unless they convert to Marcionism.

The Irresistible Zionization of Christianity

I predict that Christian Zionism will continue to grow, as more and more Jews will finance and promote it, while non-Zionist Christianity will continue to dwindle in developed countries, as less and less non-Jews will find it useful for their personal salvation or for the salvation of their civilization. A recent significant phenomenon is the appearance of a Catholic version of Christian Zionism (for which Vatican II had already laid the ground). *From Sinai to Rome: Jewish Identity in the Catholic Church* is a book addressed to Catholics, "concerned with recovering the Jewish dimensions of the Gospel and the Church so that Catholicism may recover its full ecclesial dimensions as consisting of Jews and gentiles under the Messiah of Israel." The authors, including Catholic priests with names like Elias Friedman and Antoine Levy, "argue that it is only in taking seriously the Jewish context of Jesus and his disciples and teachings that we come to see the Church for what it is: a Jewish covenantal community established in Abraham and welcoming the gentiles, the nations, to share this great promise and gift from God." Echoing Paul's Epistle to the Romans, Catholic Hebrew scholar Angela Costley claims that "we should see the gentile church as an insertion into Israel," and that "Israel is not rejected for not accepting Jesus as the Messiah as previously thought, but that gentiles are instead incorporated into Israel."

I am not saying that Christian Zionism is a good thing, I'm saying that it is inevitable. Christianity was designed with a backdoor, an embedded device meant for Judaism to take control of it. The Old Testament is a Jewish Trojan Horse into the Roman city. Although there will always remain some anti-Zionist Christians, mainstream Christianity is being taken over by Jews. Popes are as Jew-friendly as they can get. In France, the most publicized defender of the Catholic faith is Eric Zemmour, a Jew who privately hangs out with the most despicable anti-Christian Zionists after debating them on TV. Are French Catholics being fooled by this charade? Yes, completely.

The best metaphor for what is happening is in the Book of Joshua. While the Israelites are besieging Jericho, two Israeli spies enter the city and spend the night with a prostitute named Rahab, who hides them in exchange for being spared, together with her family, when the Israelites will take over the city. Then she provides the means for the Israelite warriors to enter the city and slaughter everyone, "men and women, young and old" (6:21). As justification for betraying her own people, she tells the Israelites that "Yahweh your god is God both in Heaven above and on Earth beneath" (2:11), something that neither the narrator, nor Yahweh, nor any Israelite in the Book of Joshua ever claims (Yahweh is systematically designated as "the god of Israel" in that book). My French Catholic Bible (*La Bible de Jérusalem* published by the Dominican École Biblique) adds a footnote to Rahab's "profession of faith to the God of Israel", saying it "made Rahab, in the eyes of more than one Church Father, a figure of the Gentile Church, saved by her faith." I find this footnote, likening the Church to the whore of Jericho, emblematic of the true role of Christianity. For it is indeed the Church that, by acknowledging the god of Israel as the universal God, introduced the Jews into the heart of the Gentile city and, over the centuries, allowed them to seize power.

Notes

[1] Leo Strauss, “Why We Remain Jews: Can Jewish Faith and History Still Speak to Us?” in *Jewish Philosophy and the Crisis of Modernity: Essays and Lectures in Modern Jewish Thought,* ed. Kenneth Hart Green, State University of New York Press, 1997, pp. 311-356, online here. An audio recording is accessible here.

[2] Jean-Christophe Attias, *Isaac Abravanel, la mémoire et l’espérance,* Cerf, 1992, pp. 140, 111, 269, 276.

[3] Israel Finkelstein and Neil Asher Silberman, *David and Solomon: In Search of the Bible’s Sacred Kings and the Roots of the Western Tradition,* S&S International, 2007.

[4] Jodi Magness, “The Arch of Titus and the Fate of the God of Israel,” *Journal of Jewish Studies*, 2008, vol. 59, n°2, pp. 201-217.

[5] Emily A. Schmidt, “The Flavian Triumph and the Arch of Titus: The Jewish God in Flavian Rome,” on escholarship.org; also Jodi Magness, “The Arch of Titus and the Fate of the God of Israel,” *Journal of Jewish Studies*, 2008, vol. 59, n°2, pp. 201-217.

[6] Barry Strauss, *Jews vs. Rome: Two Centuries of Rebellion Against the World Mightiest Empire,* Simon & Schuster, 2025, p. 234. Arrian’s book is lost, and there is no certainty that the “nation” mentioned in this preserved line is the Jewish nation, but that is the opinion of Menahem Stern in *Greek and Latin Authors on Jews and Judaism*, vol. 2, 1976, pp. 152-155.

[7] Martin Goodman, *Rome and Jerusalem: The Clash of Ancient Civilizations,* Penguin, 2007, p. 494.

[8] Strauss, *Jews vs. Rome, op. cit.,* pp. 1, 3.

[9] Candida Moss, *The Myth of Persecution: How Early Christians Invented a Story of Martyrdom*, HarperOne, 2013, pp. 14-15.

[10] Bart D. Ehrman concurs in *The Triumph of Christianity* (Simon & Schuster, 2018, pp. 130, 161.

[11] The targeting of Christians in Rome under Nero in 64, as told by Tacitus 50 years later, probably never happened, as Christians were then indistinguishable from Jews, but if some people were burned alive then, that was because the penalty for arson was to be burnt alive.

[12] Paula Fredriksen, *Augustine and the Jews: A Christian Defense of Jews and Judaism*, Yale UP, 2010. I quote from her article, “*Excaecati Occulta Justitia Dei*: Augustine on Jews and Judaism” *Journal in Early Christian Studies,*vol. 3, n° 3, Fall 1995, pp. 299-324.

[13] Jacob Neusner, *Judaism and Christianity in the Age of Constantine,* University of Chicago Press, 1987 , p. ix.

[14] Richard Huscroft, *Expulsion: England's Jewish Solution,* The History Press, 2006, p. 29.

[15] Yirmiyahu Yovel, *The Other Within: The Marranos: Split Identity and Emerging Modernity,* Princeton UP, 2018, pp. 76, 122.

[16] Heinrich Graetz, *History of the Jews,* Jewish Publication Society of America, 1891, vol. III, ch. VI, p. 162.

[17] Richard Huscroft, *Expulsion: England's Jewish Solution,* The History Press, 2006, pp. 41-45

[18] Cecil Roth, *A History of the Jews in England* (1941), Clarendon Press, 1964, p. 148.

[19] E. Michael Jones, *The Jewish Revolutionary Spirit and Its Impact on World History,* Fidelity Press, 2008, pp. 118–123.

[20] Herbert George Wells, *The Fate of Homo Sapiens*, 1939 (archive.org), p. 128.

Save Jesus! Against Mythicism and Atwill's Theory, by Laurent Guyénot

unz.com/article/save-jesus-against-mythicism-and-atwills-theory

Laurent Guyénot December 2, 2025

PART I: AGAINST MYTHICISM

Besides other authors who dispute the existence of the historical Jesus, I have read the following books by so-called mythicists:

- Earl Doherty, *The Jesus Puzzle* (1999);
- Robert M. Price, *Deconstructing Jesus* (2000);
- Richard Carrier, *On the Historicity of Jesus* (2014).

I found those books challenging, and for some time, I held the theory as plausible. However, major objections gradually came to my mind, which I will share here.

In Doherty's words, "Jesus mythicism", or the "Christ myth theory", claims that Paul and the earliest Christians regarded Jesus as "an entirely spiritual figure who operated only in the supernatural/mythical part of the universe," and knew nothing of the earthly Jesus of the Gospels. Likewise, according to Carrier, "the Jesus we know originated as a mythical character," and only "later, this myth was mistaken for history (or deliberately repackaged that way)."

The academic consensus is that Jesus was a man who was turned into a divine being after his death by his followers, and, at a later stage, into God himself. The mythicists make the opposite claim that Christ was first worshipped as a divine entity, before being assigned a human biography: he is a god turned into a man.

Interestingly, their claim resembles the Christology crafted by the early Fathers: the Son of Man came down from heaven to be incarnated in the flesh. In other words, by inverting the scholarly consensus, the mythicists end up saying the same thing as Christian theology, on a different level.

Paul's Christ

In addition to the extreme rarity of non-Christian sources mentioning the man Jesus before the middle of the second century (Tacitus and Flavius Josephus), in which Christian interpolations are suspected, the starting point of the mythicists is the observation that Paul shows very little knowledge and/or interest in the earthly life of Jesus. "Not once does Paul or any other first century epistle writer identify their divine Christ Jesus with the recent historical man known from the Gospels. Nor do they attribute the ethical teachings they put forward to such a man" (Doherty). That Paul received his faith "not from man," but "through a revelation" (Galatians 1:12) does not fully explain why, after meeting Jesus' brother James and Jesus' first apostle Peter in Jerusalem, he still makes no mention of Jesus' life and never quotes Jesus' words. The mythicists do not deny that Paul speaks of Jesus' crucifixion, death, burial and "resurrection from the dead" (Galatian 2:20; 1Corinthian 15:3-20), but they argue that, in ancient times, gods could be thought to undergo such a process. So according to Doherty, Christ is for Paul a celestial deity who has endured an ordeal of incarnation, death and resurrection, and who communicates to his devotees through dreams, visions and prophecies. What mythicists have more difficulty explaining away is that Paul also calls Jesus a "man", "descended from David according to the flesh," and "born from a woman, under the law" (Romans 1:4 and 5:15-19; Galatians 4:4). Paul also mentions James, "the brother of the Lord" (Galatians 1:19), but mythicists interpret "brother" (*adelphos*) as a codeword for a special category of devotees. Despite these difficulties, let's concede that, on the sole basis of Paul's relative silence on Jesus' life, mythicism is not an absurd hypothesis.

It is consistent with the standard chronology. In fact, it rests entirely on it. It is because Paul's letters predate the earliest Gospels that it is possible to claim that Paul's perception of Christ as a divine being preceded the invention of the human Jesus in the Gospels. Since Paul wrote between 58 and 63, less than thirty years after Jesus's alleged death, it is hard to explain, the mythicists argue, how a human Jesus could have been transformed into a divine Christ in such a short time, during the lifetime of those who knew him in the flesh.

If it could be proven that Paul's letters were in fact written after the Gospels, then the mythicist theory would collapse entirely. And so it is worth mentioning that the opinion that Paul's letters, as we have them, date from the second century is not uncommon. The strongest argument is that no quotation of Paul is found anywhere before the beginning of the second century. Some scholars think that Paul's letters were not only collected by Marcion in the second century, as generally accepted, but actually written in the second century.

But let's assume that the mythicists get the chronology right. What needs to be explained, then, is, first, why Paul shows so little interest in the human Jesus, and second, how a human Jesus could be divinized so quickly after his death. As we will see, the second point is easy to explain, as the examples abound of the same process: it is called heroization. In the Hellenistic world, heroization, turning a dead man into an immortal demi-god, can be almost instantaneous.

The Gospel tradition: from man to Son of God

According to Lewis Farnell's definition: "The hero in the Greek religious sense is a person whose virtue, influence, or personality was so powerful in his lifetime or through the peculiar circumstances of his death that his spirit after death is regarded as of supernatural power, claiming to be reverenced and propitiated."[1] Heroization implies mythization, and most typically the introduction of two standard mythemes into the hero's developing legend: first, the special immortality ascribed to the dead hero is turned into the claim that he escaped death, becoming immortal like the gods (let's call this the Immortality mytheme); second, his quasi-divine nature is projected back to his birth, by the claim that he was fathered by a god, being therefore a son of god (let's call it the Nativity mytheme).

This process has been evidenced in the case of Jesus, by what used to be called "form criticism" and "source criticism", the scientific study of the redactional history of the Gospels, from the oral tradition to the final canon. Let's first see how Jesus became the Son of God.

In the opening words of his Epistle to the Romans, Paul writes that, according to the *evangelion* ("good news") that he received, Jesus "was designated Son of God in power by his resurrection from the dead" (Romans 1:4). Scholars are of the opinion that Paul is not making up this creed, but repeating a formula known to him and the community he is addressing. The same idea appears in a speech attributed to Paul in Acts 13:32-33.

In the earliest Gospel, the Gospel according to Mark, Jesus is made son "son of God" by "adoption", when during his baptism by John-the-Baptist, the Holy Spirit descends on him and a voice from heaven declares: “You are my beloved son” (Mark 1:11). The episode of the Transfiguration, when the same voice said to the apostles, of the “transfigured,” “brilliantly white” Jesus, “This is my beloved son” (Mark 9:7), is probably a Resurrection episode that has been displaced by a secondary editor, and therefore reflects the earlier stage.

Mark knows nothing of any alleged supernatural conception of Jesus. It was only the Nativity stories of Matthew and Luke, written after Mark, that made Jesus a “son of God” by “conception”, when the Holy Spirit descends on the virgin Mary. While until now being a son of God had nothing to do with genetics and everything to do with spirit, Jesus is now the Son of God because he is not the son of Joseph.

Later still, in the fourth Gospel (John), Jesus was Son of God (and Logos) before being “sent into the world” (3:17). He did not become the Son of God when Mary conceived him, but had been the Son of God from all eternity. The Nicene creed will set in dogma the notion that Jesus, the only begotten Son of God, is as old as God himself, and created all things.

We can sum up this process of mythization in four stages:

1. Jesus became the Son of God by his resurrection, that is, by his posthumous appearances (Romans 1:4);
2. Jesus became the Son of God by his baptism (Mark 1:9-11);
3. Jesus is the Son of God by his conception (Matthew and Luke’s Nativities);
4. Jesus was the Son/Logos of God before the creation of the world (John), “consubstantial” to God (Nicaea)

In this sequence, we have the clearest evidence of a mythization process by which Jesus was transformed from a man into a god by stages. We have also found the best explanation for Paul’s lack of interest for the earthly Jesus: Christians today believe that Jesus was the Son of God from the moment of his conception, or from eternity. But Paul and the first Christians communities with whom he was in contact did not share that view: they considered that the Son of God appeared only after Jesus’ death, by a special grace of God who raised Jesus from the dead (in spirit, not in body). They worshipped the risen Jesus, not the earthly Jesus. Christianity, for them, started with the Resurrection, not with the Nativity. So they were not even that interested by Jesus’ words (and in fact, there are doubts whether Q is originally a collection of Jesus’ words: some *logia* at least appear to have been attributed to John the Baptist before being reattributing to Jesus).

Finally, we also gain a clue about the reason why James, who apparently thought his brother was crazy during his Galilean ministry (Mark 3:21), became a leading figure of the Jerusalem church after receiving a vision of the risen Jesus (1Cor 15:7). Like Paul, James had a relationship with the risen Jesus, no matter what his relationship to the walking Jesus had been like.

The Passion narrative as a ghost story

After the Nativity mytheme, let's turn to the Immortality mytheme.

The Greek word translated as "resurrection" is *anastasis,* meaning "rising up" or "getting up from sleep". It does not imply necessarily the resuscitation of a corpse. Paul's experience and understanding of the "resurrected" or "risen" Jesus is of Jesus "appearing"; the verb Paul uses for "appear" in 1Cor 15:3-8 is *ôphthê,* meaning "to be seen", clearing referring to a "vision":

> The tradition I handed on to you in the first place, a tradition which I had myself received, was that Christ died for our sins, in accordance with the scriptures, and that he was buried; and that on the third day, he was raised to life, in accordance with the scriptures; and that he appeared to Cephas; and later to the Twelve; and next he appeared to more than five hundred of the brothers at the same time, most of whom are still with us, though some have fallen asleep; then he appeared to James, and then to all the apostles. Last of all he appeared to me too…

Paul's letters never mention an empty tomb, and never imply that Jesus was "raised up" physically. The same goes for the original version of Mark (called Ur-Markus or Proto-Mark), as it can be hypothetically reconstructed by peeling off the later editorial layers. In Mark 16:9–14, Jesus simply "appeared" after his death and burial to Mary Magdalene—romantically enough. She goes to tell Jesus's companions, but they don't believe her.

> After this, he showed himself under another form to two of them as they were on their way into the country. These went back and told the others, who did not believe them either. Lastly, he showed himself to the eleven themselves while they were at table. He reproached them for their incredulity and obstinacy, because they had refused to believe those who had seen him after he had risen.

The motif of the empty tomb appears in the preceding verses, 16:1-8, but, in the form we have it, this passage was written after the composition of Matthew, as an attempt to harmonize Mark with Matthew (a few other passages fall into this category). And even in the corresponding verses in Matthew 28:1-10, we can find probable traces of some editorial work: near Jesus' tomb, first Mary Magdalene and one other woman see the "angel of the Lord", with "his face like lightning, his robe white as snow", who gives them a message for the disciples, and just as they are leaving, they see Jesus, who gives them the exact same message for the same disciples. An editor seems to have duplicated the supernatural being, probably to blur the idea that the risen Jesus was an "angel" (*angelos*). One strong indication that the "angel of the Lord" meant the spirit of Jesus in the original redaction is that it fits exactly Jesus' own understanding of resurrection (*anastasis*) according to Mark 12:18-27: "For when they rise from the dead, […] they are like the angels in heaven"—which, by the way, means that the Christian dogma of physical resurrection is in contradiction to Jesus' teaching.

> The tendency to transform the angelic or ghostly appearances of Christ into a physical resuscitation of his corpse was further strengthened by Luke, in which the resurrected Christ himself undertakes to combat what is now heresy: "Touch me and see for yourselves; a ghost has no flesh and bones as you can see I have" (Luke 24:39).

The takeaway is that, if we follow the evolution of Jesus' "resurrection" from the letters of Paul to the Gospels of Matthew and Luke, through Ur-Markus, we see a clear evolution from the vision of a spirit to the resuscitation of a corpse—from a ghost story to a walking dead story, if you like.

That the disciples of a charismatic preacher would see visions of their beloved master after he was brutally executed, and that these visions would have some kind of contagious effect and be claimed by hundreds, even that five hundred people saw the risen Jesus "at the same time" (1Corinthians 15:6), are all in the realm of the possible, no matter how you want to explain it (William James' *The Varieties of Religious Experience* can help). I take these visions, perhaps accompanied by ecstatic transes (Acts 2), as the most likely starting point of the Christian movement. On this point, I agree with the Christian narrative.

The Jesus-Romulus parallel

In *On the Historicity of Jesus,* mythycist Richard Carrier dwells at some length on the similarities between Jesus and Romulus, the legendary founder of Rome, who was murdered by a conspiracy of the Senate, and then, after his body vanished, turned into the eponymous god of Rome. Carrier writes:

> In Plutarch's biography of Romulus, the founder of Rome, we are told he was the son of god, born of a lowly shepherd; then as a man he becomes beloved by the people, hailed as king, and killed by the conniving elite; then he rises from the dead, appears to a friend to tell the good news to his people, and ascends to heaven to rule from on high. Just like Jesus. […] Plutarch also tells us about annual public ceremonies that were still being performed, which celebrated the day Romulus ascended to heaven.

From Titus Livy's *History* (1.16), Carrier draws more parallel motifs to the Gospels, such as the supernatural vanishing of Romulus's body.

> Livy's account, just like Mark's, emphasizes that "fear and bereavement" kept the people "silent for a long time", and only later did they proclaim Romulus "God, Son of God, King, and Father", thus matching Mark's "they said nothing to anyone", yet obviously assuming that somehow word got out.[2]

Carrier concludes: "It certainly seems as if Mark is fashioning Jesus into the new Romulus, with a new, superior message, establishing a new, superior kingdom." If true, does that prove that Jesus's life is a complete fabrication, as Carrier claims? No. First, the parallels apply only to the final part of the Gospels, the Passion narrative. Second, as Bart D.

Ehrman explained in his criticism of the mythicists, *Did Jesus Exist?* (2012): “The fact that stories are molded in certain ways does not necessarily mean that there is no historical information to be found in the stories.” Ehrman takes as example the *Life of Apollonius of Tyana,* written in the third century CE. Apollonius is presented as a son of God who did many miracles, including raising the dead, and who at the end of his life ascended to heaven and appeared to his followers. This text quite possibly imitated the Gospels. Does that prove that Apollonius is fictitious? No: he was a real Pythagorean philosopher living some fifty years after Jesus. Likewise, I will add, it has been shown that Eginhard borrowed 112 narrative motifs from Suetonius’ *Life of Augustus* to write his *Life of Charlemagne*. Louis Halphen, editor of this text, writes that Eginhard wanted to “give us, as much as possible, feature for feature, a replica of the details of the Roman historian,” only improved at Charlemagne’s advantage.[3] Does that prove that Charlemagne didn’t exist? No. Such parallels simply prove that ancient biographers were not writing biographies in the modern sense, but recycled established patterns, and borrowed from a lexicon of preexisting narrative motifs. The stereotypic nature of some motifs of the Gospels is no evidence that Jesus did not exist.

The same objection goes against the theory put forward by Francesco Carotta in *Jesus was Caesar: On the Julian Origin of Christianity* (it can be read partially online). Carotta highlights the parallels between the Passion narrative of the Gospels and what may be termed the Passion of Cesar, as told in Suetonius’s *Lives of the Caesars* and other sources: just like Romulus, Cesar was murdered by a conspiracy of senators and turned into a god by his supporters. Claiming that “the Christian liturgy follows the ritual of Caesar’s funeral,” he speculates that the worship of Cesar simply morphed into the worship of Jesus.

Mythicism and “Comparative Mythology”

But there is a more important objection to Carrier’s use of Romulus: how is a parallel between the Gospels and the legend of Romulus supposed to prove that Jesus was a god turned into a man, when Romulus is clearly portrayed as a man turned into a god? For the parallel to support the mythicist theory, it would be necessary to claim that Romulus was originally a god before being transformed into a man in the first place—and then back into a god. This happens to have been the belief of the French scholar George Dumézil, the last representative of the old-school of “comparative mythology” started in Germany by Max Müller (1823-1900). In works such as *From Myth to Fiction,* Dumézil claimed, with no evidence, that ancient legends and epics of heroes are “the transposition into the human world of a vast system of mythical representations”; in other words, that legendary men like Romulus are downgraded gods.[4]

Anthropological studies has shown that the opposite process—transforming the great dead into gods—is more prevalent, and the funerary origin of many religious cults (which historians like Fustel de Coulanges had long defended) is emphasized again. So for example, when the medieval Icelandic historian Snorri Sturluson (1179-1241) explains that the god Freyr was a king who was deified by the Swedes because the harvests were good for three years following his death (*History of the Kings of Norway*, I, 10), he was doing serious anthropology of religion based on his investigation of ancient traditions, and not arbitrarily inventing a fictitious human life to a god, as comparative mythologists used to say.

Whether they are aware of it or not, the mythicists who claim that Jesus is a humanized god rather than a deified man, think within a paradigm that is now abandoned, almost unanimously, by anthropologists and historians of religion.

Transforming extraordinary humans into gods posthumously, whether by popular acclaim or by senatorial decree (apotheosis), was common religious practice during the Hellenistic and Roman periods, and it could happen very quickly. It didn't take decades after his death to turn Antinous into a god, worshipped throughout the Empire as a new Osiris.[5] During the time the Gospels were written, Carla Antonaccio writes, the Hellenistic world was "saturated with heroes."[6]

That the Gospels belong to the genre of heroic legends was plain enough to the critics of Christianity, and Christian apologists actually had to answer the accusation of plagiarism. Justin Martyr, a second-century Christian intellectual from a pagan family, conceded that, by saying that Jesus "was begotten without any carnal act, that he was crucified, that he died, and that after rising from the dead he ascended to heaven, we admit nothing stranger than the history of those beings whom you call sons of Zeus" (*First Apology* V). The difference, Justin insists, is that the story of Jesus is true, while those of the pagan demigods are lies invented by demons to "sow in the minds of men the suspicion that the things predicted of Christ were a fable like those related by the poets." To set Jesus apart from the heroes by placing him in a different league was a major concern of the first apologists.

Conclusion

As soon as we understand heroization, we understand that the deification of Jesus fits perfectly that pattern. Surely, Jesus' heroic status comes with some distinctively Jewish attributes; he was Israel's messiah—which meant "king" in that context. But the heroic pattern of his legend is not Jewish; it is Hellenistic and Roman. That Paul, who never met the earthly Jesus, was nevertheless convinced of the divinity of the posthumous Jesus, is certainly remarkable, and there are many theories about his "conversion" (Thijs Voskuilen and Rose Mary Sheldon present an interesting one in *Operation Messiah: St. Paul, Roman Intelligence and the Birth of Christianity,* 2008), but the mythicist theory has too many objections against it.

The major difficulty is that the Gospels tell the story of a man, not of a god. Jesus' teaching can be compared to the wisdom of other philosophers or wisemen. One prominent mythicist of the 1970s, George Albert Wells, has changed his mind in the 1990s, and adopted a middle-ground position to make room for Jesus' human wisdom:

> Some elements of the ministry of the gospel Jesus are arguably traceable to the activity of a Galilean preacher of the early first century, who figures in what is known as Q [the hypothetical source of Jesus' sayings added to Mark's Gospel to produce Matthew's and Luke's] […] In the gospels, the two Jesus figures—the human preacher of Q and the supernatural personage of the early epistles who sojourned briefly on Earth as a man and then, rejected, returned to heaven—have been fused into one.[7]

There are many elements of the Gospels that cannot be accounted for by the Christ myth theory, because they are best explained as genuine memories of a remarkable Galilean man. Bart D. Ehrman mentions some of them in *Did Jesus Exist?* (2012), such as a few memorable phrases reported directly in Aramaic in Mark (5:41, 7:34, 15:34), or those which betray translation from Aramaic (Mark 2:27-28).

As I hinted earlier, there is also evidence that many aspects of Jesus' human life told in Mark became an embarrassment when Jesus was later declared divine. Scholars use the "criterion of embarrassment" to try to sort what may be historical in Jesus' life and words from what may be Christian invention. The rationale is that "a historical account is deemed more likely to be true if the authors would have no reason to invent a historical account which might embarrass them." The numerous episodes that pass the test can be used against the mythicist theory. Let me give you two examples:

1. Jesus' baptism by John the Baptist, the subject of the first chapter of Mark, is deemed historical because it puts John in a superior position to Jesus and the Gospel writers had to go out of their way to reverse that position. Similar embarrassment is caused by the mention that Jesus' early disciples came from the movement of John, and that the disciples of John who did not follow Jesus had arguments with those who did (Mark 2:18). I wrote a book in French on these topics, a long time ago, and three articles in English for the Catholic *Downside Review*.

2. The repeated mention of Jesus' brothers and sisters in the Gospels (Mark 3:31-35 and 6:3) has caused considerable embarrassment to the Church, when the virginity of Mary was declared perpetual. The general cop out has been to say that *adelphoi* means here "cousins", but linguists find that unlikely. It is impossible to explain, within the mythicist theory, why the god Jesus would have been given brothers if that created a problem for his divinity.

PART II: AGAINST ATWILL'S THEORY

Here is my critical assessment of the theory presented by Joseph Atwill in his book *Caesar's Messiah: The Roman Conspiracy to Invent Jesus* (first edition, 2005), illustrated in a 2012 documentary that totals millions of views, and recently summarized by the author for the Unz Review.

Atwill's theory is that Jesus and Christianity were invented by the imperial Flavian dynasty (Vespasian, Titus, Domitian), with the help of Jewish friends who crafted the Gospels. Their main purpose was "to promote a more pro-Roman version of the messianic Judaism that constantly rebelled against Rome." On the face of it, the theory is plausible and fits the historical context. The birth of Christianity is intimately connected to the events leading to and following immediately the Jewish War of 66-74 AD, and these events are the background for the emergence of the Flavian dynasty, which "lasted from 69 to 96 C.E., the period when most scholars believe the Gospels were written" (Atwill, *Caesar's Messiah,* p. 10). Vespasian was the first emperor who was not from the Julio-Claudian dynasty, and the first military general to ascend to the throne, through what amounted to a military coup. The Flavians were therefore in need of legitimacy, and for that reason had an interest in religious propaganda. Moreover, the Roman Empire had a major "Jewish problem" that culminated under the Flavians. It was more than just a problem with Jadaea: Seneca, tutor and confidant of Nero, is quoted by saint Augustine as charging that: "the customs of that most accursed nation have gained such strength that they have been now received in all lands, the conquered have given laws to the conqueror" (*City of God,* VI, 11).

Two centuries from Vespasian to Constantine

The "Flavian hypothesis" raises two major objections. The first problem is with the chronology. Atwill's theory would begin to make sense if the historical record could document that the Flavians, rather than the Constantinians, were the first promoters of Christianity, or if the two dynasties were not separated by two centuries—roughly eight generations—of imperial hostility to Christianity.

The bottom line is that there is no record of any Roman emperor supporting Christianity before Constantine the Great (the subject of this post of mine). Before Constantine, Roman administration consistently judged Christianity a problem, not a solution—although Christian tales of martyrdom are now deemed widely exaggerated.[8] The Antonine emperors (from 96 to 192 C.E.) intensely disliked Christianity, and Diocletian (284-305) tried to eradicate it.[9] There exist hints of sympathies toward Judaism from members of the imperial court (women, often), but no clear trace of sympathy toward Christianity.

The hostility was reciprocal. Despite the fact that Jesus expressed neutrality toward Rome in the midst of the explosive tensions in the Judaea of his lifetime, Christians' attitude to the

Roman Empire before Constantine cannot be characterized as friendly. In the Book of Revelation (chapters 17 and 18), Rome is cryptically called “Babylon the Great, the mother of all the prostitutes,” and doomed to end up in disease, famine, and fire.

Not all Church fathers, it is true, held such a dim view of the empire. In the first half of the third century, Origen saw the Empire as good for Christianity , since the *Pax Romana* made it easier for the apostles to “go and teach all nations” (*Contra Celsus* II.30). But not before Eusebius of Caesarea do we find the idea that Christianity was good for the Empire. In the words of Richard Fletcher, “Eusebius brought the Roman empire within the divine providential scheme for the world. It was an astonishing feat of intellectual acrobatics,” given that pre-Eusebian Christianity was mostly a world-denying, end-of-world-heralding religion.[10] Eusebius, of course, was Constantine’s religious adviser—or so he claimed.

Anyone claiming that some emperors before Constantine created, promoted, or just appreciated Christianity, has to assert that they did so in secret. This is not totally impossible, since, in Peter Heather’s opinion, Constantine himself had been a closet Christian long before he became emperor, having been secretly raised in the faith by his father and mother.[11] Although the Constantinians are not related to the Flavians, a spiritual filiation is not out of question, since members of the Constantinian dynasty, starting with Constantine’s father, consistently bear the *nomen* Flavius; but that is a very small nail on which to hang the extraordinary claim of some Christian initiation secretly passed on for two centuries among crypto-Christians Romans within imperial families.

A religion for the Jews, of for the Romans?

The second problem with Atwill’s Flavian hypothesis is the contradiction between the claim that Christianity was meant to convert the Jews, and the reality that it ultimately converted the Romans. The Gospels’ storyline, Atwill writes in his recent article, was created mainly to “pacify Jews with a peaceful Messiah”. He insists on that motive in his book: Christianity was meant “to replace the xenophobic Jewish Messianism that waged war against the Roman Empire with a version of Judaism that would be obedient to Rome” (p. 21). The Flavians “created the religion to serve as a theological barrier to prevent messianic Judaism from again erupting against the empire” (p. 387) The imperial family “created the Gospels to initiate a version of Judaism more acceptable to the Empire, a religion that instead of waging war against its enemies would ‘turn the other cheek’” (p. 42). Christianity “was designed to replace the nationalistic and militaristic messianic movement in Judea with a religion that was pacifistic and would accept Roman rule” (p. 19).

If that is the case, then the Flavians enterprise not only ended up in complete failure (few Jews were converted, and Jewish messianism erupted again in the second century), but it actually backfired, since the few Jewish converts ended up converting the Gentiles. Atwill would also need to explain why Christianity, instead of weakening Judaism, banned all Gentiles’ religions except Judaism.

The two problems I have just mentioned are interconnected. What needs to be explained is both the 200 years it took for the Roman-made Christianity to become publicly promoted, and the mystery of how, in that period, it switched from targeting the Jews to targeting the Romans.

What Christian Flavians?

Atwill relies heavily on dubious and inflated circumstantial evidence. For example, he claims that his theory would explain "why so many members of a Roman imperial family, the Flavians, were recorded as being among the first Christians. The Flavians would have been among the first Christians because, having invented the religion, they were, in fact, the first Christians" (p. 33).

The "so many" Christian members of the Flavian imperial family are hypothetical at best. They are Flavia Domitilla, grand-daughter of Vespasian, as well as her cousin and husband Titus Flavius Clemens. But the tradition that they were Christians appears only in the fourth century under the pen of Eusebius of Caesarea. In earlier non-Christian sources, they are said to have been charged of atheism, like many others who "drifted into *Jewish* ways" (Cassius Dio, *Roman History,* 67, 14). If we understand "Jewish" to mean "Christian", there remains the problem that Clemens and Domitilla's religious inclination was not in the taste of the emperor: Clement was executed, and Domitilla was exiled together with members of her entourage. In other words, if they were Christians, as Atwill assumes, then their story contradicts Atwill's theory, and it takes a lot of nerves for him to pretend that it supports his theory.

Why another Pro-Roman Judaism?

The theory that the Flavians needed to create a pro-Roman version of Judaism supposes that such a thing didn't exist. It did. We call it Hellenistic Judaism, and for the period we are discussing, we might just as well call it pro-Roman Judaism.

As far back as biblical history, and up to the present, we see the Jewish people divided between assimilationists and anti-assimilationists. At the end of the Hellenistic period, this tension led to the civil war documented in the Books of the Maccabees. Hellenistic or pro-Roman Judaism was dominant in the Diaspora, which accounted for two thirds of the approximately seven million Jews living within the Roman Empire (about 10 percent of the population). In broad strokes, the major inner tension within the Jewish community was between internationalist Jews and nationalist Jews, the former being well-disposed toward the Empire, while the latter were vehemently hostile to Roman rule. Internationalist Jews practiced proselytism, while nationalist Jewish believed in ethnic purity.

The most famous representative of Hellenistic Judaism is Philo of Alexandria, who died around 45 C.E. Jean Daniélou wrote about him:

> The era to which he belongs is undoubtedly that in which Jewish proselytism was at its strongest. The Diaspora appears as the providential means by which Yahweh is announced to all nations. Now, in Philo, this attitude reaches its supreme expression. Judaism appears as the religion of the true God, which all men must adopt and which is detached from its national ties. This cosmopolitanism is very pronounced in Philo. He accepts the Roman Empire. His ambition is precisely to unite the religion of Israel, Greek culture, and the Roman city.[12]

Philo belongs to the wealthy, pro-Roman family of the Alexanders, who were related to the Herodian dynasty installed by the Romans as client kings of Israel. Of those two families, Daniélou wrote, "the former represented the great international Jewish bank; the latter a Jewish aristocracy that was equally cosmopolitan."[13] The Alexanders supported of the Flavians: Philo's nephew was the Roman prefect of Alexandria who, on July 1 of the year 69, proclaimed Vespasian Caesar. Such pro-Roman Jews did not necessarily reject the messianic prophetic tradition, but reinterpreted it as referring to the universal mission of Israel, in a way comparable to the anti-Zionist position adopted by Reformed Judaism in its 1885 Pittsburgh Conference, or to the belief of one of its spokesmen, rabbi Kaufmann Kohler, that "Israel … shall at the end of days become the triumphant Messiah of the nations."[14] The fact that most Reformed Jews ended up supporting Israel after 1967 shows that this structural dialectical opposition within the Jewish community is a flexible and creative one.

Flavius Josephus' pro-Roman messianism

Yosef ben Matityahu, better known as Flavius Josephus, embodies this flexibility, since after fighting the Romans, he betrayed the nationalist struggle and reinterpreted messianic prophecies as applying to the Roman emperor. In Book IV of the *Jewish Wars,* he recounts how, after being captured in Galilee, he was brought to Vespasian (the general sent by Nero to crush the Jewish revolt), and prophesied to him that Nero would soon die and Vespasian rise to imperial power. Vespasian kept Josephus with him and rewarded him when his prophecy came true. Josephus later explained to his Roman readers that the Jews who had revolted against the Romans had misinterpreted "an ambiguous prophecy from their Scripture that 'one from their country should rule the entire world.'" The prophecy, Josephus now believed, applied in reality to Vespasian, who was "made emperor in Judea" (*Jewish Wars* VI, 5). Atwill correctly remarks (p. 34):

> Josephus, in proclaiming himself God's minister, also described an ending of God's "contract" with Judaism that was quite similar to the position that the New Testament takes concerning Christianity—the only difference being that Josephus believed that God's good fortune had gone over not to Christianity but to Rome and its imperial family, the Flavians.

The similarity is due to the fact that Josephus and early Jewish Christians (including the Gospel writers) adhered to the same broad paradigm of Hellenistic Judaism: they were pro-Roman "internationalist Jews", who after 70 AD blamed the anti-Roman "nationalist Jews" for the catastrophe. Josephus and saint Paul's neo-messianic religions are very comparable: each of them is seeking and finding a way to salvage the bedrock of Jewishness—Israel as God's chosen people—while giving up on Israel as an independent state, and coming to term with the unavoidable conclusion that God must have chosen Rome too. Each in their own way, they wanted to graft Jewish chosenness into the Romans' self-identity.

But the difference is no less evident. Josephus proclaims Vespasian as the Messiah, while Jewish Christians voted for Jesus. The two theories are incompatible. The first theory was music to the Roman ears, and we find it repeated almost verbatim by both Tacitus and Suetonius in the early second-century:

> the majority [of the Jews] firmly believed that their ancient priestly writings contained the prophecy that this was the very time when the East should grow strong and that men starting from Judea should possess the world. This mysterious prophecy had in reality pointed to Vespasian and Titus, but the common people, as is the way of human ambition, interpreted these great destinies in their own favour, and could not be turned to the truth even by adversity. (Tacitus, *Histories, V, 13*)
>
> There had spread over all the Orient an old and established belief, that it was fated at that time for men coming from Judaea to rule the world. This prediction, referring to the emperor of Rome, as afterwards appeared from the event, the people of Judaea took to themselves; accordingly they revolted… (Suetonius, *Life of Vespasian, I, 5*)

By contrast, the second theory, that the Messiah was a Jew crucified by Roman authorities under the charge of sedition, was not to the liking of Tacitus, Suetonius, or any other Roman author. Yet Atwill claims that Flavius Josephus, acting as religious propagandist for his Flavian benefactors, promoted simultaneously both theories, one openly in his *Jewish Wars,* and the other anonymously in the Gospels. Insisting on the similarity of those two theories instead of their incompatibility, he uses Josephus' authorship of the first theory as an argument that Josephus also invented the second theory. Atwill justifies this by claiming that the two theories are in fact one and the same, since Josephus created the character Jesus as a cryptic reference to Titus, son of Vespasian.

The invisible Flavian signature

Atwill believes that he has found enough parallels between Josephus' chronicle of Titus's campaign in Judaea and the Gospel narrative of Jesus's ministry, to prove that the second was written by Josephus on the pattern of the first. Atwill explains these parallels by claiming that the Gospels' storyline was not only created to give the Jews a peaceful, crucified Messiah, but to "amuse a group by whom the grim joke would be understood," in other words, "to be enjoyed by the Flavians and their inner circle" (p. 61). This makes the Gospels not only cryptic, but satirical. "Throughout this work I refer to Jesus' ministry as a satire of Titus' military campaign. I do so because the ministry was based on the campaign and was intended to be seen as blackly humorous when viewed from that perspective" (p. 44).

In his documentary (1:07:23), Atwill claims to have found over 40 typological parallels showing that "the ministry of Jesus Christ followed in exact sequence the military campaign of Titus Flavius." These parallels are what he calls the "Flavian signature" of the Gospels. I will not discuss these parallels, which constitute the bulk of Atwill's book and are summarized in his video and his article. I do not deny that such parallels exist. That the Gospel writers did draw some parallels between Jesus's ministry in Jerusalem and the events that Jesus supposedly foresaw in Jerusalem some forty years later, is quite possible, but it is no proof that the Gospel writers were fashioning their fictional Jesus after the historical Titus.

Some of the parallels listed by Atwill are therefore acceptable. Others are non-existent or insignificant, in my opinion. But that is a subjective judgement, and everyone can make his own. What is, however, an objective fact is that no one, according to Atwill, has been able to see them before him. That's how "hidden" and "entirely cryptic" they are (Atwill's terms). No one before him had noticed that the Gospels were "identifying Titus as the Son of Man predicted in the Gospels" (which makes Titus the Second Coming of Christ). Only "an alert reader" could see that "the entire ministry of Jesus can be understood as having been based upon the Flavians' campaign through Judea," but no such "alert reader" can be documented before Atwill. "The satire they [the Flavian conspirators] created is difficult to see. If it were otherwise, it would not have remained unnoticed for two millennia" (p. 9). "Moreover, the satirical level of the Gospels has not been discovered because it was designed to be difficult to see" (p. 10). "The New Testament is designed as a sort of intelligence test, whose true meaning can be understood only by those possessing sufficient memory, logic, and irreverent humor" (p. 88).

I think that the idea of the Gospel as a satire or a joke on the Jews, and the idea that the joke was understood only by its authors (until Atwill got it), are both ludicrous.

Roman Conspiracy, or Jewish Conspiracy?

Because the core of his theory is that Jesus is a fictional avatar of Titus, Atwill stresses that Christianity is a Roman fabrication, and the title of his book mentions only a Roman conspiracy. But in the details, what he is envisioning is a Judeo-Roman conspiracy, that *involves not only the Flavians, but the Alexanders and the Herods, three families that* *“*shared a long-standing and intricate personal relationship that can be traced to the household of Antonia, the mother of the Emperor Claudius” (p. 13).

> In a convergence unique in history, the Flavians, Herods, and Alexanders brought together the elements necessary for the creation and implementation of Christianity. … To produce the Gospels required a deep understanding of Judaic literature. The Gospels would not simply replace the literature of the old religion, but would be written in such a way as to demonstrate that Christianity was the fulfillment of the prophecies of Judaism and had therefore grown directly from it.

Atwill provides no evidence whatsoever of the participation of the Alexanders in the writing of the Gospels, other than their familiarity with the Roman imperial families. And I consider as highly unlikely the participation of the Herods in creating a text that displays them in a very unflattering light.

Let us, therefore, focus on the more intriguing case of Josephus. Atwill portrays him as a loyal agent of the Flavians, who on their demand invented a fiction to deceive his people. But all the works of Josephus are clearly written by proud and erudite Jew dedicated to enlighten Greek-speaking Romans about the greatness of his God-chosen nation. In his autobiography, Josephus asserts that he is working for God, and only went to the Romans’ side out of the conviction that Rome was God’s instrument. By claiming that Vespasian was the Messiah, that is, by turning Jewish messianic prophecy on its head, he was not giving up on the superior destiny of the Jews. Like Philo of Alexandria before him, he was still claiming a very special place for his nation in God’s providence.

A mort cynical reading could even suspect him of having given up the Jewish Plan A (Israel ruling directly the nations) only to fall back on a Jewish Plan B, one that relied on using (temporarily) the strength of the Roman Empire rather than opposing it. In other words, by recognizing Vespasian as the Messiah, he might have been thinking that Rome was God’s temporary vehicle given to the Jews for conquer the world. I would call this the PNAC strategy, in reference to today’s crypto-Zionist neocons singing the tune of “the American Century”—or “America First”—while subverting the Empire for the benefit of their nation’s imperial ambition.

In *The Secret Society of Moses: The Mosaic Bloodline and a Conspiracy Spanning Three Millennia,* 2010, a book that I mentioned in one section of my 2020 UR article, “How Yahweh Conquered Rome”, Flavio Barbiero also claims that Christianity was first fabricated in Rome under the Flavians, and that Flavius Josephus was involved in the writing of the Gospels. But whereas Atwill argues that it was fabricated by Gentiles for the Jews, Barbiero thinks it was fabricated by Jews for the Gentiles, as a kind of Trojan Horse. I find the logic of Barbiero’s theory much more attractive than Atwill’s, although I now doubt that Josephus was involved.

Barbiero's theory fits the pattern of history: everybody today can see that the tail (Israel) is wagging the dog (the new Empire), not the other way round. The tail has actually hacked the dog's brain.

I don't need to explain to UR readers why Atwill's theory is more widely known than Barberio's: Atwill talks about a Roman conspiracy to fool the Jews, while Barbiero talks about a Jewish conspiracy to fool the Gentiles.

Conspiracy or not conspiracy, it was by Jews, not by Romans, that Christianity first spread like wildfire to all the big cities of the Roman Empire from Antioch to Rome. How did it happen? Acts 2:4-11 gives us a clue when we read that, by some miracle, the disciples spoke every language in the known world, so that they could start preaching to "Parthians, Medes and Elamites; people from Mesopotamia, Judaea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya round Cyrene, Cretans and Arabs" (2:9-11). Combine this with what geographer Strabo said a few decades earlier about the Jews: "This people has made its way into every city, and it is not easy to find any place in the habitable world that has not received [them]" (as reported by Josephus in *Antiquities* 14.115).

Notes

[1] Lewis Richard Farnell, *Greek Hero Cults and Ideas of Immortality*, Clarendon, 1921, p. 343.

[2] Richard Carrier, *On the Historicity of Jesus, Why We Might Have Reason For Doubt,* Sheffield Phoenix Press, 2014, p. 56.

[3] Eginhard, *Vie de Charlemagne,* Louis Halphen (ed.), Les Belles Lettres, 1938.

[4] Georges Dumézil, *Mythe et épopée,* Gallimard, « Quarto », 1995, p. 266.

[5] Christopher Jones, *New Heroes in Antiquity: From Achilles to Antinoos,* Harvard University Press, 2010.

[6] Carla Antonaccio, *An Archaeology of Ancestors: Tomb Cult and Hero Cult in Early Greece*, Rowman and Littlefield, 1995, p. 1 *.*

[7] George Albert Wells, *Can We Trust the New Testament?* Open Court, 2004, p. 43.

[8] Candida Moss, *The Myth of Persecution: How Early Christians Invented a Story of Martyrdom*, HarperOne, 2013.

[9] Diana Bowder, *The Age of Constantine and Julian*, Barnes & Noble, 1978, p. 10.

[10] Richard Fletcher, *The Conversion of Europe: From Paganism to Christianity 371-1386 AD,* Fontana Press, 1998, p. 39.

[11] Peter Heather, *Christendom: The Triumph of a Religion,* Penguin, 2023.

[12] Jean Daniélou, *Philon d'Alexandrie*, Arthème Fayard, 1958, p. 14.

[13] *Ibid.*, p. 24.

[14] Kaufmnann Kohler, *Jewish Theology, Systematically and Historically Considered,* Macmillan, 1918, p. 290.

Happy Day of the Invincible Sun!, by Laurent Guyénot

UR unz.com/article/happy-day-of-the-invincible-sun

Laurent Guyénot

December 19, 2025

In *The Final Pagan Generation*, Edward J. Watts examines the religious life of the Romans on the eve of the Christianization.

> The Roman Empire was full of gods in 310. Their temples, statues, and images filled its cities, towns, farms, and wildernesses. Whether they willed it or not, people living within the empire regularly experienced the sight, sound, smell, and taste of the gods' celebration. Traditional divinities also dominated the spiritual space of the empire as figures whose presence could not be sensed but whose actions many felt they could discern.[1]

> The empire of the first decades of the fourth century contained millions of religious structures, artifacts, and materials that cities and individuals had fashioned over the past millennia to honor the traditional gods. Festivals honoring the gods crowded the calendar, and fragrant smells connected to their worship filled the air of cities.

> An illustrated calendar listing the holidays and festivals celebrated in Rome in the year 354 … classifies fully 177 days of the year as holidays or festivals. … Overall the calendar marks the public celebrations of the cults of thirty-three different gods and goddesses—and this does not account for the various commemorations of imperial birthdays and divinized emperors.

Imagine the state of constant angst of Christians living in Roman cities then. The gods—all of them demons from hell—were floating around and lurking at every street corner. Watts explains how Tertullian of Carthage helped his fellow Christians survive in this demon-infested world:

> His *On Idolatry* (*De idolatria*) tried to show Christians how to recognize the traditional religious elements in daily life and separate them from normal social, commercial, and familial activities. Idolatry, he claims, is "a crime so widespread, . . . [that] it subverts the servants of God." While most people simply "regard idolatry as interpreted by the senses alone, as for example, if one burns incense," Tertullian warns that Christians must be "fore-fortified against the abundance of idolatry" and not just its obvious manifestations. He then walks the readers through all of the unnoticed places where idolatry exists. He points to those who make and sell idols, the astrologers and teachers who practice in the presence of idols, and the other trades that tainted Christians by bringing them into contact with idols. Tertullian then considers the various aspects of daily life that one must avoid in order not to be tainted by "idolatry." This comprehensive list includes festivals and holidays, military

> service, the swearing of oaths, the acceptance of blessings in the name of the gods, and even certain types of clothing. … Tertullian's text shows just how daunting a prospect it was to try to disentangle one's daily activities from the gods and their presence. He wrote in order to point out all the places where the gods lurked because most people, both pagan and Christian, likely did not notice them. Their children and grandchildren would not either.

The Roman Empire was a collection of nationalities, but more importantly it was a network of cities, each with its own religious traditions and festivals. The city of Rome had four colleges of priests, headed by a *pontifex maximus*. From 17 to 23 December, the Romans celebrated the Saturnalia, centered in the Temple of Saturn in the Roman forum. The civic cults of Rome obviously held a special prestige beyond Italy, but they were not "the religion of the Empire". The Empire, in fact, didn't have a *religio universalis* until the emperors thought of giving it one. In the second century, the emperors of the Antonine dynasty determined to revive Hellenism, and Hadrian sponsored the cult of Antinous as a new Osiris, with a success attested by the great number of statues found throughout the empire. Later on, the Severan emperors (193-235), who had Syrian family ties, promoted an oriental cult of the Sun; one of them, Heliogabalus (218-22), had been a priest of that cult in Emesa (modern Homs in Syria). Finally, Aurelian (270-75) promoted a more Helleno-Roman form of Sun worship: *Sol Invictus* (the Invincible Sun). It was not a new invention, since *sol invictus* already had two temples in Rome and appeared on coinage from the time of Antonius Pius (138-161). But Aurelian endowed him with a bigger temple and a priestly college, and inaugurated the festival of *Dies Natalis Solis Invicti* ("birthday of the Invincible Sun") on 25 December, the day of the winter solstice in the Roman calendar, with pan-Roman games to be held every four years.

There was always a syncretistic approach in the Empire's religious policy. The solar deity was commonly identified with Apollo, sometimes called Apollo Helios. The adepts of Mithra also recognized their own god in Sol Invictus. He was also Horus, the son of Isis, whose cult had spread from Egypt to every province of the Empire. Known to the Greeks as Harpocrates (from the Egyptian *Har pa khrad*, "Horus the child"), Horus was identified in Egypt to the solar god Ra and celebrated on his birthday, 25 December. In fact, long before the appearance of heliocentrism in astronomy, it is appropriate to speak of an imperial attempt at creating an heliocentric religious system, in which all gods revolved, at various distances, around the Sun, understood as the *Theos Hypsistos*, "the Highest God", and the divine companion of the emperor.

In January 250, the newly acclaimed emperor, Decius, issued a decree that everyone in the empire must sacrifice to the emperor. The compulsory character of the imperial cult was later reinforced by Diocletian (284-305). It was a means of fostering political and social cohesion, after a period of chronic instability following the fall of the Severan dynasty. Many emperors had been posthumously deified before, but the divinity of the living emperor was a relative novelty. It was addressed to the *genius* of the emperor, rather than

to his person, at a time when the Neoplatonic theory of *genii* (the Latin equivalent of *daimones*) was commonly accepted. *Genii* could be understood as either Platonic ideas, or lesser gods. The emperor had his own *genius,* the “Roman people” had its own *genius*, and so did the city of Rome, and so did the Empire, all these *genii* being interconnected. The new imperial cult did not supplant, but was added to the cult of Sol Invictus, the emperor being honored as some kind of son of the Sun God.

We should resist judging that religious system with our own Christian concepts of religion (implying a canon of sacred scriptures, a set of beliefs, a promise of salvation, and a contract of exclusivity). Those concepts simply did not exist back then, and many questions that we now regard as “religious” were considered “philosophical”. Accomplishing the simple symbolic gestures of the imperial cult, or participating in the festival of Sol Invictus were social and political activities that did not imply any kind of religious “faith”, beyond the general understanding that the gods existed, and that their benevolent power was both manifested and increased by human cultic activity.

Besides its political message, the cult of Sol Invictus had the advantage of being acceptable to the philosophically-minded who disapproved of the anthropomorphism of the gods in poetry and visual arts. In the Platonic paradigm, the sun was the best possible symbol of the One God, or the Cosmic Logos. In truth, it is hard to find a more natural and universal symbol of the divine. Therefore Michael Grant could write in *The Climax of Rome*: “Sun-worship, at that moment, was the state-cult of the Roman world, and the god was accepted by millions of its inhabitants. If the solar cult had not succumbed to Christianity a few years later, it could well have become the permanent religion of the Mediterranean area."[5]

Constantine himself was a strong supporter of the solar cult until the last decade of his life, as I mentioned in "The Cross Superimposed on the Sun." In 321, he decreed *dies solis* (Sunday) a day of rest, and in 330, he dedicated a 100-feet-high column in Constantinople, topped by a statue of himself as Apollo with a solar crown. Michael Grant assumes that "the solar cult acted as a bridge by which many people were converted to Christianity," but the bridge did not exist until Christian authorities built the appropriate bridgehead on their side of the river, by endowing Christ with solar attributes. The key, obviously, was to declare that Jesus was born on December 25, which was done in the late 330s. Around the same time, the "day of the Sun" was declared the "day of the Lord". Saint Jerome, who was born 26 years after Constantine made Sunday a day of rest, said: "If pagans call the Lord's Day the 'day of the sun,' we willingly agree, for today the light of the world is raised, today is revealed the sun of justice with healing in his rays."

To think that Sun worship was a transition from polytheism to Christianity is to think teleologically, something that historians are not supposed to do. It is more appropriate to say that Christianity absorbed or hijacked Sun worship.

Christmas is the clearest case—and probably the earliest one—of a Christianized "pagan" festival. It is the exception to the rule that prevailed from around 350 to 450: the destruction of temples and the prohibition of festivals. Conciliatory strategies of assimilation became more common later, when bishops were faced with the difficulty of eradicating ritual traditions connected not to temples but to natural sites. A good example is told by Gregory of Tours about a bishop who, around the year 500 in central Gaul, wanted to stop the *rustici* from offering libations to a god in a lake: "with the inspiration of the Divinity this bishop of God built a church in honor of the blessed Hilary of Poitiers at a distance from the banks of the lake." His preaching did the rest, allegedly: "The men were stung in their hearts and converted. They left the lake and brought everything they usually threw into it to the holy church instead." The transformation of *Dies Natalis Solis Invicti* into the celebration of Jesus' birth followed the same principle.

Does all of this matter? Only if you're interested in the question "Why are we Christian?" "Why do we celebrate Christmas?" is part of that question. In my view, it is important to study the Christianization of the Roman Empire because we are now experiencing the final stage of the dechristianization of our civilization. The dechristianization leaves us spiritually naked and starving, and that is because the Christianization had meant the complete depaganization. Before Constantine, Christians advocated tolerance: "it is a characteristic feature of human law—and, indeed, it is an expression of our innate ability to determine what we want—that each of us worships how we see fit," wrote Tertullian. After Constantine, Christians changed their tune: tolerance for me, not for thee. Christianity therefore created a spiritual desert around itself, and now that Christianity has shrunk to insignificance, only the desert remains.

The Dechristianization is itself the unavoidable end result of the Christianization. Why? Because Christianity is inherently irrational, requiring the belief (the “creed”) in impossible things (lies, actually). Rationally mature adults cannot be true believers. Therefore, the dechristianization is irreversible. What we need, rather, it to reverse the Christianization.

Let’s make Roman civilization great again!

But don’t tell your children that Jesus was *not* born at Christmas. Rather teach them that Baby Jesus is the Sun God.

Notes

[1] Edward J. Watts, *The Final Pagan Generation,* University of California Press, 2015, p. 17.

[2] *Ibid.*, p. 12.

[3] *Ibid.*, p. 24.

[4] *Ibid.*, p. 36.

[5] Michael Grant, *The Climax of Rome. The Final Achievements of the Ancient World AD 161-337,* London, 1968, p. 224.

[6] *Ibid.*, p. 234.

[7] Gregory of Tours, *Glory of the Confessors* II, quoted by Richard Fletcher, *The Conversion of Europe: From Paganism to Christianity 371-1386 AD*, HarperPress, 2012, p. 70.

[8] Tertullian, *To Scapula*, quoted in Douglas Boin, *Coming Out Christian in the Roman World: How the Followers of Jesus Made a Place in Caesar’s Empire,* Bloomsbury Press, 2015.

Did Christianity Kill the Roman Empire?, by Laurent Guyénot

unz.com/article/did-christianity-kill-the-roman-empire

Laurent Guyénot February 27, 2026

> You must completely destroy all the places where the nations you dispossess have served their gods, on high mountains, on hills, under any spreading tree; you must tear down their altars, smash their sacred stones, burn their sacred poles, hack to bits the statues of their gods and obliterate their name from that place.

Thus spoke Yahweh to the Israelites, of the peoples they were to dispossess in Palestine (Deuteronomy 12:2-3). If there had been any doubt before Constantine the Great, it quickly became apparent thereafter that the god of Christianity was indeed the same jealous Yahweh. To the peoples living within the Roman Empire in the 4th century, the Christianization meant the destroying, tearing down, smashing, burning, hacking to bits, and obliterating of anything consecrated to any other divinity, great or small, urban or rustic, male or female.

Demolition is obviously difficult to document archaeologically. A statue that has been smashed into pieces is hard to find, and will not make it to a museum unless most of the pieces can be found and nicely glued together. Yet, the “archaeology of destruction” is the kind that best informs us about the Christianization. And according to Eberhard Sauer, author of *The Archaeology of Religious Hatred in the Roman and Early Medieval World*, “There can be no doubt on the basis of the written and archaeological evidence that the Christianization of the Roman Empire and early medieval Europe involved the destruction of works of art on a scale never before seen in human history.”[1] It is unfair to the Vandals to have coined the verb “vandalize” for what the Christians did best.

The vampire of the Empire

Nietzsche compared the early Christians to the anarchists of his own time: “both are decadents; both are incapable of any act that is not disintegrating, poisonous, degenerating, *blood-sucking*; both have an instinct of *mortal hatred* of everything that stands up, and is great, and has durability, and promises life a future. … Christianity was the vampire of the *Imperium Romanum*” (*The Antichrist* §58). Nietzsche may have borrowed his vampire metaphor from Ernest Renan, who had written a few years earlier: “During the third century, Christianity sucked like a vampire on ancient society, draining all its strength and bringing about a general unrest against which the patriotic emperors fought in vain.” The Church, he wrote, “exhausted civil society, and bled it dry.”

The point had been made prudently before by Machiavelli in his *Discourses on Livy* (II,2), then more sharply by Voltaire in his *Essai sur les mœurs et l’esprit des nations* (1756)—“Le christianisme ouvrait le ciel, mais il perdait l'empire"—, then at some length by Edward Gibbon in his *History of the Decline and Fall on the Roman Empire* (1819):

> This indolent, or even criminal disregard to the public welfare, exposed [the Christians] to the contempt and reproaches of the Pagans who very frequently asked, what must be the fate of the empire, attacked on every side by the barbarians, if all mankind should adopt the pusillanimous sentiments of the new sect. To this insulting question the Christian apologists returned obscure and ambiguous answers, as they were unwilling to reveal the secret cause of their security; the expectation that, before the conversion of mankind was accomplished, war, government, the Roman empire, and the world itself, would be no more.[3]

More recently, a more detailed argument has been made by French scholar Louis Rougier, a student of Renan, in a passionate essay on Celsus published in 1925 (my translation):

> Christians were certainly not rebels conspiring to establish a separate kingdom here on earth. … But by their detachment from public affairs, they formed a party of deserters. The homeland and civil laws are the mother and father that the true gnostic, according to Clement of Alexandria, must despise in order to sit at the right hand of God (*Stomata* IV,4). "For us," Tertullian wrote, "nothing is so foreign as the republic… one must live, they say, for the homeland, for the Empire, for one's own people. That was the opinion of old. No one is born for others, since we die for ourselves alone" (*Apology* XXXVIII,3). To proclaim that only one thing is necessary, that of ensuring one's personal salvation, is an individualistic principle, antisocial in the first place, which transforms the worldview and the economy of society. There is more: Christians must wish for and call for the end of this world, the great catastrophe that will bring down the Urbs and the Empire, to make way for "a Jerusalem from above, made by God and coming from heaven." The sooner the hour of Rome's fall comes, the happier Christians should consider themselves. "We must desire the coming of our reign and not the prolongation of our slavery," Tertullian writes. "Lord, may Your reign come as soon as possible! Such is the wish of Christians, such is the confusion of the Gentiles, such is the triumph of the angels. It is for Your reign that we suffer, it is for Your reign that we pray" (*De Corona* 13). Public disasters do not affect Christians in any way; they see them as a confirmation of the prophecies that condemn the world to perish by the barbarians and by fire. The City of God, formed by the communion of the faithful and the elect, takes man away from his earthly homeland, whose passions and interests he ceases to embrace. …
>
> Celsus was not wrong in discerning in Christianity a ferment of dissolution of the Empire and seeing in the possibility of its triumph the signal for great invasions and the collapse of civilization: "If everyone imitated you, the emperor would soon be left alone and abandoned, so that the whole Empire would fall into the hands of

> ferocious and savage barbarians, and the worship of your religion, like the glory of true wisdom, would disappear from the earth.”[4]

As we see, the thesis that the Romans were first defeated by Christianity has never lacked supporters and arguments. Yet, if the argument is a psychological one—the loss of motivation to fight for the Empire—, it remains questionable and unconclusive. It also faces the objection that the eastern half of the Empire outlasted the western half by one millennium, despite being more thoroughly Christianized.

What can be argued on the basis of historical facts, however, is that the fall of the Western Empire was primarily a consequence of the civil wars of the 4th and 5th centuries, which were, to a great extent, religious wars waged by the Christianizing emperors against the pagan resistance. If that is true, then the Christianization caused the structural failure of the Empire, and the breaches that allowed the barbarians to flood in. The Christianization did not make Romans too weak to fight, but made them fight for God instead of Rome. Rather than fighting for the city of men, Christian emperors started fighting more and more obsessively for the city of God, turning the legions away from the frontiers, against the enemies of “the Truth” within, mobilizing even barbarians against Romans in the process.

The deeper cause of this process is plain: wars of religion—unknown in the pagan world—are programmed in the genetic makeup of Christianity, because they are the essence of the Jealous God. Although having a Son may have softened the biblical God’s character in some ways, His jealousy was not tamed—quite the opposite. That is why, as soon as Christians ran out of pagan enemies, they turned their wrath against each other, in civil wars between Christians of different creeds. This culminated in the 6th century, when the fanatical Justinian caused the real collapse of Roman order in the West, as new historians are now arguing (last section of this article). The unity of the Church, which Constantine had tried (but failed) to achieve for the sake of the Empire, had become an end in itself, at the expense of the Empire, and of Roman civilization. The Church had damned the Empire.

The civil wars and the barbarians

According to our textbook history, it was the Barbarian Invasions that wrecked the Roman order. The first problem with that interpretation is that none of the German invaders (Goths, Franks, Burgundians, Suevi, Vandals, etc.) ever wished to destroy the Roman Empire. Belgian historian Henri Pirenne stated it almost a century ago, and all historians today agree with him on this point: “There was nothing to provoke the Germans against the Empire: no religious motives, no racial hatred, and still less any sort of political consideration. Far from hating the Empire, they admired it. All they wanted was to settle down in the Empire and enjoy its advantages.” Although they looted their way across Roman territory, and sometimes battled against Roman legions, they readily served alongside them when offered acceptable conditions. There was nothing their kings coveted more than an official Roman title of consul or general.

Therefore, no matter how much disruption those unpolished Northmen provoked in the Empire, they cannot be the sole cause of the fall of the Empire. British historian and archaeologist Bryan Ward-Perkins has been criticized for exaggerating the devastation brought by the barbarian invaders in his book *The Fall of Rome and the End of Civilization,* and for refusing to rename the invasions “migrations”*,* yet he concedes:

> Invasions were not the only problem faced by the western empire; it was also badly affected during parts of the fifth century by civil war and social unrest. During the very important years between 407 and 413, the emperor Honorius (resident in Italy) was challenged, often concurrently, by a bewildering array of usurpers … With the benefit of hindsight, we know that what the empire required during these years was a concerted and united effort against the Goths (then marching through much of Italy and southern Gaul, and sacking Rome itself in 410), and against the Vandals, Sueves, and Alans (who entered Gaul at the very end of 406 and Spain in 409). What it got instead were civil wars, which were often prioritized over the struggle with the barbarians.[6]

Peter Brown, the most widely acclaimed historian of Late Antiquity, lays even greater emphasis on the devastation of the civil wars, in *The Rise of Western Christendom*:

> Again and again—indeed nine times in 83 years (from 312 to 395)—Roman soldiers had butchered their colleagues in murderous civil wars. Emperors wept (or, at least, made sure that everybody believed that they had wept) as they viewed the piles of Roman corpses that strewed the battlefield after such engagements. As Brent Shaw has shown [in *Sacred Violence*], the true "killing fields" of the fourth century were not along the frontiers. They were in northern Italy and the Balkans, where sanguinary battles were regularly fought between rival emperors.
>
> What happened in the fifth century was that civil war expanded to include "proxy war" through the use of barbarian groups. Careful studies of the chronology and logistics of the civil wars of the early fifth century have shown that all the major breakthroughs by the barbarians either were part of maneuvers directly connected with civil wars, or at least were made possible by the distraction caused by civil wars. Far from rushing headlong from the woods of Germany to the heart of the Mediterranean, most barbarians were as good as "bussed" there by rival Roman usurpers—first to southwest Gaul and then across the Pyrenees into Spain. It was not the barbarian invasions in themselves that changed the face of Europe. It was the synergy between barbarian groups, the long Roman practice of civil war, and the opportunism with which local Romans exploited both barbarians and civil war conditions for their own purposes.[7]

As Brown sees it, the massive influx of barbarian warriors in the Empire was a consequence, and not a cause, of the civil wars.

> The emperors always needed troops to fight the bitter civil wars which characterized the third and fourth centuries. This need for soldiers to fight in civil wars sucked Germans across the frontier into wars where, at regular intervals, Romans set about killing Romans, in the deadly clash of fully professional armies, in far greater numbers than they ever expected to kill or to be killed when fighting "barbarians."[8]

The 4th century was the period of enforced Christianization, and as I will now show, most of the civil wars that took place in that century had unmistakable religious motives.

The civil wars as religious wars

The *Vita Constantini*, attributed to Eusebius of Caesarea, may be a forgery (its recent editors warn that *s*ome scholars are "highly skeptical").[9] But regardless of its real authors, it is typical of the kind of "history" to expect from Christian propagandists of Late Antiquity. It hails Constantine *as* "resplendent with every virtue that godliness bestows," while Maxentius, his rival who ruled in Rome for six years before being defeated and killed in October 312, was allegedly a debauched idolater and sorcerer, "sometimes for magic purposes opening women with child, at other times searching into the bowels of newborn infants" (I.36). Thus the civil war between Constantine and Maxentius is set as a war between Christianity and paganism. Modern historians generally ignore the religious factor in that war, because they believe that Constantine had not yet made his Christian coming-out, and because Maxentius was not a persecutor of Christians.

But in 312, when Constantine and Licinius made common cause, Maxentius allied himself with Maximinus Daza, another member of the Tetrarchy, who was a committed traditionalist, that is a "pagan", who issued a rescript against the Christians who, he declared, "with their ignorant and futile beliefs, have come to afflict almost the entire world with their shameful practices."[10] Maximinus summoned an army of 70,000 men but, six months after Maxentius's defeat at the Milvian Bridge, sustained a crushing defeat at the Battle of Tzirallum by Licinius's army. A little more than a month later, the victorious Licinius and Constantine co-signed the Edict of Milan that legalized Christianity.

Had Maxentius defeated Constantine in 312, or had Maximinus defeated Licinius the following year, Diocletian's ban on Christianity might never have been lifted.

Although Licinius agreed to legalize Christianity as part of his deal with Constantine, he later turned hostile to it, and reportedly banned Christians from his army. This gave rise to the edifying story of the forty Martyrs of Sebaste—Christian soldiers exposed naked on a frozen pond by Licinius for refusing to sacrifice to the gods. Constantine's war against Licinius therefore had a documented religious dimension. Sometime after the defeat and death of Licinius, the poet Palladas wept for the ruin of traditional religion and values: "We Hellenes are men reduced to ashes, holding to our buried hopes in the dead; for everything has now been turned on its head," he wrote in an epigram.[11] (Note that Palladas called himself a "Hellene", not a "pagan"; although it is now a convenient equivalent of "non-Christian", we should never forget that "pagan" was originally a derogatory term.)

Constantine died in 337, and his three sons shared the empire. Three years later, only two remained: Constantius ruled in the East, and Constans in the West, from Milan. Both pursued their father's religious policy and gradually enforced Christianity. In 350, a pagan general by the name of Magnentius, backed by a population exasperated by Constans's religious oppression, was proclaimed emperor by his army in Autun in Gaul. Christian historians Philostorgius and Zonaras describe Magnentius as a devil-worshipper and a practitioner of black magic, but on his coins, he called himself *liberator orbis romani* ("liberator of the Roman world"). He repealed Constans's legislation against traditional cults, restored temples and celebrated public sacrifices with great pomp. He did not persecute Christians, but appointed only non-Christians to high-ranking positions. Magnentius defeated and killed Constans, and reigned for three years in the West. He was defeated by Constantius, and took his own life in 353. Eutropius, a contemporary Roman historian, wrote in his popular *Short History of the Roman Empire* (X.12) that the war against Magnentius weakened the Empire's defense against the German barbarians: "Vast forces of the Roman Empire were cut off in that struggle, sufficient for any foreign wars, and for procuring many triumphs, and a lasting peace."

After the death of Constantius in 361, his cousin Julian, the last heir of the Constantinian dynasty, was acclaimed by his Gallic army and proclaimed emperor by the Roman Senate. He entered Constantinople and reunited East and West. He declared himself a "Hellene" (not a "pagan"), and called Christianity "nothing but a purely human deception, maliciously invented, which, having nothing divine about it, has nevertheless succeeded in seducing weak minds and abusing the affection that men have for fables, by giving a color of truth and persuasion to prodigious fictions" (*Against the Galileans*, excerpted from Cyril of Alexandria, *Contra Julianum* 10). Julian did not outlaw Christianity, however. He simply lifted the ban on traditional cults, forced the Church to return stolen temple property, and forbade Christians from teaching classical literature. Although no friend of the Jews, he planned to rebuild the Jerusalem temple in order to pull the rug under the Christians' eschatology—a smart idea, on hindsight.

But Julian died after merely 18 months of reign, killed in a battle against the Persians, possibly by one of his own Christian soldiers, according to his friend Libanios (*Orations* XVIII.274-5). His cousin Procopius, also hostile to Christianity, failed in his attempt to seize the throne, and was executed by Valens who, with his elder brother Valentinian in the West, revoked Julian's pro-Hellene measures, purged the administration of Hellenes (and dubious Christians), and reinforced the policy of forced Christianization.

After the death of Valentinian (375), his son, the young and weak Valentinian II, came into conflict with his top-level military officer (*magister militum*) Arbogast, a pagan of Frankish origin. Three months after Valentinian II was found hanged in his sleeping quarters (it was ruled a suicide), Arbogast had a certain Eugenius proclaimed *Augustus* in Lyons. Gaul, Spain and Italy rallied to him. Although a nominal Christian, Eugenius was favorable to the Hellene (pagan) party, and restored traditional cults in great fanfare.

Despite the Senate's support of Eugenius, Theodosius, who had succeeded Valens in the East in 378 and Valentinian II in the West in 392, refused to recognize him, installed his eight-year old son Honorius as Augustus of the West instead, and produced more anti-pagan legislation, forbidding not only any kind of public sacrifice to the gods, but even, in private houses, "to *worship the Lares with fire, the Genius with wine, the Penates with perfumes, or to light lamps or put incense for them, or to hang wreaths"* (*Codex Theodosianus* XVI.10.12, November 8, 392).

The Battle of the Frigidus

The final showdown happened in 394 at the Battle of the Frigidus (Cold River) in Italy, between Arbogast's army, carrying images of Hercules and placing a statue of Jupiter to oversee the battlefield, and Theodosius's army, marching behind a great banner of the Cross. Argobast was defeated. He committed suicide, as did the pagan Roman prefect, while Eugenius was captured and executed.

Theodosius's victory was narrated as a miracle by Christian propagandists, because when Argobast was having the advantage, strong winds suddenly appeared against his archers and spearmen. John Chrysostom gives the following account in a sermon preached in Constantinople for Theodosius's funeral, which happened four months after the battle:

> When the two armies were drawn up facing each other, and clouds of spears were hurled, and his own troops were being turned back by the violent onslaught of the enemy, Theodosius leapt from his horse, threw his shield on the ground, and fell to his knees calling for help from Heaven, transforming the site of the battle into a church, fighting with tears and prayers, not arrows and javelins and spears. At this a sudden wind arose, and the spears of the enemy were blown back on those who had thrown them.[12]

More than the miraculous wind, what gave Theodosius the advantage was the participation of a huge army of Goths led by their king Alaric. His warriors were sent on the front line and suffered heavy casualties. The Christian historian Orosius put the figure at 10,000 Goths killed on the battlefield, and commented ironically that the battle produced two Roman victories: one over Eugenius, and one over the barbarians.[13]

Those barbarians happened to be Christians (more below on their particular brand of Christianity). The fact that the emperor defeated pagan Romans with the help of Christian barbarians should not be lost on us.

The religious significance of this battle has been minimized by some recent historians. Alan Cameron acknowledges that Arbogast was a "pagan" but argues that "there is a world of difference between simply being a pagan and leading a pagan revolt."[14] But according to Charles Hedrick, author of *History and Silence,* even those willing to minimize the role of religion in the Frigidus campaign "must concede that in the aftermath influential Christian authors such as Ambrose and Augustine conceived of the usurpation [by Eugenius] as a pagan revolt."[15] According to Paulinus of Nola, Arbogast had pledged to turn churches into stables and to force all monks to serve in the army, if the gods granted him victory.[16]

The repression of "paganism" resumed immediately after Theodosius's victory. Here is how the Hellene historian Zosimus recounts the aftermath of the battle (*New History* IV.59):

> The emperor Theodosius after these successes proceeded to Rome … He convened the Senate, who firmly adhered to the ancient rites and customs of their country and could not be induced to join with those who were inclined to contempt for the gods. In an oration he exhorted them to relinquish their former errors, as he termed them, and to embrace the Christian faith, which promises absolution from all sins and impieties.
>
> But not a single one of them was persuaded to this, nor recede from the ancient ceremonies, handed down from the building of their city, to prefer to them an irrational belief; having, as they said, lived in the observance of them almost twelve

> hundred years, in the whole space of which their city had never been conquered, and, therefore, should they change them for others, they could not foresee what might ensue.

Theodosius terminated all imperial fundings for temples and public cults. Thus, wrote Zosimus, “the laws for the performance of sacred rites and sacrifices were repealed and abolished, besides other institutions and ceremonies, which had been received from their ancestors.” Theodosius also closed of the Olympic Games, which were, like every festival in the Greek and Latin worlds, dedicated to the gods. From then on, baptism was virtually required for Roman citizenship status.

General Stilicho, who fought at the Frigidus, became *magister militum* for the West, and was appointed by Theodosius as guardian of his underage son Honorius and therefore as *de facto* head of the Western Empire. He was given Theodosius’s niece Serena in marriage, and he married his two daughters successively to Honorius. Stilicho, the son of a Vandal cavalry man, was a pragmatic and a moderate. After Theodosius’s death, he pursued a policy of religious tolerance and reconciliation, passing a law rehabilitating all those who had held office under Eugenius.[17] He surrounded himself with notorious Hellenes, such as his panegyrist Claudian, he protected the temples, and he treated the Roman Senate, in majority loyal to the ancient cults, with deference. Some senators regarded Stilicho as a crypto-pagan, for in several missions to Ravenna, he was accompanied by the Roman senator and once-consul Symmachus, the most illustrious and influential spokesman of the traditionalists.[18] There were even rumors that Stilicho’s son Eucherius had repudiated Christianity and embraced paganism. Not without reasons, the imperial court and the clergy feared a coup that could restore the old cults. Stilicho was therefore murdered at the instigation of Honorius’s entourage in 408. His son was murdered soon after him, and his wife Serena, despite being from the imperial family, was also executed the same year. In the wake of Stilicho’s removal, Honorius purged all non-Christians from public office, including some of the most experienced military officers. By these imprudent measures, Gibbon commented, “the republic lost the assistance, and deserved the enmity, of thirty thousand of her bravest soldiers.”[19]

A tale of two Romes

In this sequence of event, the city of Rome stands as the stronghold of the pagan party resisting the Christianization from the Orient. The civil wars that tore the Western Roman Empire apart can therefore be seen as a clash of civilizations between the ancient Rome, loyal to the gods that made her great, and the new Rome dedicated to Christ in the Balkans.

In the conflict between Maxentius and Constantine, Rome sided wholeheartedly with Maxentius, a native of Rome, against the Illyrian Constantine. Maxentius was the first emperor to establish his residence in Rome for over a generation, and the last emperor to reside permanently there. He had defended the city's interest against the other pretendants to the Tetrarchy, during the realignment of power following the abdication of Diocletian and Maximian in 305. He had started important work to improve and embellish the city.[20]

When Constantine entered Rome as a conqueror the day following his victory, he refused to perform the sacrifices which had been prepared for him on the Capitol, and went straight to the imperial palace, which upset the Romans. According to Zosimus, it was the bad blood between Rome and Constantine that convinced the latter to build himself another capital city: "Being unable to endure the curses of almost the whole city, he sought for another city as large as Rome, where he might build himself a palace" (*New History* II.30).

Despite Constantine's issue of a *damnatio memoriae* against Maxentius, the Romans of Rome preserved his mausoleum, beside the chariot-racing circus that still bears his name. By contrast, when Constantine visited Rome in 326 to celebrate his twentieth anniversary as emperor, he was received with curses (*blasphemias*), according to Libanios, because he again refused to follow the centuries-old custom of making a token sacrifice to Jupiter.[22] Constantine never visited Rome again, and spent his remaining years in Constantinople.

An important symbolic battle took place in the Senate House of Rome in the 380s. At stake was the Altar of Victory, with its statue of the winged goddess Victoria holding a palm branch. It had been erected by Augustus and was central to the Senate's ceremonial. Incense was burned on the altar and oaths of loyalty to the emperor were made before it. The altar had been removed by Constantius during his visit to Rome in 357, returned to its place by the "apostate" Julian, then removed again by the Western Emperor Gratian in 382. For the Roman traditionalists who still thought of the Empire as radiating from the *Senatus Populusque Romanus*, the Altar of Victory was more than a just symbol of the *pax deorum* that had made the Urbs master of the world. After Gratian was abandoned by his army and murdered in 383, Symmachus, acting as prefect of Rome and on behalf of the Senate, sent to the new emperor Valentinian II a formal request for the restoration of the altar. His letter contains a prosopopoeia of Rome appealing to "my length of years won for me by the dutiful observance of rite. … This worship of mine brought the whole world under the rule of my laws, these sacred rites drove back Hannibal from my walls and the Senones from the Capitol" (*Relatio* 3).www.academia.edu.

The dispute is well documented, as Alan Cameron explains in *The Last Pagans of Rome*: "We have not only the plea for the restoration of altar and subsidies by Symmachus in his official capacity as prefect of Rome but also a point-by-point rebuttal by so well placed a contemporary as Ambrose, bishop of Milan. That is to say, we have a direct confrontation between the leading pagan and the leading Christian of the age."[24] Ambrose had tremendous influence over several generations of emperors. He had been promoted directly from governor to bishop of the city that served as imperial residence in the West.

“He was not even a baptized Christian at the time,” notes Charles Freeman, “but within a week he had been baptized and installed. His sudden elevation is an example of just how far political needs, above all the need to keep good order, now predominated in church appointments.”[25] Ambrose also exemplifies the growing political leverage of the Church. In a famous episode foreshadowing Canossa centuries later, he once denied Theodosius entry in the cathedral unless he publicly kneeled before him.

The Senate’s request for the restoration of the Altar of Victory was mocked by Ambrose and ignored by the Emperor. However, after Valentinian II’s suicide in 392, the Senate acclaimed as emperor Eugenius, who restored the altar as well as other traditional cults. But Eugenius’s general Arbogast was defeated at the Frigidus two years later, as mentioned earlier. The victorious Theodosius thereafter hardened anti-pagan legislations and reasserted the senior position of Constantinople, ruling over both East and West from there. In the following century, most western emperors would be Greek. Rome, however, still felt like the *caput mundi,* and was offended by Constantinople’s claim to preeminence.

Alaric and the sack of Rome

In his correspondence with Ambrose, Symmachus invoked the freedom of faith, the respect due to ancestral customs, and added: “Who would be such a friend of the barbarians as not to regret the altar of Victory?” By “the barbarians”, he meant the Goths. We must now consider their role in the complex religious-political-military history of the Roman Empire from the mid-4th century to the mid-5th century. In order to fit them into the story, we will have to say a few words on the conflict within Christianity itself, for by the end of the 4th century, the Goths were Christians; they had converted to the imperial orthodoxy that prevailed for a little more than 40 years (337-378), which would make them heretical in the following Theodosian era. But before we get into these convoluted details, let us shed some light on the sack of Rome by the Goths in 410, for it was a milestone in the subjugation of pagan Rome.

To make a long story short,[26] the Thervingi Goths were one of the relatively recent Germanic federations that had formed on the other side of the Empire’s frontier, north of the Danube and east of the Rhine. There had often been military confrontations between them and the Roman legions, separated by peace treaties which earned them some “foreign aid” in gold, wine, and other commodities, in exchange for keeping the frontier secure from other tribes, and for occasional mercenary services. When in 376, a few hundreds of thousands of Thervingi Goths, hard-pressed by the Huns, begged Emperor Valens to let them settle south of the Danube, they were granted permission. Fifth-century Church historian Sozomen wrote about their king Fritigern: “As if to return thanks to Valens, and as a guarantee that he would be a friend to him in all things, he adopted the emperor’s religion and persuaded all the barbarians under his rule to adopt the same belief” (*Ecclesiastical History* IV.33).[27]

The following year, Fritigern’s Goths endured a very harsh winter, cried famine and demanded food from the local Roman governor. When their demands were not met, they took up arms, and decimated the Roman legions at the Battle of Adrianople (9 August 378), in which the emperor Valens met his death. Under their victorious king, the Goths invaded the Balkans. Valens’s successor Theodosius made peace with them and let them settle in Moesia.

Alaric was only a child then, but rose to be a charismatic chief among the Goths, whom he led in the service of the Romans in various campaigns. As mentioned before, he fought for Theodosius on the front line at the Battle of the Frigidus, and is said to have lost 10,000 of his warriors. He expected to be rewarded by an official title of *magister militum*, but Theodosius died in January 395, and Alaric was told by the new government of his son Arcadius that he would get no promotion, and would even be denied a chance to command more soldiers. Alaric’s Goths had not only converted to Rome’s religion; they were also committed to Roman law and culture, although, like many other “nations” within the Empire, they were attached to their language and some of their customs—not to their ancient gods, however, of whom we know next to nothing. Since the decree of Caracalla in 212, all free men in the Empire were given full Roman citizenship, and the Goths felt entitled to it. Most importantly, they wanted to settle with their family on a land of their own within the Empire.

Alaric had some influential friends within the imperial palace, but two of them were successively assassinated by the anti-Gothic party, and the Gothic community living in Constantinople violently attacked. On November 18, 401, Alaric crossed into Italy with his followers, and, according to the Gothic historian Jordanes, asked the young Western Emperor Honorius, residing in Ravenna, to “permit the Goths to settle peaceably in Italy.” If Honorius agreed to the terms, Alaric stipulated that the Goths “would live with the Romans in a way that others might believe them both to be one people” (Jordanes, *Origins and Deeds of the Goths* 30). Honorius, however, sent the general Stilicho against him. On Easter Sunday, April 6, 402, Stilicho confronted Alaric. According to Orosius, Alaric first avoided the fight “in respect for religion,” while Stilicho violated one of “the most revered days of the year,” which distressed many Romans (Ororius, *Histories* VII.37). More unconclusive confrontations followed, until Stilicho reached out to Alaric to broker a partnership with him in order to bring the entire prefecture of Illyricum under western control (Illyria was a strategic region between East and West, and a major pool of recruit for soldiers). However, Stilicho’s reconciliation with Alaric rendered him suspect in the eyes of the anti-Gothic party in Ravenna, who lured him and executed him, as mentioned before. In a desperate attempt to force Honorius to negotiate, Alaric organized a land and sea blockade of Rome for nearly three years. Finally, frustrated by Honorius refusal to negotiate, he forced the city gates.

After the sack of Rome, there was widespread resentment against Christians among the citizens of Rome. Many felt that that by chasing away the gods who had protected Rome for a thousand years, Christians had brought a curse upon the city. Augustine wrote the first book of *The City of God* to respond to this charge, while making sure his opponent would be silenced, as he acknowledges with satisfaction in Book V, chapter 26. But there was a more serious accusation in the air: that the Christian emperor in Ravenna had knowingly let the sack happen. Peter Heather writes in *The Fall of the Roman Empire*:

> The inescapable conclusion to be drawn from a close exploration of the sequence of events between 408 and 410 … is that Alaric did not want the sack to happen. His Goths had been outside the city on and off since late autumn 408, and, had they wanted to, could have taken it at any point in the twenty months since their arrival. … Besieging Rome was simply a means of pressuring Honorius and his advisers to come to a deal. But the ploy never worked. Essentially, Alaric overestimated the significance of the city to an imperial authority based in Ravenna.

There were even suspicions that a secret arrangement had been made between Alaric and the Church, because the Visigoths spared Christians and their sanctuaries, as all contemporary sources confirm. From the Christian point of view, the sack of Rome was “one of the most civilized sacks of a city ever witnessed,” Peter Heather comments.

> Alaric’s Goths … treated many of Rome’s holiest places with great respect. The two main basilicas of St Peter and St Paul were nominated places of sanctuary. Those who fled there were left in peace, and refugees to Africa later reported with astonishment how the Goths had even conducted certain holy ladies there, particularly one Marcella, before methodically ransacking their houses.

Procopius of Caesarea reports a rumor that it was the devout Christian Anicia Faltonia Proba, a contact of Augustine, who opened the gates of the city to the barbarians (*The Vandalic Wars* I.2). Augustine’s comments on the sack in Book I of *The City of God* betray his satisfaction at the punishment of the city most rebellious to Christ. This gets even clearer under the pen of Augustine’s student Paul Orosius, who attributed the sack to God’s wrath provoked by the impiety of the inhabitants of Rome, because “unbelief and disobedience will be left like excrement and straw to be destroyed and burned.” Although the theory of a Christian conspiracy to “let is happen” cannot be substantiated, there is no doubt that Alaric was seen within Christian circles as God’s instrument to punish, humiliate, and break the city that stood as a barrier against the Christianization of the West. And there is no way around the fact that the sack of Rome was an attack on Pagan Rome by a Christian army. It is therefore a fitting illustration of the role of Christianity in the demoralization and fall of the Western Roman Empire.

Alaric died soon after. He was succeeded by his brother-in-law Athaulf, who led the Goths into Gaul, settling in Bordeaux in 412, then Narbonne and Toulouse. Athaulf married Honorius’s sister Galla Placidia (whom he had abducted). Honorius finally came to terms with him, so that he could provide assistance to the Romans against the Vandals, Alans and Suebi. According to Orosius, Athaulf “chose to seek for himself at least the glory of restoring and increasing the renown of the Romans by the power of the Goths, wishing to be looked upon by posterity as the restorer of the Roman Empire” (*Histories* VII.43). Honorius eventually allowed the Goths to settle as *foederati* in Gallia Aquitania in 418, where they founded the Visigothic kingdom that would extend over all of Hispania.

The civil war within Christianity

As I hinted before, the Goths’ uneasy relationship with the Christian emperors and their clerical administration involved more than ethic differences. Their Christianity was also suspect, and I will now argue that the disastrous Gothic policy of the emperors was due more to religious bigotry than to xenophobia. After all, the Goths loved Roman civilization at least as much as they loved their own Gothicness. They were white Europeans, so there was no racial barriers between them and the Romans. Although many Romans found their speech, dress codes, food customs, hairstyles and smell unconventional, others admired their martial virtues and their moral values, and contrasted them favorably with the decadent Roman urban aristocracy.

Paradoxically, it was Christianity that created an unsurmountable barrier. For Christian universalism stops where heresy begins. “No wild beasts are such enemies to mankind as are most of the Christians in their deadly hatred of one another,” wrote the non-Christian Ammianus Marcellinus in the 380s, quoting his mentor, the Emperor Julian (*Roman History* XII.5). Indeed, if we take into account the downward revisionism of recent scholars of the persecution of Christians before 312,[33] it is fair to say that the more the Empire became Christian, the more deadly it was for Christians.

The civil wars between Christians did as much as the civil wars between Christians and pagans to corrupt the noble fabric of Roman civilization. As I will show in the last section, it was, without any doubt, a war of religion between Christians that terminated Roman civilization in the West.

To understand the roots of that internal conflict, it is convenient to distinguish between two stages in the Christianization: the Constantinian Age (Constantine and his heirs) and the Theodosian Age (Theodosius and his heirs). The Goths were caught up in the middle.

Because he wanted a unified Church to match his unified empire, Constantine had convened and presided the Council of Nicaea in 325 to solve the Arian controversy, and demanded that the bishops agree on a common statement of faith. The result was the so-called Nicene creed, which affirms that the Son is *homoousios* (of like substance or essence) with the Father. That didn’t put an end to the quarrels, as the reference to the abstract concept of *ousia,* absent from the gospels, was resented by many. It is important to understand, as Peter Heather underscores, that “the Arian dispute is not (as it is often presented) a story of deviation from a well- and long-defined mainstream Christian belief-set, but of an intense struggle to establish one for the first time.” It is also important to understand that behind the scene of doctrinal quarrels were political power struggles, in an age when bishoprics had become the most coveted public offices.

Athanasius of Alexandra was the leader of the Nicene party and became patriarch of Alexandria three years after the council. Harold Drake describes him as "passionate, eloquent, and ruthless", with "the skills of a tough infighter and street politician."[35] On the opposite side was a party led by Eusebius of Nicomedia, who advocated dumping the homoousian terminology in favor of a more consensual and gospel-friendly formula stating that the Son was simply "like" or "similar to" (*homoios*) the Father—while still admitting, against Arius, that the Son existed of all eternity. In 335, Constantine sided with Eusebius (who eventually baptized him). He found Athanasius guilty of violence and corruption, and exiled him in Trier—as far as possible from his Egyptian base. When Constantine died two years later, Athanasius sneaked back to Alexandria, but Constantius banished him again, and supported his father's homoian orthodoxy.

After the death of his brother Constans in the West, Constantius became sole ruler of the Empire. In 357, under his authority, a council was summoned at Sirmium (today in Serbia), which condemned the use of the term *ousia* (substance or essence), and affirmed that "the Father is greater than the Son in honor, dignity, splendor, majesty, and in the very name of Father, the Son Himself testifying, 'He that sent Me is greater than I.'" In January 360, Constantius presided personally a council in Constantinople which promulgated a homoian creed, rejecting all earlier creeds and forbidding any new ones. It stated:

> As for the term "essence" (*ousia*), which was adopted by the fathers without proper reflection, and being unknown to the people caused offense, because the scriptures do not contain it, it was resolved that it should be removed and that in the future no mention should be made of it at all, since the holy scriptures have nowhere made mention of the essence of the Father and Son. Nor should the term "hypostasis" be used concerning Father, Son, and Holy Spirit. We declare that the Son is like (*homoios*) the Father as the divine scriptures declare and teach.[36]

Present in that council was Ulfilas, the bishop of Gothia ordained by Eusebius of Nicomedia, who reputedly designed a Gothic script and translated the Bible for the Goths.

The next emperors, Valens and Valentinian, stuck to the homoian creed, and it was Valens who allowed the Thervingi Goths to settle south of the Danube, on the condition of their being Christians.

During that period, the Nicene formula fell in disrepute in Constantinople. The Nicene party, however, remained strong and active in Egypt and Western Europe, with the support of the bishop of Rome (not yet "pope"), and under the leadership of Athanasius, who wrote and distributed countless letters and books against the homoians, whom he always called "Arians" (unfairly, since Arius stressed the "unlikeness" of the Son and the Father and is never mentioned by the homoians).

Before Athanasius's death in 373, the Nicene party finally reconquered the high ground under the Western Emperor Gratian (367-383), who appointed Theodosius in the East (Theodosius would rule both East and West after Gratian's death until 395). Gratian's decision to return to Nicene Christianity may have been motivated in part by the shock of the Goths' defeat of the Romans at Adrianople in 378, which cost the life of Gratian's uncle Valens. On 27 February 380, Gratian, Valentinian II, and Theodosius issued the Edict of Thessalonica, which made Nicene Christianity the only legal form of Christianity.

Athanasius was canonized, and all his enemies purged. Thus began the age of Ambrose, Jerome, Augustine, Paulinus of Nola, Martin of Tours, Priscillian of Avila, and other prolific authors whose literature has become the holy patrimony of the Church, while the writings of the vanquished party have largely been victim of cultural cleansing. In the words of Peter Brown: "It was the gathering pace of the entry of the rich into the Christian churches in the period after 370—and not the conversion of Constantine in 312—that marks the true beginning of the triumphant Catholicism of the Middle Ages."[38]

> These men were ultras. They were known for their uncompromising loyalty to the Nicene Creed—to what they took to be the original statement of Christian belief produced at the Council of Nicaea in 325. They were prepared to dismiss the ecclesiastical establishment set in place by Constantine and his son Constantius II as an antiquated and hubristic tyranny. … Although they were few in number, they were notable for their connections with persons of wealth and power.[39]

Having now the historical background of the Goths' Christian tradition, we may ask: Why did they not convert to the new imperial orthodoxy at some point? The reasons are easy to guess. Their initial conversion was a milestone in their own story. Their beliefs, their priests, their rituals, had become part of their national identity. Ulfilas had provided them with an alphabet, scriptures and a liturgy in their own language. Besides, "they remained proudly, perhaps even defiantly, unconquered by Rome" (Jonathan Arnold).[40] Why would they humiliate themselves by submitting to the new imperial dogma and being told that their baptism was invalid and their priests illegitimate?

Their alienation from the Empire would only increase and reach a breaking point in the early 6th century. This is the final episode in our revisionist history of the fall of the Western Roman Empire.

Theoderic the Great

Why the Western Roman Empire fell is still an open question. And not only why, but when. It is traditionally dated in 476, when the military commander Odoacer deposed the child emperor Romulus Augustus. But what Odoacer really did was send to Constantinople the imperial *ornamenta* (the symbols of the emperor's power), with an embassy informing Emperor Zeno that he recognized him as sole emperor over East and West. Some historians therefore argue, quite logically, that 476 marked not the "fall of the Roman Empire", but its reunification.[41]

Twelve years later, in 488, Zeno sent the Ostrogothic general Theoderic to take possession of Italy, with an estimated 20,000 Gothic warriors. Theoderic had grown up in Constantinople, where he had been sent at the age of eight as a princely hostage—a common and efficient guarantee for the respect of treaties in the ancient world. He grew up in the imperial court for the next ten years, and received the best education that was the essence of *Romanitas.* In 471, he succeeded his uncle as king of the Pannonian Goths with Roman approval, and occasionally led his troops in military campaigns against Rome's enemies. In 475, he helped restore to his throne the emperor Zeno who had been deposed by a "usurper". A grateful Zeno made Theoderic high military commander (*magister militum*), proclaimed him a friend (*amicus*) of the Romans, and adopted him personally as is son-in-arms. In 484, Zeno granted Theoderic the supreme honor of the consulship. In 488 he sent him to depose Odoacer in Italy.

Theoderic completed the conquest of the Italian peninsula and Sicily in 493. In 497, Zeno's successor Anastasius returned to Theodoric "all the *ornamenta* of the palace which Odoacer had sent to Constantinople," according to a contemporary source known as the *Anonymus Valesianus.*[42] Peter Heather, an expert on that period, writes in *The Restoration of Rome*: "from 498 onwards, Theoderic was ruling with all the rights and perquisites of a Western emperor, clothed in some of the appropriate vestments, and living in a palace [in his capital Ravenna] which was not only styled on that of Constantinople, but decorated as such." Obviously, there was still no fall of the Western Roman Empire, but rather a new blossoming. The writings of Italo-Romans living under Theoderic's rule indicate that "*ius* and *civilitas* presided in Theoderic's palace, *ius* designating the fundamentals of Roman law, *civilitas*, … the state of higher civilization that written law generated." Not long after Theoderic's death, Cassiodorus, one of the chief officers of his later years, penned the portrait of one who, "by his diligent investigations into the nature of things, seemed to be a philosopher wearing the purple"—somewhat like Marcus Aurelius.[43]

Jonathan Arnold makes the same point in *Theoderic and the Roman Imperial Restoration* (published the same year as Heather's book): "within less than a decade of his triumph over Odoacer, Theoderic would be hailed as a new Trajan and Valentinian … and would begin a series of massive renovation projects hailed by contemporary Italo-Romans as 'surpassing ancient wonders.'" By 511, "the western Roman Empire appeared to be resurging and reclaiming its rightful place." Theoderic controlled most of the Roman West north of the Mediterranean, ruling directly over Italy and indirectly over the South of Gaul, as regent for his Visigothic son-in-law Eutharic. The king of Burgundy was also his son-in-law, and the king of the Vandals in Carthage was his brother-in-law, making Theoderic the most powerful man in all of Western Europe, with his influence extending over Central Europe. Theoderic's Italy, Arnold writes, "was a true Roman Empire that presented itself as such and exceeded the expectations of many of its Roman inhabitants; and it would have persisted in its Roman identity, had it not been for the unforeseeable intervention of the east Roman state [under Justin and Justinian]."[44]

The paradigm shift initiated by Heather and Arnold is so radical that it makes us wonder how previous historians could have been so wrong. The answer is simple: history is written by the victor, as a continuation of his war propaganda. The victor, in this case, was Justinian, who destroyed the Ostrogothic kingdom with his Gothic War against Theoderic's successors (535-554). Justinian was a fervent Nicene Christian and the first emperor to organize a global and systematic persecution of heretics, the alleged *Ariani* in particular. Theoderic and his Goths were heretics, and as such enemies of God, who needed to be destroyed at any cost (we'll get to the cost). The victor's historiography is what our Catholic tradition has handed us.

The Goths, from their side, do not seem to have regarded Nicene Christians as "heretics", but simply as belonging to the Romans' church, theirs being referred to as "the church of Gothic law" in some of their official documents.[45] Moreover, contrary to the Vandal kings who sporadically persecuted Catholics in North Africa, Theoderic extended his full protection to the Roman Church. Peter Heather writes:

> For the vast majority of his reign, Theoderic and the Catholic establishment treated one another with the greatest respect. On his great ceremonial *adventus* into Rome in 500, for instance, Theoderic greeted the Pope 'as if he were St Peter himself'. The compliment was duly returned. The king's good offices were sought by the Church of Rome itself when it was divided down the middle by a disputed papal succession: the so-called Laurentian schism, named after Laurentius, one of the participants (along with Pope Symmachus) and the eventual loser, destined to go down in history therefore as an antipope. … the best and most recent scholarly study of the dispute (from which extensive documentation survives) has come to the conclusion that the king went out of his way to operate evenhandedly and according to established procedures, and to do his best to bring about a speedy and conciliatory resolution. The dispute still took eight years to work its way to a conclusion, but it remains a striking testimony to the level of de facto recognition given by the Catholic Church to Theoderic's legitimacy.[46]

In other words, there was yet no religious war between the Gothic church and the Nicene church headed by the bishop of Rome in the West. "The religious divide only became an issue, however, when the regime of Justin and Justinian chose to make it so."[47]

Justin came to the throne under suspicion of bribery, according to the Byzantine scholar Anthony Kaldellis: "It was rumored that the chief palace chamberlain, Amantius, had given a large sum to Justin to bribe the army and people to support the election to the throne of Theocritus, Amantius's staff officer, but that Justin had used the money to canvass for his own election.” Constantinople was troubled at the time by new sectarian discord. The return to Nicene orthodoxy in the Theodosian Age, far from achieving unity, had generated new schisms. The Council of Ephesus (431) dealt with unauthorized interpretation of the Nicene Creed, and condemned the Nestorians who thought that the Virgin of Mary was the mother of Christ but not the “Mother of God”, while the Council of Chalcedon (451) condemned the Monophysites who refused the concept of two natures in one person. Justin was a fiery partisan of Chalcedon, and launched a purge of the anti-Chalcedonians. “Never before had political factions and doctrinal affiliations been more tightly entwined and aligned,” Kaldellis comments. Justin was an old man and the Empire was increasingly ruled by his nephew Justinian, who became officially emperor at Justin’s death in 527. Even more than his uncle, Justinian had religious deviants in horror, heretics and pagans alike: “He renewed existing penalties and demanded that all pagans make themselves known to the authorities so that they could be baptized, along with their households. … Justinian’s own court was apparently infested with pagans pretending to be Christians for the sake of their careers. He had to periodically purge these crypto-pagans, driving some to suicide, in the ancient Roman manner.”[48] Under the infamous label of “paganism”, it was now the philosophical tradition that was targeted, and in 529, Justinian closed the Platonic Academy of Athens (seven of its professors moved to Persia).

I have serious doubt about the authenticity of Procopius’s *Secret History*, supposedly written secretly and discovered in the early 1620s in the Vatican library, but since scholars all agree on its authenticity, it bears mentioning that Justinian is described there as worse than the plague, for “some never were taken by the disease, and others recovered after it had smitten them. But this man, not one of all the Romans could escape.” “When there was nothing left to ruin in the Roman state, he determined the conquest of Libya and Italy, for no other reason than to destroy the people there, as he had those who were already his subjects” (*Secret History* VI).

This last sentence refers to Justinian’s wars against the Vandals and the Ostrogoths. Justin and Justinian wanted to restore Constantinople’s full authority over the West, and that meant forcing all subjects of the Empire, East and West, to submit to Nicene-Chalcedonian orthodoxy.

As the head of that imperial church in the West, which now called itself “Catholic”, the pope was a representative of imperial authority. That’s why Theoderic’s diplomatic difficulties with Justin and Justinian affected his relationship with Pope John I, who was suspected of conspiring with the emperors against him. In Peter Heather’s words:

> John I returned to Italy in May 526 after an embassy to Constantinople which the official papal biography writes up as an overwhelming success. Theoderic clearly didn’t think so, since he threw him in jail immediately, where the Pope soon died. He was joining in jail—metaphorically, that is—two leading members of the Roman Senate, Symmachus and his much more famous son-in-law Boethius, both of whom

> had been accused of treason, imprisoned, and then finally executed in 525 and 524 respectively.[49]

We don't know what proposition Theoderic had conveyed to Justin and Justinian through Pope John, but we are given to understand that he was willing to merge his Gothic Church with the Catholic Church, on the conditions that his subjects would not have to undergo a new baptism, and that all personnel of the Gothic church would retain their place in the Catholic hierarchy as deacons, priests or bishops. Justin and Justinian rejected that offer. Theoderic's imprisonment of pope John in retaliation was to cause an irreparable break.

Theoderic died in 526, one year before Justin. His ten-year-old grandson Athalaric succeeded him under the regency of his mother Amalasuintha, but died in 534. Amalasuintha then shared the power with her cousin Theodahad, but Theodahad quickly threw her in prison, where she was murdered, which gave Justinian the pretext he needed to send against him his military commander Belisarius, who had just defeated the Vandals.

On this basis, the case can easily be made that the real destruction of the Roman Empire and civilization in the West must be blamed on Justinian, whose Gothic War against the heirs of Theoderic devastated northern Italy for twenty years, and turned Rome into "a rural town dependent on agricultural produce close at hand," in the words of Peter Heather.[50] The reason why Justinian is commonly regarded as the restorer of the Empire's unity is simply that the victor gets to write history. The devastation of the Gothic War made Italy an easy prey for the Lombards, who in 568 swept out of the Middle Danube region, while Justinian's successor, Justin II, was busy fighting the Persians who had taken advantage of the legions' mobilization in the west to regain territory in the east. The Byzantines could barely managed to retain control of Ravenna, while Rome was largely left to itself.

The day the prefect of Rome, Gregorius Anicius, became Pope Gregory I (590-604), marks the beginning of the papacy as "the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof," in the words of *Thomas Hobbes (Leviathan,* chapter 47). Under Gregory's successor Honorius (625-638), the Senate House was turned into a church, the imperial residence of the Lateran became the seat of the papacy, and all imperial buildings became Church property.[51] Thus began what Renaissance historians would call the *medium ævum,* our "Middle Ages".

Notes

[1] Eberhard Sauer, *The Archaeology of Religious Hatred in the Roman and Early Medieval World,* History Press, 2009, p. 157.

[2] Ernest Renan, *Marc-Aurèle et la fin du monde antique (Histoire des origines du christianisme,* livre VII), 4ème éd., Calmann Lévy, 1882, pp. 589-590.

[3] Edward Gibbon, *History of the Decline and Fall on the Roman Empire,* 1819, volume I, Chapter XV, part V, Grand Rapids, pp. 480-481.

[4] Louis Rougier, *Celse contre les Chrétiens,* 1925, Le Labyrinthe, 1997, pp. 96-99.

[5] *Henri Pirenne, Mohammed and Charlemagne (French ed. 1939), Dover Publication, 2012, pp. 21-22.*

[6] Bryan Ward-Perkins, *The Fall of Rome and the End of Civilization,* Oxford UP, 2006, p. 44.

[7] Peter Brown, *The Rise of Western Christendom: Triumph and Diversity, A.D. 200-1000,* Preface to the Tenth Anniversary Revised Edition, Wiley-Blackwell, 2013, p. XXXIII.

[8] Brown, *The Rise of Western Christendom, op. cit.,* p. 49.

[9] Eusebius's *Life of Constantine,* translated with introduction and commentary by Averil Cameron and Stuart G. Hall, Clarendon, 1999, p. 1.

[10] Richard Gordon, "The Roman Imperial Cult and the Question of Power", in J.A. North and S.R.F. Price, *The Religious History of the Roman Empire: Pagans, Jews, and Christians,* Oxford UP, 2011, pp. 37-70 (p. 50).

[11] Peter Heather, *Christendom: The Triumph of a Religion*, Knopf, 2023, p. 102.

[12] Alan Cameron, *The Last Pagans of Rome,* Oxford University Press, 2011, pp. 107-8.

[13] Peter Heather, *The Fall of the Roman Empire: A New History,* Macmillan, 2005, p. 212.

[14] Cameron, *The Last Pagans of Rome, op. cit.,* pp. 74-5.

[15] Charles W. Hedrick, *History and Silence: The Purge and Rehabilitation of Memory in Late Antiquity,* University of Texas Press, 2000, p. 85, quoted in Cameron, *The Last Pagans of Rome,* p. 112.

[16] Dennis Trout (ed.), *Paulinus of Nola*, *Life, Letters, and Poems*, University of California Press, 1999, p. 106.

[17] Heather, *The Fall of the Roman Empire*, *op. cit.,* p. 217.

[18] Arthur Beugnot, *Histoire le la destruction du paganisme en Occident,* tome I, Paris, 1835, p. 33.

[19] Edward Gibbon, *The History of the Decline and Fall of the Roman Empire,* 1789-94, Chapter XXXI, part I, pp. 1203-4.

[20] John Curran, *Pagan City and Christian Capital: Rome in the Fourth Century,* Oxford Classical Monographs, Clarendon Press, 2000, pp. 54-63.

[21] Brown, *The Rise of Western Christendom*, *op. cit.,* p. 60.

[22] Bart D. Ehrman, *The Triumph of Christianity,* Simon & Schuster, 2018, p. 185.

[23] Trans. R. H. Barrow, *Emperor and Prefect. The Relationes of Symmachus*, Oxford UP, 1973, quoted in Mar Marcos, "Rome in her old age: a topic in the polemic between pagans and Christians in Late Antiquity", *Bandue,* xi/2018-2019, pp. 129-143, on www.academia.edu.

[24] Cameron, *The Last Pagans of Rome, op. cit.*, p. 40.

[25] Charles Freeman, *The Closing of the Western Mind: the Rise of Faith and the Fall of Reason,* Random House, 2005 pp. 217-219.

[26] The long story is well told by Douglas Boin in *Alaric the Goth: An Outsider's History of the Fall of Rome,* W.W. Norton & Co, 2020.

[27] Peter Heather and John Matthews, *The Goths in the Fourth Century,* Liverpool UP, 1991, p. 106.

[28] Boin, *Alaric the Goth*, *op. cit.,* pp. 140-142.

[29] Heather, *The Fall of the Roman Empire, op. cit.,* pp. 228-9.

[30] Heather, *The Fall of the Roman Empire, op. cit.,* p. 227.

[31] Ward-Perkins, *The Fall of Rome*, *op. cit.,* p. 21.

[32] Heather, *The Fall of the Roman Empire, op. cit.,* p. 239.

[33] Candida Moss, *The Myth of Persecution: How Early Christians Invented a Story of Martyrdom*, HarperOne, 2013.

[34] Peter Heather, *Christendom: The Triumph of a Religion*, Knopf, 2023 *,* p. 34.

[35] Harold Drake, *Constantine and the Bishops: The Politics of Intolerance,* John Hopkins UP, 2000, p. 4.

[36] Timothy D. Barnes, *Athanasius and Constantius: Theology and Politics in the Constantinian Empire,* Harvard UP, 1993, p. 148.

[37] Charles Freeman, *The Closing of the Western Mind: the Rise of Faith and the Fall of Reason,* Random House, 2005, p. 219. Also Heather, *Christendom, op. cit.,* p. 158: "there

is no evidence that Homoean Christianity had any direct connection with Arius' teachings at all."

[38] Brown, *Through the Eye of a Needle, op. cit.,* p. 32.

[39] Peter Brown, *Through the Eye of a Needle, op. cit.,* p. 50.

[40] Jonathan J. Arnold, *Theoderic and the Roman Imperial Restoration*, Cambridge UP, 2014, p. 124.

[41] Karl Ferdinand Werner, *Naissance de la noblesse. L'essor des élites politiques en Europe,* Arthème Fayard/Pluriel, 2010, p. 45.

[42] Arnold, *Theoderic and the Roman Imperial Restoration*, *op. cit.*, p. 70.

[43] Peter Heather, *The Restoration of Rome: Barbarian Popes & Imperial Pretenders*, Oxford UP, 2014, pp. 93, 80, 72.

[44] Arnold, *Theoderic and the Roman Imperial Restoration, op. cit.,* pp. 58, 1, 7-8.

[45] Marta Szada, *Conversion and the Contest of Creeds in Early Medieval Christianity*, Cambridge UP, 2024, p. 21.

[46] Heather, *The Restoration of Rome, op. cit.,* pp. 78-79.

[47] Heather, *The Restoration of Rome, op. cit.,* p. 117.

[48] Anthony Kaldellis, *The New Roman Empire: A History of Byzantium,* Oxford UP, 2024, pp. 243, 254, 272-73.

[49] Heather, *The Restoration of Rome, op. cit.,* p. 107.

[50] Heather, *The Restoration of Rome, op. cit.,* p. 143.

[51] Richard Krautheimer, *Rome: Profile of a City, 321-1308*, Princeton UP, 1980, pp. 71-72.

Christianity as a Jewish evolutionary strategy, by Laurent Guyénot

UR unz.com/article/christianity-as-a-jewish-evolutionary-strategy

Laurent Guyénot April 5, 2026

Introduction

In recent posts, I have made a series of arguments that the Christianization of the Roman Empire was good for the Jews (here and here) and bad for the Gentiles (here and here), and that it has paved the way for the subversion and subjugation of Western civilization by Jewish Power. Since Christianity is a Jewish invention, it is hard to resist the theory that it was part of a grand Jewish conspiracy (that "aggressive and vindictive conspiracy … against the rest of the world" that is written "plain and clear" in the Hebrew Bible, as H. G. Wells tried to warn us about in *The Fate of Homo Sapiens*, 1939). However, no matter how hard I look for some clue that Christianity was from the start a Jewish psy-op to alienate the Romans rather than to save them, I do not find it. The vast number of Jews (mostly Hellenized Jews from the Diaspora) who converted to Christianity in the first century runs contrary to that theory. I find no reason for suspecting Paul, the real founder of Gentile Christianity, of being some sort of Israeli asset trying to deceive the gullible Goyim into believing things that he didn't believe himself. The fact that he wrote "This is the truth" (Romans 9:1) doesn't mean he's lying. Yet, we do find in his letters the conviction that with the massive conversion of Gentiles to Christ, "all will be restored to [the Jews]" in the end (Romans 11:12).

So we are left with the firm conclusion that Christianity provided a decisive selective advantage to Israel in its millennia-long war against Rome, but no proof that it was secretly manufactured for that purpose. It is time, therefore, to call on professor Kevin MacDonald to help us solve this riddle. I will here discuss whether Christianity can fit within the general theory that he has developed in *A People That Shall Dwell Alone: Judaism as a Group Evolutionary Strategy, With Diaspora Peoples* (1994) and his subsequent volumes.

The great advantage of MacDonald's evolutionary psychology approach is that it bypasses the question of intentionality and therefore allows us to study "group evolutionary strategies" without having to look for evidence of a conspiracy. Evolutionary psychology postulates that the various strategies that kinship-based groups (clans, tribes, nations) develop for survival, reproduction, expansion and dominance in a competitive environment can be, at least in part, subconscious rather than clearly articulated. There is, in any ethnic group, a collective, transgenerational will to power operating below the threshold of individual consciousness. The group's collective mentality is not purely the product of biology, but involves ideology: through generations, culture becomes a second nature.

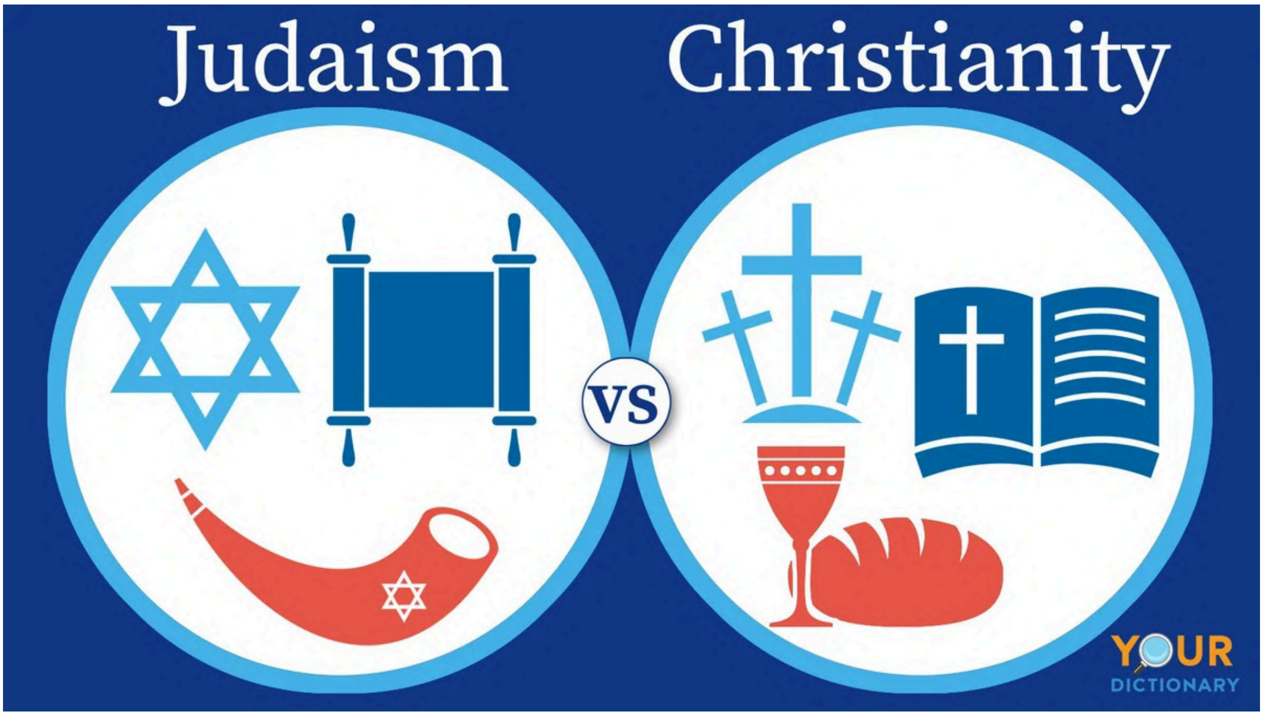
These assumptions coincide with the conclusions of sociology (Durkheim, Levi-Strauss, Le Bon), that the average cognitions, emotions and behaviors of individuals are subconsciously determined by some form of group mind. To some extent which depends on the cohesion of the group, when individuals think, feel and want, it is the group that thinks, feels and wants through them. Western individualists are least likely to have a strong connection to the group, highly ethnocentric groups like Jews are the most likely. In the case of a highly sophisticated group such as the Jewish community, this principle works in highly sophisticated ways, but it still applies at some level. The paradigm of evolutionary psychology therefore makes it possible to understand Jewish strategies as involving a fair amount of self-deception, rather than mere deception.

As a national group, the Jews have two distinctive features. One is that they are a worldwide community. In their vast majority, they have lived and strived in the midst of foreign nations for more than two thousand years (since the Hellenistic period). For this, they have elaborated unique strategies that have become part of their ancestral cognitive habits. It is almost like they have developed a dual personality: a core personality for their Jewish environment, and a more flexible one for their Gentile environment. They do not necessarily experience this complexity as inconsistency or hypocrisy.

The other special feature of the Jews is that they are both an ethnic and a religious community, with the unique advantage that their most essential strategy for survival in foreign environments is also the central commandment of their religious scripture: strict endogamy.[1] In *From Yahweh to Zion,* I have argued that the Jews' peculiar collective behavior is not genetically determined, but culturally programmed. Their Bible tells the Jews that what is good for the Jews is good in absolute terms, and therefore must be good for the Gentiles too, even when they don't like it. The mission of the Jews is to obey the Jews' god by destroying the Gentiles' gods, meaning whatever is sacred to them, including their ethnic or national identities, because these gods are either evil or fake, contrary to the Jews' god who is the one and only true God.

Beside the elementary strategy of endogamy, MacDonald distinguishes two major sets of group strategies among Diaspora Jews: strategies by which they adapt to their environment, and strategies by which they modify their environment. The first kind of strategy is akin to the crypsis or mimesis that can be observed in the animal world. The second kind has no equivalent in the animal world and can even be considered a special faculty of the Jews.

I will show that, if we analyze the early diffusion of Christianity as a Jewish "group evolutionary strategy", it fits both categories: Jews who converted to Christianity were adapting to their dangerously "anti-Semitic" environment, by making themselves less Jewish and more Graeco-Roman (Christianity being, to some degree, an imitation of Graeco-Roman mystery cults), while preserving their core belief in Jewish chosenness and their primal hatred of the pagan gods. And Jews who converted Gentiles to Christianity



during the same period altered their environment by making Roman society more Jewish and less pagan, and, above all, more credulous of the Jews' central role in God's providence. In a very deep sense, Christianity convinced Romans that "salvation is from the Jews" (John 4:22), an idea that Hellenistic Jews like Philo of Alexandria were already promoting a century earlier, saying that "the Jewish nation is to the whole world what the priest is to the state."

How Jewish is Christianity?

Obviously, the theory that Christianity was a Jewish evolutionary strategy can only apply to the Christianity of the first centuries, when Jews were creating and leading Christianity. Jews cannot reasonably be held responsible for the conversion of the Roman Empire in the fourth century, let alone the conversion of the barbarians. By the time Christianity became Rome's official religion, Jews were not in charge of it. We are entitled to suspect a number of influential crypto-Jews in the courts of the Constantinian and Theodosian dynasties, but no case can be brought to light. Without doubt, the Church was then predominantly of Gentile extraction, and Gentile Christianity had taken a life of its own. The Jews only provided the initial impetus.

But it is important to realize that the leadership of Jews on Gentile Christianity was much more intense and enduring than Church historians have led us to believe. Let's break down the state of our knowledge on that matter.

The first thing to recognize is the importance of the Jewish population in the megacities of the Roman Empire, where Christianity first thrived. In the first century, it is assumed that there were a million Jews in Palestine and about five million in the Diaspora, particularly in big cities such as Alexandria, Antioch, and Rome. A part of Rome's Jewish population descended from the thousands of Jewish captives that Pompey brought after capturing Jerusalem in 63 BC, and their number increased in AD 70, when Vespasian and Titus brought to Rome an additional 97,000 Jewish captives, according to Flavius Josephus (*Jewish War* VI,9). Many of them would be freed, as was Josephus, who worked tirelessly to promote his nation to Gentiles. There is debate about the reality and extent of Jewish proselytism in the first and second century, but we know from Cassius Dio that a member of the imperial family, Flavius Clemens, was executed by the emperor Domitian for "atheism" and "deviation toward Judaic customs" (Jews were regarded as atheists for their contempt of the gods), while his wife Flavia Domitilla was banished.

The next fact to consider is that we have very little information about the way Christianity spread in Roman cities from the time of Paul to the middle of second century. In fact, as Bart Ehrman noted in *The Triumph of Christianity*: "outside of Paul's work itself, we do not know of any organized Christian missionary work—not just for the first century, but for any century prior to the conversion of most of the empire. … That may be hard to believe, but in fact, if you were to count every Christian missionary about whom even a single story is told, from the period after the New Testament up through the first four centuries, you would not need all the digits on one hand."[3] This is remarkable in itself.

As Rodney Stark argues in *The Rise of Christianity,* there are many reasons to believe that Jews, who were highly mobile and interconnected, were the main propagators of the gospels throughout the Empire, even after the second century.[4] Archaeology confirms that Christian churches and artefacts are always found in Jewish quarters. Eric Meyers reports that data from Rome and Venosa show that "Jewish and Christian burials reflect an interdependent and closely related community of Jews and Christians in which clear marks of demarcation were blurred until the third and fourth centuries C.E."[5]

In the second half of the second century, both Jews and Christians were only beginning to see each other as belonging to different religions, and the first known apologists, though Gentiles, were still engaged in dialog with Jews, as illustrated by Justin Martyr's *Dialogue with Trypho*, Aristo of Pella's *Dialogue of Jason and Papiscus* (now lost), or Origen's later mention of having taken part in a theological debate with Jews before "umpires".

In support of his view that Christianity was predominantly controlled by Jews until the mid-second century and beyond, Rodney Stark mentions the defeat of the Marcionites, who wanted to discard the Old Testament:

> Indeed, the speed with which Marcion built a substantial movement suggests that his solution pleased many. But the crucial point is this: the traditional Christian faction seems to have easily ousted Marcion and successfully condemned *Antitheses* as heresy. I do not believe that the traditionalists won out because of superior theology. Rather, the whole affair suggests to me that in the middle of the second century the

> church still was dominated by people with Jewish roots and strong current ties to the Jewish world. Notice that this was after the Bar-Kokhba revolt.[7]

Stark suggests that the final break between Jews and Christians happened under Constantine, and didn't go without resistance. When in the 390s St. John Chrysostom complains that many Christians "join the Jews in keeping their feasts and observing their fasts" (*First Homily* i,5), or even get circumcised (*Second Homily* ii,4), we should see him as "an early leader in the movement to separate a church and synagogue that were still greatly intertwined."[8]

Having established that Christianity was a Jewish movement targeting both Jews and Gentiles during the first and second centuries, and was still under strong Jewish influence during the third and fourth centuries, we can examine if it fits MacDonald's criteria for a Jewish "group evolutionary strategy".

Christianity good for the Jews

Jews who converted to Christianity in the early centuries were very much comparable to those who converted in later centuries, while remaining attached to the purity of their Jewish blood. MacDonald makes the following remarks, highlighting the premise of evolutionary psychology:

> Indeed, one might note that New Christians who maintained group separatism while sincerely accepting Christianity were really engaging in a very interesting evolutionary strategy—a true case of crypsis entirely analogous to crypsis in the natural world. Such people would be even more invisible to the surrounding society than crypto-Jews, because they would attend church regularly, not circumcise themselves, eat pork, etc., and have no psychological qualms about doing so. … Psychological acceptance of Christianity may have been the best possible means of continuing Judaism as a group evolutionary strategy during the period of the Inquisition.[9]

Whether sincere, duplicitous, or something in-between, Jews who converted to Christianity in the Middle Ages reaped immediate social advantages. In the eyes of the Gentiles, they could hope to be seen as equals while under no obligation to marry their offsprings to non-Jews. The same applies to the early days of Pauline Christianity (as opposed to the Jewish Jesus movement that evolved from the Jerusalem church), which portrayed itself as breaking the barriers between Jews and Gentiles. Claiming that "there is neither Jew nor Greek" (Galatians 3:28) was especially useful for Jewish converts.

Pauline Christianity is best understood as an extension of Hellenistic Judaism, which was already engaged in weakening the barriers between Jews and Greeks. Before, during and after the devastating Jewish Wars (66–135 CE), most Hellenistic Jews, especially in Alexandria, took their distance from the messianic fever of Jewish nationalism and tried to make their tradition look as Greek as possible. Flavius Josephus's obsequious theory that the nationalist Jews failed to understand that their own prophecies were actually pointing to Vespasian as the true Messiah (*Jewish War* IV), is a good example. Christianity is another. According to Rodney Stark, "many Hellenized Jews of the diaspora found Christianity so appealing precisely because it freed them from an ethnic identity with which they had become uncomfortable."[10] This is why "a steady and significant flow of Hellenized Jewish converts to Christianity probably continued into the late fourth or early fifth century."[11] Jews who converted to Christianity were not converting out of Judaism entirely, as long as Christianity was still connected to its Jewish matrix, and they were emphatically not converting to another God, but simply to a new, flexible Jewish identity with a universalist claim.

By spreading Christianity among Gentiles, Jewish Christians were also contributing to the general effort of Hellenistic Judaism to make Gentile society more accepting of the Jews' uniquely positive contribution to the world. Ultimately, the conversion of the Roman Empire would imply the sacralization of the Jewish nation as the once-chosen people of God. Judaism became the only legal non-Christian religion. By the "witness theory", the Church declared that the Jewish nation had a divine right to exist until the end of days, and that Church and Empire shared a divine responsibility to protect them. This was a radical improvement compared to the repeated attempts by Roman emperors, from Vespasian to Hadrian, to eradicate Jewish nationality altogether. This witness theory was enshrined in Catholic soteriology by Augustine, and repeatedly reaffirmed to combat anti-Jewish popular sentiments. When informed of persecutions of Jews in Cologne and Mainz during his campaign for the second crusade, saint Bernard of Clairvaux protested: "The Jews are for us the living words of Scripture, for they remind us always of what our Lord suffered. They are dispersed all over the world so that by expiating their crime they may be everywhere the living witnesses of our redemption. … If the Jews are utterly wiped out, what will become of our hope for their promised salvation, their eventual conversion?"[12]

Certainly, the Church also gave Gentiles a new reason to hate the Jews as Christ-killers. And Christianity didn't make Romans less "anti-Semitic" than they had been as pagans. But from an evolutionary strategic viewpoint, this was not a negative, for Gentile hostility has always been the best incentive for Jewish cohesion. Diaspora Jews need to feel "chosen for universal hatred" (Leo Pinsker, *Auto-Emancipation,* 1882) as much as they need to feel chosen by God. The ideal situation, from an adaptationist point of view, is a Gentile society that makes Jews feel excluded while minimizing the violence against them. Church policy was actually very supportive of Jewish ethnic interests by forbidding Gentiles to intermarry with non-baptized Jews, while at the same time forbidding Gentiles to force Jews into baptism.

All in all, the Christianization of the Roman Empire has been very favorable to the development of the Jewish community, from a demographic as well as an economic point of view. The great historian of Late Antiquity Peter Brown writes:

> In the legislation of the period, rhetorical humiliation of Judaism as a religion coexisted with extensive corporate privileges for Jewish leaders and for Jewish synagogues. Although Judaism was repeatedly branded as a “mad impiety” (*Codex Theodosianus* xv.5.5), the leaders of the Jewish community — a succession of patriarchs in Palestine, and other groups of representatives in other provinces — received from all Christian emperors repeated reassurance that Judaism, unlike polytheism and many forms of heretical Christianity, was “not a sect prohibited by the laws” (*C. Th.* xvi.8.9). Jewish synagogues enjoyed the exemptions associated with “holy places” (*C. Th.* vii.8.2). The personnel of the synagogues enjoyed the same privileges as did the Christian clergy: for they also were persons “truly devoted to the service of God” (*C. Th.* xii.1.99).

A case can even be made that the prohibition of usury for Gentiles provided a tremendous selective advantage to Jews, and this is exactly what the Fourth Lateran Council admitted in 1215, in its Constitution 67, “On Jewish usuries”: “The more Christians are restrained from the practice of usury, the more are they oppressed in this matter by the treachery of the Jews, so that in a short time they exhaust the resources of the Christians.”

Christianity bad for the Gentiles

The Roman Empire was an extensive network of cities connected by nearly 200,000 miles of roads, in addition to navigation across the sea *medius terra*. In *The First Urban Christians,* Wayne Meeks writes that “the people of the Roman Empire traveled more extensively and more easily than anyone before them did or would again until the nineteenth century,” and reports a merchant’s grave inscription in Phrygia attributing to him seventy-two trips to Rome, a distance of well over a thousand miles. This high mobility created a cosmopolitan urban population of uprooted individuals suffering from “status inconsistency”. It was among them, Meeks believes, that most converts to Pauline Christianity originated. In the Church they found a family of substitution, brothers and sisters to care for each other. “The natural kinship structure into which the person has been born and which previously defined his place and connections with the society is here supplanted by a new set of relationships.”[15]

The back side of this is that Christianity contributed in no small manner to desacralize and destabilize the traditional Roman family. This is a well-discussed issue, on which I have written before. One need only recall Matthew 10:35–37: “For I have come to set son against father, daughter against mother, daughter-in-law against mother-in-law; a person’s enemies will be the members of his own household. No one who prefers father or mother to me is worthy of me. No one who prefers son or daughter to me is worthy of me.” Here you have the essence of what E. Michael Jones calls “the Jewish revolutionary spirit.” Pitting sons against fathers, and wives against husbands, is exactly what the Jewish “culture of critique” has been doing in recent decades, as MacDonald has abundantly documented in *The Culture of Critique.*

As much as it attracted desocialized individuals to resocialize them by conversion, Christianity aggravated the desocialization that it fed upon. As a salvation religion, Christianity taught that man was not primarily a social being who found fulfillment in the city, as Aristotle had taught, but a spiritual being who longed for the "city of God", where kinship counts for nothing. Roman religion was family-centered as much as city-centered. There were domestic cults of Vesta (who symbolized the continuity of the family life), of *di penates* (who expressed the continuity of the household's means of subsistence), of *di Manes* (the ancestral dead), and of the genius of the paterfamilias.[16] But Christianity called these cults demonic, and in 391, Emperor Theodosius enacted a law forbidding them even in the privacy of the home.[17]

It may be counter-intuitive to blame Christianity for the increased deemphasis on kinship bonds, since today's practicing Christians are the defenders of family values in the West. That is because of the paradox that Christianity is both revolutionary and conservative. It was revolutionary at the beginning, and conservative at the end. All established religions are conservative. But Western Christianity's conservatism is about preserving the nuclear family, the final stage before complete social disintegration.[18] In a very fundamental way, Christian individualism competes with blood kinship. The Christian morality of universal altruism is also inherently hostile to the values of race, kinship, genealogy and procreation. This hostility influenced the Church's social policy. As Jack Goody has documented[19] and as Kevin MacDonald has himself recognized in *Individualism and the Western Liberal Tradition*, the influence of the Catholic Church "was directed at altering Western culture away from extended kinship networks and other collectivist institutions,"[20] although MacDonald also emphasizes a primordial tendency toward individualism and its implications for family structure. Thus Christianization has influenced the psychological and sociological vulnerability that later Jewish intellectuals and activists would exploit to weaken the syngeneic cohesion of White nations. If "making the United States into a multicultural society has been a major Jewish goal beginning in the nineteenth century,"[21] then it is logical to recognize the same Jewish goal in the foundation of Gentile Christianity by Paul of Tarsus. Again, this is not to say that Paul and his associates were conspiring against the Romans. Because Diaspora Jews feel safer in a multicultural society with individualistic and universalist values, they sincerely think that such a society is healthier—as long as Jews can keep the upper hand. From that point of view, Christianity was definitely helpful.

Conclusion

MacDonald wrote: "Any discussion of Jews and Judaism has to start and probably end with this incredibly strong bond that Jews have among each other—a bond that is created by their close genetic relationship and by the intensification of the psychological mechanisms underlying group cohesion. This powerful rapport among Jews translates into a heightened ability to cooperate in highly focused groups."[22] If we ask ourselves what Christianity has done to weaken this incredibly strong bond of Jewry, the obvious answer is: absolutely nothing. On the contrary, it has provided the ideal environment for the sustainment and reinforcement of this bond. And while no educated pagan Roman had ever taken seriously the Jews' ridiculous claim of being specially loved by the Creator of the Universe, Christians have been compelled to believe the truth of that claim. The Jews had written a book saying that God chose the Jews, and Christians have accepted it as God's word. By so doing, Christians have not only paid tribute to the Jews; they have comforted them in their delusion. A strong argument can be made that without Christianity, the Jewish nationality would have effectively dissolved in the fourth or fifth century.

In short, Christianity introduced into the operating system (the dominant cognitive paradigm) of Roman society two trojan horses that both gave the Jewish nation a decisive selective advantage: it taught Gentiles that, by virtue of their divine chosenness, the Jewish nation was uniquely qualified to remain distinct, separate, and in many ways privileged; and it has taught Gentiles that, contrary to the Jews, they have no ethnic identity of any spiritual value. On the one hand, it has been assumed that the Jews are one nation and will be saved collectively at some point, and on the other hand, it has been affirmed that nationality is irrelevant for the Gentiles, since their salvation is strictly individual. The Jews can continue to sacralize the purity of their blood, while Gentiles are told every Sunday that only the (Jewish) blood of Christ will save them. Christians has given a handle to the Jews for driving them to their doom.

Seen in this light, Christianity surely looks like a Jewish conspiracy. But it is not a conspiracy in the traditional sense: rather, it is a Jewish group evolutionary strategy.

Notes

[1] The commandment of eighth-day circumcision is also a powerful, because traumatic, factor of cohesion and separation.

[2] Scot McKnight, *A Light Among the Gentiles: Jewish missionary activity in the Second Temple period*, Fortress Press, 1991, pp. 39, 46, quoted in Kevin MacDonald, *A People That Shall Dwell Alone: Judaism as a Group Evolutionary Strategy, with Diaspora Peoples*, Praeger, 1994, p. 63.

[3] Bart D. Ehrman, *The Triumph of Christianity,* Simon & Schuster, 2018, p. 99.

[4] Rodney Stark, *The Rise of Christianity: A Sociologist Reconsiders History*, Princeton UP, 1996.

[5] Graydon F. Snyder, *Ante Pacem: Archaeological Evidence of Church Life Before Constantine,* Mercer UP, 1985, p. 2, and Eric M. Meyers, "Early Judaism and Christianity in the Light of Archaeology," *Biblical Archaeologist* 51, pp. 69-79, quoted in Stark, *The Rise of Christianity, op. cit.,* p. 9.

[6] Stark, *The Rise of Christianity*, *op. cit.,* p. 70.

[7] Stark, *The Rise of Christianity, op. cit.*, p. 64.

[8] Stark, *The Rise of Christianity, op. cit.*, p. 66.

[9] Kevin MacDonald, *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism*, Praeger, 1998, p. 277.

[10] Stark, *The Rise of Christianity, op. cit.*, p. 214.

[11] Stark, *The Rise of Christianity, op. cit.*, p. 138.

[12] Leonard B. Glick, *Abraham's Heirs: Jews and Christians in Medieval Europe,* Syracuse UP, 1999, p. 122.

[13] Peter Brown, "Christianization and religious conflict", in Averil Cameron and Peter Garnsey, eds., *The Late Empire* (*The Cambridge Ancient History,* vol. XIII), Cambridge UP, 2008, p. 632.

[14] John Gilchrist, *The Church and Economic Activity in the Middle Ages,* MacMillan, 1969, p. 182, quoted in MacDonald, *A People That Shall Dwell Alone, op. cit,* p. 243.

[15] Wayne A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul,* Yale UP, 1983, pp. 17, 88.

[16] William Warde Fowler, *Roman Ideas of Deity in the Last Century before the Christian Era*, MacMillan, 1914.

[17] Bart D. Ehrman, *The Triumph of Christianity: How a Forbidden Religion Swept the World,* Oneworld Publications, 2018, p. 252.

[18] David Brooks, "The Nuclear Family was a Mistake," March 2020, *The Atlantic*.

[19] Jack Goody, *The Development of the Family and Marriage in Europe,* Cambridge UP, 1983. Joseph Henrich builds up on Goody's work in *The WEIRDest People on the World: How the West Became Psychologically Peculiar and Particularly Prosperous,* Farrar, Strauss & Giroux, 2020.

[20] Kevin MacDonald, *Individualism and the Western Liberal Tradition: Evolutionary Origins, History, and Prospects for the Future,* rev. ed., KDP, 2023, p. 159.

[21] Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements,* Praeger, 1998, p. 259.

[22] Kevin MacDonald, *Cultural Insurrections: Essays on Western Civilizations, Jewish Influence, and Anti-Semitism*, The Occidental Press, 2007, p. 34.

Chronological revisionism revised, by Laurent Guyénot

unz.com/article/chronological-revisionism-revised

Laurent Guyénot

May 13, 2026

For about a year now, I have been reading a lot about Late Antiquity, the period of the Christianization of the Roman Empire. There are holes in the historical narrative, and there is also an overwhelming Christian bias in the surviving primary sources, but I could detect no major inconsistency in the accepted chronology. This has led me to an uncomfortable estrangement from my previous work on first-millennium chronological revisionism, published anonymously on the Unz Review then under my name in the book *Anno Domini*. I had never felt fully satisfied with it anyway, as I wrote in the book's introduction:

> I insist on the provisional nature of all the hypotheses put forward in this essay. It is an experiment and not a final statement in chronological revisionism. To be honest, I finished this book with a sense of failure: at this stage, none of the hypotheses seem perfectly satisfying to me. The final proof for any of them eludes us. The conventional paradigm is recognized as faulty, but the search for a new paradigm is still unfinished business. There is no certainty about the extent of the distortion of our first-millennium chronology, and no certainty about the time when the greatest and final distortion happened. The reader is entitled to judge some theories presented in this book exaggerated or even extravagant, but testing the limits is part of the experiment. Chronological revisionism remains a work in progress. Nevertheless, as frustrating as the final result is, the quest itself is a transforming experience. If no final destination has been reached, many rewarding discoveries have been made on the way. Readers, I hope, will learn as much as they unlearn.

My sense of failure has been increasing as I realized that some of the hypotheses I defended are almost certainly wrong. I no longer believe, for example, that Alexander the Great or Julius Caesar may be fictitious characters. Nor do I consider as realistic my scenario of a chronological inversion between Rome and Constantinople (the theory of "Rome's usurpation of Constantinople's birthright"), although I am more than ever convinced that the rivalry between the old Rome and the New Rome played a key part in the history of Christendom. I can no longer support Gunnar Heinsohn's model that shortens the first millennium down to three centuries, by synchronizing the three blocks of historiography known as Imperial Antiquity (c. 1-230s), Late Antiquity (c. 300-640) and the Early Middle Ages (c. 700-930). The diachronic sequence of the first two periods now seems pretty secure to me.

I have been painfully aware that I owed my readers some clarification, but I couldn't do it as long as I was myself unclear about what part of my experiment in first-millennium chronological revisionism holds water, and what part doesn't.

So I was extremely happy to discover the work of Emmet Sweeney, through this video from the YouTube channel Var Valley. I immediately ordered and read his book *A Guide to the Phantom Dark Age* (2014), published under the name Emmet Scott. Sweeney's thesis is that "the three centuries between roughly A.D. 615 and 915 never existed at all and are 'phantom' years inserted into the calendar during the early Middle Ages" (p. 3). That's moderately revisionist compared to Heinsohn's proposal to suppress seven centuries. Unlike Heinsohn, Sweeney leaves Late Antiquity undisturbed. Only the Early Middle Ages disappears partially. This Dark Age, as it used to be called, is in fact a non-existent age.

Sweeney is a disciple of the German scholar Heribert Illig. His stated purpose is to make Illig's theory accessible to English-speaking readers. Not being able to read German, my knowledge of Illig's work had been limited to his single article in English, "Anomalous Eras – Best Evidence: Best Theory," and one by his friend Hans-Ulrich Niemitz, "Did the Early Middle Ages Really Exist?" I therefore welcome Sweeney's introduction and discussion of Illig's arguments. Although I still have more questions than answers, I do feel that this is the most serious working hypothesis.

Illig's thesis of three phantom centuries (614-911, changed by Sweeney to precisely 615-915) is based primarily on the archaeological record, which presents a consistent hiatus for this period throughout Europe as well as in the Byzantine and Islamic worlds. "Even in sites that were occupied apparently continuously from the Roman period to the medieval (and there are very many of them), material for the three dark centuries is mysteriously missing. Even worse, the settlements of the early seventh century lie immediately underneath those from the early tenth, without any intermediate gap, and the material culture of the two epochs shows striking signs of continuity" (Scott 3). Removing the Dark Age also restores continuity in scientific and technological progress. "If Illig is right, far from signaling the commencement of the Dark Age, the seventh century [mistaken for the tenth] actually saw the beginning of the most dramatic expansion, growth, and technological change the West had ever experienced" (Scott 123).

The Pirenne controversy

To grasp the problem with the period under discussion, a good point of departure is the controversy around the book by Belgian historian Henri Pirenne, *Mohammed and Charlemagne*. It was a watershed when first published in French in 1939, and has remained controversial since. Sweeney has already devoted to that controversy a previous book, titled *Mohammed and Charlemagne Revisited* (also under the name Emmet Scott), which laid the ground for the one I am now reviewing.

Henri Pirenne made two major claims: first, although the Roman Empire's central government was weakened in the West by the barbarian invasions of the 4th century and the birth of barbarian kingdoms in the 5th century, Roman civilization did not collapse in the 5th century, but in the 7th century. Second, the main cause of the 7th-century collapse was

the Arab-Muslim conquest of Syria and North Africa, followed by Spain and Sicily, and the ensuing spread of Arab piracy in the Mediterranean. This is what destroyed the unity of the Mediterranean world and the economic prosperity of the West.

Pirenne's first point is today uniformly accepted and confirmed by archaeology. Many books have been written on the vitality of Roman civilization in northern Italy, Gaul and Spain up until the 7th century. On the Ostrogothic kingdom of Theodoric, for example, I recommend the books by Jonathan Arnold (Theoderic and the Roman Imperial Restoration, Cambridge UP, 2014) and Peter Heather (The Restoration of Rome: Barbarian Popes & Imperial Pretenders, Oxford UP, 2014). Central and southern Italy were devastated during Justinian's Gothic war (535-54), but the rest of Europe did not experience an economic, demographic or cultural decline until the early 7th century. In Spain, books like Roger Collins's Early Medieval Spain present, in Sweeney's words, "a prosperous and cultured society under the Visigoths," with "literally hundreds of Visigothic-period structures" (Scott 28). In Gaul, "the archeology speaks of continuity and growth," with Edward James writing in The Franks: "What astonishes us today is the great number of churches in Merovingian towns, few of which are thought to have had more than a few thousand inhabitants: as many as 35 churches are known or suspected from Paris, for instance" (quoted in Scott 35).

Pirenne’s second point, however, has been increasingly contested by academic historians. They argue that, whatever disruption the Arab conquest may have caused in the Roman world, it cannot be held responsible for three centuries of civilizational regression. The proof to the contrary, they say, is that when Western civilization emerged again from the Dark Age in the 10th century, it did so with the help of Islamic civilization, which was more advanced in almost every domain. The collapse of the Western Roman order in the 7th century, therefore, must have other causes than the Islamic conquest. Yet no consensus has been reached about them.

According to Sweeney, this conundrum is solved when we simply recognize that the Dark Age is a fiction that has no place in real history. Both Pirenne and his critics can now agree: in real history, the Arab conquest did cause a structural failure in the Roman world in the early 7th century, but that failure was soon overcome, when trade and scientific exchanges with the Islamic world contributed to the renaissance of the 11th century, which was in fact the 8th century. One of the major effect of the Islamic conquest was the severing of the papyrus supply from Egypt, which caused a temporary decline in literacy and a scarcity of record-keeping, and thus contributed to the loss of historical memory.

Removing the years 615-915 from the first millennium also solves the problems presented by Islamic civilization, which left some archeology in the mid-7th century, but then mysteriously vanishes for three centuries, only to reappear in an extremely dynamic and creative form.

The archaeological hiatus and the duplicates

The archeological hiatus between roughly 600 and 900 in Western Europe is a widely acknowledged fact. Sweeney quotes archaeologists Richard Hodges and William Whitehouse, authors of *Mohammed, Charlemagne and the Origins of Europe*:

> For two decades urban archaeologists have doggedly searched for traces of seventh- to ninth-century occupation above Roman levels, simply to verify isolated historical references to the existence of an *urbs* or a *minicipium.* Thwarted by the absence of early medieval deposits, there is the constant temptation to attribute tenth-century layers to the ninth century and so to recover at least something in the bid to prove urban continuity. … all these efforts provide us with an invaluable body of *negative* evidence against the continuity of towns after 600, and the case for discontinuity of urban life is very strong indeed.[2]

Austrian professor Ferdinand Opll wrote about Vienna: “For more than 300 years, old Vindobona was deserted … Wolves were searching the ruins for prey” (Scott 50). According to the documentation surveyed by Sweeney, “castle building appears to begin in southern Europe in the seventh century, then ceases completely for three centuries, after which it again commences, in northern and southern Europe, in the tenth century” (Scott 64). The lack of archaeology in between suggests a dramatic but incomprehensible demographic collapse. “How could the whole of Europe and the Middle East lose virtually its entire population for three centuries? And even worse: how could these regions then, in the mid-tenth century, be re-peopled by settlers whose material culture is strikingly similar to that of their seventh-century predecessors?” (Scott 61).

Archaeology is not an exact science, and matching stratigraphy with chronology always involves arbitrary choices. That’s why the missing period is not consistent everywhere. In London, for example, “the gap is not continuous, but broken into two segments”: “there is evidence of a prosperous settlement as far as the mid-fifth century (457), then a gap until the latter seventh century (674). After this, there seems to have been a continual settlement until around 850, followed by a second hiatus reaching as far as 950. Altogether, around 320 years of the city’s history are unaccounted for in the archaeological record” (Scott 51).

The hypothesis of phantom centuries implies that the historiography of those centuries is either fictitious or misdated (Offa of Mercia and Alfred the Great, for example, are real but misdated according to Sweeney). Some figures are duplicates, created either intentionally or unintentionally by stitching in sequence various sources about the same period. “Characters and events of the seventh century seem to find strange echoes three hundred years later and to repeat themselves in the tenth century.” For example, we have in the 7th century the Frankish kings Clovis and his son Chlothar, while in the 10th century we have a new Frankish dynasty controlling the same territory, with names like Louis (Lovis) and his son Lothar, clearly derived from the former by dropping the “C” (Scott 61). In both periods we have the partition of the realm between a Germanic-speaking eastern region and a French-speaking western kingdom (under Dagobert I and under Charlemagne). In addition,

> in the early seventh century Italy found herself under the dominion of the Langobards, a tribe of Germanic barbarians which had arrived in the peninsula in the late sixth century, whilst in the early tenth century Italy found herself controlled by the supposed descendants of the Langobards, who now appear under the name “Lombards”.
>
> The Langobards had been pushed westwards into Italy by a nomadic people of the steppes named the Avars, speakers of an Ural-Altaic dialect apparently related to the language of the Huns. By the early seventh century the Avars, ensconced in the Hungarian Plain, were making raids deep into the territories of the Franks, then ruled by the Merovingian kings. In the same way, by the early tenth century another tribe of Ural-Altaic speakers, the Magyards, were stationed in the Hungarian Plain and from there making raids deep into the territories of the Franks, this time ruled by the so-called Carolingian kings.
>
> This alone would suggest that the Magyars and the Avars were one and the same people, and would finally make sense of the strong tradition among the Hungarians

> that they are descents of, or at least relatives of, the Huns. (Scott 130)

The Ottonian reset

Europe’s Dark Age is centered around the reign of Charlemagne, who finds himself the main victim of Illig’s revisionism. Erasing Charlemagne from the historical timeline sounds outlandish on the face of it. Charlemagne is a worldwide celebrity. Thousands of books have been written about him. Yet on close inspection, their primary sources are of dubious authenticity. As I pointed out in *Anno Domini*, Einhard’s *Vita Karoli* imitates the style of Suetonius (1st-2nd century), in form and in substance, borrowing at least 112 narrative motifs from Suetonius’ *Life of Augustus*. According to Louis Halphen, editor and translator of this text, Einhard wanted to “give us, as much as possible, feature for feature, a replica of the details of the Roman historian,” only improved at Charlemagne’s advantage. He followed Suetonius “so faithfully” and took up “with such servility the expressions familiar to the Latin historian that the *Life of Charlemagne* often appears more as the thirteenth ‘Life of the Caesars’ than as an original work.”[3] Historians are reluctant to call this book a fraud, for if they did they could not write about Charlemagne anymore.

Nevertheless, those same historians have always had mixed feelings about Charlemagne’s “empire”, which seems to be floating in literary air. *According to Christopher Dawson, Charlemagne’s empire* “was a Roman Empire without the Roman law and without the Roman legions, without the City and without the Senate. It was a shapeless and unorganised mass with no urban nerve centres and no circulation of economic life.”[4] How real can such an empire be?

The main problem with Charlemagne is his architectural record. His residence in Ingelheim is characteristically Roman, with no fortification. On the other hand, his Palatine Chapel in Aachen exhibits a technological advance of 200 years, with arched aisles not seen before the 11th century. “Aachen stands as a masterpiece with no precursor, no successor, as an erratic within the so-called Carolingian Renaissance,” wrote Illig in his English article. He quotes German medieval archaeologist Matthias Untermann: “Amazingly, there has not been an archeological dig or review of a building site within and outside the old city of Aachen that produced clear settlement remains of the Carolingian era.”

According to Illig, “Charlemagne has no historical background. He is an invented figure.” Illig credits his invention to Otto the Great, the founder of a new “Roman Empire” in 962. Historians are aware that it was Otto the Great who first promoted the political cult of Charlemagne, as a way of signaling that he was the rightful heir of a previous and prestigious Germano-Roman ruler with the title of *imperator*. His son and grandson followed suit. In the year 1000, Otto III miraculously “discovered” in the crypt of Aachen’s cathedral the tomb of his illustrious predecessor, buried there 186 years earlier; the episode is told by the Ottonian chronicler Thietmar of Merseburg, and the legend later grew to include the miraculously preserved corpse of Charlemagne found sitting upright on a throne. Charlemagne became a pop-icon and in the mid-11th century starts to appear in various *chansons de geste* that are known to have no historical basis. The cult of Charlemagne proved extremely useful politically, and it was further exploited by Frederick I Barbarossa, who had Charlemagne canonized in Aachen in 1165. The political benefit of Charlemagne in continental Europe inspired Henry II of England (1154-89) to create for his own dynasty the rival cult of the legendary King Arhur, whose tomb was conveniently discovered in the Abbey of Glastonbury in 1191. If Illig and Sweeney are right, then Arthur, at least, belongs to a real period.

According to Illig, Charlemagne was invented by Otto I, together with his ancestors and progeny. However, considering in particular that all coins bearing the name Carolus or Carlus cannot be fake (many are, without any doubt), Sweeney, like Heinsohn, considers that "there is every likelihood that the 'historical' Charlemagne was based upon an actual Germanic king of the fifth or sixth century." Since the Old High German word "karl" (latinized as Carlus or Carolus) means "man", Carolus Magnus means nothing more than "Great Man", and there is no lack of candidate for that nickname. Sweeney's best guess is the Frankish Theodebert I, who fought with Justinian against the Ostrogothic kingdom after Theoderic's death (Scott 129). Sweeney mentions Theoderic as an alternative, but it seems unlikely to me that the Saxon and Catholic Ottos would honor an Ostrogoth "heretic" and enemy of the Franks.

Although the cult of Charlemagne as a fictitious or semi-fictitious forerunner was initiated by Otto I, it was Otto III who, according to Illig's theory, made space for him in the timeline by setting his own clock at the year 1000. As Niemitz put it: "Otto III didn't live accidentally around the year 1000 AD; he himself had defined this date! He wanted to reign in this year, because this suited his understanding of Christian millenarism. He defined this date with the help of his famous and well-versed friend Gerbert de Aurillac, later Pope Sylvester II." According to Sweeney, "he may have wished to present himself as Christ's temporal representative at the time of his Second Coming" (Scott 77). There is a great irony in that scenario, since the Charlemagne that the Ottos promoted to bolster their own prestige ended up eclipsing them; the whole world knows of Charlemagne, but few have ever heard of Otto the Great. For most people, it is as if he never existed.

Sweeney portrays Otto III as a religious fanatic and supposes that his chronological reform was born of his millenarian fantasies. But I never came across evidence that Otto III, who by the way died at the age of 22, was a religious fanatic, and I think it is fair to assume that the religious fanatics were in Rome rather than in Aachen. Moreover, we know that the papacy engaged in all kinds of forgeries, the most famous being the Donation of Constantine, by which the popes claimed that Constantine had given them the imperium over the West for all eternity (if Illig and Sweeney's theory is correct, then the false Donation of Constantine and the chronological reset were roughly contemporary). Finally, although Church and State were interwoven, with the empire's administration filled by churchmen and archbishops serving as its chancellors, the soft power was mostly in the hands of the papacy. So the popes had the motive and the means to reset the clock. As Sweeney wrote to me in a personal email after reading my own book:

> the bishops of Rome had their own reason for supporting this move. As Constantinople, the "Second Rome", flourished, the patriarch of Rome—the successor to Peter—presided over a declining and increasingly impoverished ruin. If the Western Empire could be re-established, the power and prestige of the bishop of Rome would likewise increase. Once again, the bishop of Rome could hold his place as an equal of the patriarch of Constantinople. And it's surely no coincidence that the Great Schism between the East and West would occur in 1054 (in reality about 754), less than a hundred years after the refounding of the Western Empire."

Based on what I learned and showed in *The Papal Curse*, the idea a great chronological reset as a propaganda coup by pope and emperor seems to me plausible. The alliance between pope and emperor (*kaiser*) was very tight at this time, and would only turn bitter with the next dynasty. It was *Otto III who placed his tutor and friend Gerbert of Aurillac on the papal throne (in 999 according to standard chronology), and it is noteworthy that Gerbert took the name Sylvester II, in remembrance of the Sylvester who had crowned Constantine.*

The main objection to Illig and Sweeney's theory regarding Charlemagne would appear to be the number of literary sources about him and other Carolingians. We have seen how little credit should be given to Einhard's *Vita Karoli*, but there are half a dozen other sources, such as the *Royal Frankish Annals*, which cover the years 741 to 829, or biographies of Louis the Pious, which are generally found in the same manuscripts. Interestingly, it was believed in the 10th century (by Odilo of Saint-Médard) that Einhard was also the author of the *Royal Frankish Annals*, and some modern philologists believed they "could detect Einhard's pen" in them.[5] Regarding the biographies, it is worth noting that according to French medievalist Dominique Iogna-Prat, "the biographical genre, which flourished in the first third of the 9th century when it came to painting portraits of Charlemagne and Louis the Pious, disappeared starting in the 850s."[6] More investigation is needed to support Illig and Sweeney's claim that all chronicles of this period are products of an industry of forgeries by highly skilled Benedictine monks, but I can see no insurmountable objection at this point.

Not all literary works allegedly from the 615-915 period is a forgery, however; some may be genuine but wrongly dated. Illig argued that the Venerable Bede (c. 673-735) really lived and wrote in the 11th century, pointing to anachronisms such as Bede's use of the dating system in *Anno Domini,* unattested in the 8th century, and to his use of the zero (*nullam*), a concept that only arrived in Europe with "Arabic" numerals in the mid-11th century (Scott 86).

The restoration of historical continuity

Positing that most of the historiography of the 6th, 7th and 8th centuries are literary fabrications solves the puzzle of the Dark Age and restores continuity in history. According to Sweeney,

> if Otto the Great was crowned by Pope John XII in 662, rather than 962, everything makes perfect sense. It was then that there was a crying need for a leader who could unite the depleted remnants of Christendom to withstand enemies who seemed on the verge of complete victory. Attacked on the north by Vikings, on the east by Hungarians, and above all on the south by Arabs, Christendom's days seemed numbered. Emperor and Pope, working together, hand in glove, might just save the day; might rally the peoples of a diminishing Christian Europe in one last effort. And the effort was not in vain. By the time of Otto III, the main thrust of the Magyar and Viking threat had been beaten off, and, towards the end of the tenth century (actually towards the end of the seventh), virtually all of Europe had accepted, or was on the verge of accepting, the Christian faith. (Scott 81)
>
> The massive expansion of Christianity into northern and eastern Europe, which historians have hitherto ascribed to the late tenth and eleventh centuries, can now be seen as part of the organic growth of Christianity which began in Gaul and Germany during the fifth and sixth centuries. Thus Poland, Hungary, Scandinavia and Russia must really have been converted … in the late seventh and early eighth centuries. (Scott 147)

The Gregorian Reform of the 11th century remains a watershed in the history of Europe, but can now be seen as the logical final chapter in the ongoing conversion of the West to Roman Catholicism, not five but only two centuries after the triumph of Trinitarian Catholicism over the Homoean Church of the Goths. From Emperor Constantine the Great through Pope Gregory the Great to Pope Gregory VII (who stated in his *Dictatus Papae* that "the pope alone can use the imperial insignia," and that "all princes are to kiss the feet of the pope alone"), we have a steady progression of papal power, unbroken by any Dark Age of papal recession.

In this shortened chronology, the Crusades seem a timely response to the Islamic conquest. "Remove the three hundred years of the Dark Age and the Crusades, at last, make perfect sense" (Scott 145). So do the events that motivated them: "The march of conquest of the Seljuk Turks through Anatolia to the gates of Constantinople, which precipitated the First Crusade, is now seen as an event of the eighth century, and the final great wave of Islamic conquest which had begun just a century earlier" (Scott 153).

The continuity between the 7th and the 10th centuries is nowhere more evident than in architecture, with the style and technology that the French call *roman* ("romanesque" in English) being almost indistinguishable from "Roman" buildings. Both "formed a single artistic and technical tradition. … so alike indeed are the products of the two periods that is would be impossible to tell which they belonged to without accompanying inscriptions" (Scott p.40). Thus "the tenth/eleventh century 'Renaissance' in Europe … reveals itself to be the natural organic development of the sixth/seventh century revival, which saw a proliferation of new churches and cathedrals, and they were built in the late Roman style" (Scott 8).

Intellectual and scientific continuity is also restored. Since the Arab conquest of Egypt interrupted the papyrus supply in the early 7th century, and since according to standard chronology an industry of parchment manuscripts did not appear until the 10th century, it is hard to explain the transmission of classical literature through three centuries of illiteracy (approximately twelve generations).

> European monasteries of the late tenth century were in possession of huge collections of Greek and Roman literature, often profane literature, and great thinkers of the time debated the philosophy and thinking of the ancients. … Indeed the tenth and eleventh centuries present an altogether astonishing picture of intellectual ferment, especially coming immediately after three centuries during which Europe otherwise appears to have been reduced to a depopulated cultural and economic wasteland. (Scott 62)

I will add that Illig's theory of the phantom centuries solves the mysterious confusion in collective memory that Patrick Geary has studied in *Phantoms of Remembrance: Memory and Oblivion at the End of the First Millennium*:

> Those living on the other side of this caesura felt themselves separated by a great gulf from this earlier age. Already in the eleventh century those people who undertook to preserve the past in written form, for their contemporaries or their posterity, seemed to know little and understand less of their familial, institutional, cultural, and regional past. … And yet they were deeply concerned with this past, possessed by it almost, and their invented past became the goal and justification of their programs in the present.[7]

Geary attributes this memory loss to the turmoil of the various invasions in preceding centuries, which plunged Europe in "perpetual terror." "The incursions, whether of Arabs, Hungarians, or Scandinavians, were certainly not wholly responsible for the shadow that lay so heavy on men's minds, but they were without doubt largely responsible." But if that were the case, why did the 5th-century Romans have a perfectly clear memory of their past, despite having endured in the 4th century the greatest waves of barbarian invasions. Geary indirectly points to a more likely factor:

> The new past forged in the eleventh century by Rodulfus Glaber, Arnold of Regensburg, and their contemporaries, with its emphasis on radical discontinuity, is an enduring creation : its central outlines, accepted and elaborated upon by subsequent medieval generations, have been largely accepted by modern historians.

> The image of destruction, disintegration, and confusion in the tenth century, followed by painful rebirth of a new society, is at the heart of what historians call the "Renaissance of the Twelfth Century."

This image, if deliberately created, could very well be a collective false memory originally induced by papal and imperial propaganda.

Rodulfus Glaber as unwitting "whistleblower"

Nevertheless, I am inclined to believe that Heinsohn's hypothesis of a cataclysmic disaster in the 930s (which are for Heinsohn identical to the 230s and the 530s, but which would correspond to the 630s for Illig) is not to be dismissed entirely. It is unlikely that the monk Rodulfus Glaber, writing in Burgundy between 1026 and 1040, invented the cosmic phenomena leading to disaster between 993 and 997 (693 and 697 in Illig's revised chronology):

> It befell meanwhile that almost all the cities of Italy and Gaul were ravaged by flames of fire, and that the greater part even of the city of Rome was devoured by a conflagration. … At this same time a horrible plague raged among men, namely a hidden fire which, upon whatsoever limb it toned, consumed it and severed it from the body. … Moreover, about the same time[997], a most mighty famine raged for five years in the whole Roman world, so that no region could be heard of which was not hunger stricken for lack of bread, and many of the people were starved to death. (*Five Books of Histories,* Book II, chap. VII, §13-17)

Glaber's chronicle is one of the very rare autograph manuscripts preserved from this period; we have the unedited version of the author, from his own hand, whereas most chronicles of this period are only available in manuscripts of the 12th or 13th centuries. Because Glaber's text has escaped the correcting hand of later scribes, we can see him failing to remain consistent with his chronology. In Book II, §8 he gives the date "888 of the Word incarnate" for an event that historians date in 988. In Book 1, §23, he mentions an event during the pontificate of Benedict VIII (1012-1024) and dates it from "the year 710 of the Lord's incarnation." The modern editor corrects him in a footnote: "In fact in 1014, but the manuscript corrected by Rodulfus carries indisputably the date 710; nothing explains such a mistake."[10] Note that the "mistake" is of almost precisely 300 years. Note also that, in the paragraph quoted above, Glaber thinks he is still living in "the Roman world" (*Romano orbe*).

Could it be that Glaber, writing under the supervision of Cluniac abbots, has been instructed to conform to the new official chronology, but failed to "update" one or two dates from his sources? As Richard Landes notes, "Glaber has a particular fascination with the year 1000. … Glaber's task was to tell the story of the year 1000, not as one of failed apocalyptic expectation, not of foolish fears eased by the passage of time, but as a turning point *in* history, as a new dawn for Christendom."[11] His purpose, he announces in his prologue, is to write about “the events that occurred with unusual frequency on the occasion of the millennium of the Incarnation of Christ our Savior.” “We can state with certainty,” he adds, “that the second year following the millennium of the Incarnate Word was also the first year of the reign of Henry, King of the Saxons, and that the thousandth year of our Lord was also the thirteenth year of the reign of Robert, King of the Franks” (I.I.1). This formulation is interesting because it documents the self-conscious transition from the traditional dating of events from the start of kings’ reigns, to the new *Anno Domini* standard, and also because Glaber’s statement that his translation is “certain” sounds like an injunction not to question it.[12]

As an additional argument for shortening the first millennium by approximately 300 years, I mentioned in my own book the fact that the so-called “Coptic” or “Alexandrian calendar” skips 284 years. The standard explanation is that “Coptic years are counted from 284 AD, the year Diocletian became Roman Emperor, whose reign was marked by tortures and mass executions of Christians, especially in Egypt” (Wikipedia). This sounds like a retrospective explanation: it is inconceivable that the ancient church of Alexandria would count years from any other date than their own reckoning of the birth of Jesus.

Fakes relics and fake centuries in Byzantium

Emmet Sweeney tells us that what first led him to give credit to Illig’s theory was “the astonishing absence of Byzantine and Islamic archaeology for this period” (Scott 73). He quotes Byzantine historian Cyril Mango, concerning “the catastrophic break that occurred in the seventh century” in the Byzantine world. In Constantinople, “more and more churches were built until about the middle of the sixth century, when this activity slackened and then ceased entirely.” In some cities, Mango continues, archaeology reveals “a dramatic rupture in the seventh century, sometimes in the form of virtual abandonment.” In cities such as Athens, Corinth or Sardis, bronze coinage, used for everyday transaction, “was plentiful throughout the sixth century, … after which it almost disappeared … and did not become abundant again until the latter part of the tenth.”

But what could have induced the Byzantines to adopt the new chronology of the Western Roman Empire? Sweeney finds a clue in the reign of Emperor Heraclius (610-641):

> The Byzantine historians … hold that, after suffering a series of military catastrophes, culminating in the loss of almost all the empire’s Asiatic possessions and the appearance of a Persian army near the walls of Constantinople, Heraclius turned the tide in a most spectacular way: He is said to have led and army of picked men, just five thousand strong, into the heart of the Persian Empire (going as far as Isfahan), inflicting at the same time a series of crushing defeats on the Sassanids, and extracting from them a humiliating armistice. The Persians, we are told, were compelled to evacuate all the territories they had conquered in North Africa and Syria and furthermore to return to the Byzantine the sacred relics—including the Holy

> Cross—they had earlier looted from Jerusalem. The Persian sources, however, have no record of these events and on the contrary speak of Chosroes II as “the undefeated.” / The Byzantine records tell us how in his later years Heraclius suffered a further series of military catastrophes, this time at the hands of the Arabs losing to these invaders all the territories he had previously lost and reconquered. (Scott 139-140)

Heraclius’s counter-offensive is “quite simply beyond belief” according to Sweeney.[14] What happened is that, “in an intensely religious age, the loss of the sacred relics at Jerusalem in 614 was a moral catastrophe. At some stage, probably a century or more later, a new set of sacred relics, used to bolster the faith of the populace in their desperate struggle with the Arabs, appeared in Constantinople. These were without question fakes; yet it was important for the people to believe they were genuine…” (Scott 141). The fake relics and the fake story of their “recovery” may have been fabricated shortly after 700, the year that Emperor Otto III and Pope Sylvester had just proclaimed to be *Anno Domini* 1000.

The Heraclius deception is a good example of states fabricating historiography out of thin air, but it is unclear to me why it would be a motive for adding three centuries in Byzantine chronology. There are, in my view, more plausible reasons why the Byzantines would want to synchronize their timeline with the Ottos. Because the Ottonian order ultimately broke down, and because we tend to read history with teleological glasses, we have difficulty measuring the immense prestige and power of the Ottonian dynasty in the early 11th century (8th century for Illig). The Ottos had close ties to the no less prestigious Macedonian dynasty in Constantinople. Otto I negotiated the marriage of his son Otto II with Princess Theophano, niece of the Byzantine emperor John Tzimisces. Otto III, born of this marriage, grew up under the influence of his mother and her Byzantine retinue. He himself obtained the hand of a niece of Emperor Basil II, but died before she reached him. The Western and Eastern emperors were cooperating in an effort to recreate a Roman commonwealth, and they had the project of a combined operation to take back Sicily from the Arabs. They shared the same religious orthodoxy (the schism would come later) and had intensive cultural exchanges. They would surely wish to harmonize their chronology.

Was is feasible? Did the imperial and clerical administration, both East and West, have the means to impose a false chronology and get away with it? To answer that question, we first need to be reminded that, in those times, the vast majority of people had neither way nor need to know in what year they were living since the birth of Christ: they counted years from the reign of princes (e.g, “in the third year of Otto”). So did official documents. Secondly, imperial and clerical administrations were virtually undistinguishable, in the East as in the West. Thirdly, the production of written texts was a monopoly of the ruling class, who decided which books were allowed to exist. The price of parchment itself precluded private editions (material for a single Bible required the skins of approximately 200 sheep or calves, and weeks of intensive processing).[15] It is therefore not an unrealistic hypothesis that imperial instructions could be given to all scriptoriums to standardize dates. Consider, as a possible precedent, an episode recounted by Gregory of Tours in his *History of the Franks,* chapter IV: the Frankish King Childeric (457-481) introduced new signs into the Latin alphabet, and “wanted all the old manuscripts to be erased with pumice stone, to make other copies, where the new signs would be used.” Or consider how a single forged document, the Donation of Constantine, could be accepted for centuries by virtually everyone that counted, despite being flagrantly anachronistic (e.g., Constantine writing about the patriarchate of Constantinople before even building the city).

The uncertainties of Islamic history

The early history of Islam is notoriously obscure, with a lack of both reliable historiography and archaeological record between the 7th and the 10th centuries, when a flowering Islamic civilization seems to spring out of nowhere. Sweeney devotes many pages to showing how Illig’s chronology solves that problem.

> Everywhere we look we find, from the late tenth and eleventh centuries onwards, a veritable flood of Islamic influence upon Europe—but almost nothing before that. Yet Islam appeared three centuries earlier, and, taking possession of the most populous and prosperous parts of the Byzantine realms in the 630s and 640s, we should expect its influence upon Europe to have been enormous from that point onwards; but nothing at all appears until the 950s or 960s. Why? (Scott 67)

“Take for example Egypt,” Sweeney continues:

> Egypt was the largest and most populous Islamic territory during the Early Middle Ages. The Muslim conquest of the country occurred between 638 and 639, and we should expect the invaders to have begun, almost immediately, using the wealth of the land to build numerous and splendid places of worship—but apparently they didn’t. Only two mosque in the whole of Egypt, both in Cairo, are said to date from before the eleventh century: the Amr ibn al-As, A.D. 641 and the Ahmad ib Tulun, A.D. 878. However, the latter building has many features found only in mosques of the eleventh century, so its date of 878 is disputed. … Why, it has been asked, in an enormous country with up to perhaps five million inhabitants, did the Muslims wait over 300 years before building themselves places of worship? (Scott 56)

The history of the Islamization of Spain is equally problematic: “whilst supposedly almost the whole of Spain had been conquered in the early eighth century, we find that till the middle of the tenth century the process of Islamic conquest was still under way, with Abd’ er Rahman II stopped at the Battle of Simancas, in the middle of the country. Only later, in the time of Al-Mansur, do the conquerors reach the Pyrenees and beyond” (Scott 136).[16] Interestingly, in his *Five Books of Histories,* Rodulfus Glaber never mentions an Islamic conquest until section 18 of Book II, when he writes that, shortly after the year 1006, “the

Saracen army set out from Africa under its king, Almuzor [al-Mansur], and occupied nearly the entire Iberian Peninsula."

One of the things I found most interesting in Sweeney/Scott's book is his theory of the continuity between the Roman-Persian war and the Islamic conquest: "the war between Chosroes II and Heraclius which erupted in 602 had from the very beginning all the characteristics of a religious conflict—a veritable *jihad,* no less" (Scott 105). The Persians' conquest of Jerusalem in 614, with Jewish help, led to the massacre of tens of thousands of Christians, the looting of churches and the seizure of the Holy Cross and other sacred relics. Sweeney takes up Illig's suggestion that the Persians joined forces with the Arabs of Syria.

> It is not inconceivable that senior members of the Persian ruling class may have converted to Islam and gradually imposed the new faith upon the populace. This would explain why the Arabs were able to "conquer"—with such apparent ease—the mighty and invincible Persian Empire, an empire that had withstood the best efforts of Rome to subdue it for seven centuries. And it would further explain why early Islam is so thoroughly Persian in character. The Islamic symbol *par excellence,* for example, the crescent moon enclosing a star, is Persian: the motif is encountered repeatedly on monumental Iranian art and Sassanid coins. (Scott 106)

Another clue is the fact that the earliest Islamic coins bear the name of Chosroes II or his successor Yazdegerd III. Apart from a Syriac phrase such as *besm Allah,* these coins "are indistinguishable from Sassanid currency" (Scott 106).

There is evidence of a religious reform under Chosroes II, which might be very closely linked to the spread of Islam. We know that he abandoned Zoroastrianism, and that he married a Christian from Syria, the beautiful Shirin, who was probably a member of a Syrian Judeo-Christian church descending from the Ebionites or Nazarenes (which reminds us that Christians are named *Nasara* in the Quran). At the beginning of his reign, Chosroes II had actually sought and obtained help from the Byzantine emperor Maurice. When Maurice was murdered with his family in 602 by his rival Phocas, Chosroes declared war on the latter. This was the beginning of the Byzantine-Sasanian War that lasted 25 years. In the course of this war, Chosroes may have wanted to drive a wedge between Roman Christianity and his own Oriental Christian faith which retained strong Jewish and Syriac elements. This could well be the real background for the birth of Islam. Therefore Sweeney suggests that "the Islamic conquest of Egypt is identical to the Persian conquest of that country, and must be dated around 620 rather than 640. It must have been Persian armies too that overthrew the mighty Byzantine defensive works in Cyrenicaea" (Scott 137).

In his chapter 4 on "The problem of Islamic history" Scott/Sweeney tackles the many insurmountable problems of the early history of Islam, and concludes:

> To begin with, the astonishing narrative of the Arab conquests, which supposedly saw a few nomads on camels simultaneously attack and conquer the mighty Persian and Byzantine empires, is revealed as a fiction: it was the heavy cavalry of the Sassanid Persians which created the "Islamic" Empire. Secondly, the strange modesty of the "Rightly-guided" caliphs, Abu Bakr, Umar, and the others, in failing to leave a single coin or artifact bearing their names, is explained by the fact that they did not exist and were invented precisely to disguise the Arab usurpation of the Sassanid Empire. (Scott 119)

The hypothesis that "the Arabs usurped the Sassanid throne and rewrote history to disguise the fact and justify their actions" (Scott 140), dovetails with other recent revisionist approaches that dispute not only the chronology of early Islam, but the geography as well: in *Meccan Trade and the Rise of Islam,* Patricia Crone has argued that the traditional account of Mecca as a major commercial center and a city with walls and gardens is unrealistic, and suggested that Islam emerged farther north in Arabia (Tom Holland has popularized that view in *In the Shadow of the Sword*).

Conclusion

I cannot here do justice to all the arguments presented by Sweeney/Scott in *A Guide to the Phantom Dark Age*. I can only mention that he addresses the potential objections based on the earliest appearance of the *Anno Domini* dates, and on radiocarbon dating and dendrochronology (issues which I have discussed in my own book). His appendix on the astronomical records does a great job in demonstrating that Illig's shortened chronology of the first millennium fits the record better than the traditional chronology, if not perfectly.

Chronological revisionism is a work in progress. Clearly the German school formed around Illig (the so-called *Zeitenspringers,* or "time jumpers") has produced the most serious work in this field, and Professor Emmet Sweeney has done us a great service by his erudite introduction in English. Had I known about this book ten years ago, I would surely have taken a different path in my time-travelling. On the other hand, getting lost is of the very essence of exploration.

Notes

[1] Edward James, *The Franks,* Blackwell , 1988, p. 151.

[2] Richard Hodges and William Whitehouse, *Mohammed, Charlemagne and the Origins of Europe,* Cornell UP, 1982, p. 84.

[3] Louis Halphen's "Introduction" to his edition and translation, in Eginhard, *Vie de Charlemagne,* Les Belles Lettres, 1967, p. xi.

[4] Christopher Dawson, *Medieval Essays,* Catholic University of America Press, 1954, p. 218.

[5] Bernhard Walter Scholz, with Barbara Rogers, trans. and eds., *Carolingian Chronicles: Royal Frankish Annals and Nithard's Histories*, University of Michigan Press, 1970, pp. 6-7.

[6] Dominique Iogna-Prat, « La construction biographique du souverain carolingien », *Annexes des Cahiers de linguistique et de civilisation hispaniques médiévales*, n°15, 2003. pp. 197-224, p. 200.

[7] Patrick J. Geary, *Phantoms of Remembrance: Memory and Oblivion at the End of the First Millennium,* Princeton UP, 1994, p. 9.

[8] *Ibid.,* p. 23.

[9] *Ibid.,* p. 23.

[10] Raoul Glaber, *Histoires,* ed. and trans. Mathieu Arnoux, Brépols, 1996, pp. 106-107 and 78-79.

[11] Richard Landes, "Rodulfus Glaber and the Dawn of the New Millennium: Eschatology, Historiography, and the Year 1000", *Revue Mabillon,* January 1996.

[12] Glaber actually tells us in another work, his *Life* of his patron William of Volpiano, that it was William who asked him to write about "the events and prodigies which happened around and after the millennial year of the Incarnation of the Savior ."

[13] Cyril Mango, *Byzantium: The Empire of New Rome*, Macmillan *,* 1980, pp. 4, 8, 38, 72 (quoted by Scott pp. 25 and 55-56).

[14] Sweeney calls Edward Gibbon to the stand: "Of the characters conspicuous in history, that of Heraclius is one of the most extraordinary and inconsistent. In the first and last years of a long reign, the emperor appears to be the slave of sloth, of pleasure, or of superstition, the careless and impotent spectator of the public calamities. But the languid mists of the morning and evening are separated by the brightness of the meridian sun: the Arcadius of the palace, arose the Caesar of the camp; and the honor of Rome and Heraclius was gloriously retrieved by the exploits and trophies of six adventurous campaigns" (*Decline and Fall,* chapter 46).

[15] L.D. Reynolds and N.G. Wilson, *Scribes and Scholars: A Guide to the Transmission of Greek and Latin Literature,* Oxford UP, 2013.

[16] The story is so inconsistent and confusing that there has been arguments have been put forward that "the Arabs never conquered Spain".

DEEP TRUMP: The conman who saved America from the Thucydides Trap, by Laurent Guyénot

UR unz.com/article/deep-trump-the-conman-who-saved-america-from-the-thucydides-trap

Laurent Guyénot May 17, 2026

Tucker Carlson recently confessed: "I'll be tormented for a long time by the fact that I played a role in getting Donald Trump elected. And I want to say that I'm sorry for misleading people." How can one not feel sorry and ashamed today for having believed in Trump? I'll be honest: although I hold no responsibility in Trump's election, I feel ashamed for having placed any hope in him.

The Trump phenomenon resembles a form of collective hypnosis. It has a religious dimension that makes it unique in American political history. For the believer, every failure, every scandal, every lie is proof that Trump is fighting against the Deep State, the Fake News, the Swamp, the Washington elite, the Democrats, the New World Order, the FBI, and who knows what else. The Q psy-op was particularly successful in tapping into the religious imagination of Americans who were distrustful of the government. This is well explained by Marjorie Taylor Green, who admits she "fell for that in late 2017 and 2018":

> it's basically a cult. … What it does, it takes a layer of truth and then it twists it into a lie. … Q was very successful. It was probably one of the most successful psychological operations I've ever seen because it did use the layer of truth and the things that people were most passionate about and was able to use that and twist their belief to pull their full faith and trust into … an anonymous person or an anonymous entity.

This was political propaganda on a deeper level than ever experimented before. I have analyzed the methods of manipulation used by Q and other pro-Trump groups in "DARK PILL: How Satan-Worshipping Pedophiles have taken over Conspiracyland" and in "The Satanic False Flag: Dark-pilling, conspiracy cults, pied-piper operations, and Zionist spiritual warfare".

The strangest thing, looking back, is that radical Zionists made no secret about their own quasi-religious adoration for Trump. In May 2018, commenting on Trump's decision to move the U.S. embassy to Jerusalem, Netanyahu himself compared him to Cyrus the Great[1] .

There is no shame in being betrayed. No one blames Jesus for having trusted Judas. But there is shame in being fooled. And the truth about Trump is not that he has betrayed his supporters in 2025; it is that he has fooled them in 2016. Those who believed he would MAGA did so despite so many red flags.

The art of being bought

The first key to unlock Trump was his prose. A man who writes books should be measured by his books, before anything else. In that case, one look at the titles was enough:

– *The Art of the Deal* (1987)

– *How to Get Rich* (2004)

– *The Way to the Top* (2004)

– *Think like a Billionaire* (2004)

– *How to Build a Fortune* (2006)

– *Think Big and Kick Ass* (2007)

– *Think Like a Champion* (2009).

Trump believes that everything can be bought, that society is purely transactional, and that cunning is the keys to success. He wrote in *The Art of the Deal,* his 1987 bestseller:

> The final key to the way I promote is bravado. I play to people's fantasies. People may not always think big themselves, but they can still get very excited by those who do. That's why a little hyperbole never hurts. People want to believe that something is the biggest and the greatest and the most spectacular. I call it truthful hyperbole. It's an innocent form of exaggeration—and a very effective form of promotion."[2]

There is no trace in his books of a word of wisdom or a touch of humor. In fact, Trump has no literary or philosophical culture, and it shows.

What is also clear in Trump's books is his narcissism. Every sentence comes down to: "I'm the best and I know everything about everything." Trump isn't just a salesman; he's also the product.

Following the opening of Trump Tower in Manhattan in 1983, the massive promotion of his book *The Art of the Deal* turned Trump into a celebrity. Tony Schwartz, the book's co-author—who, according to Schwartz, actually wrote the entire book (with Trump's contribution limited to deleting the least flattering passages)—has said since 2016 that he is haunted by guilt for having helped Trump become president. Trump, he says, lies constantly without the slightest inhibition or guilt. "There is an emptiness inside Trump. There's an absence of a soul. There's an absence of a heart."

The third element that helped craft Trump's image as a billionaire hero—the equivalent of a saint in the religion of money—is the reality TV show *The Apprentice,* co-produced by Trump himself and airing since 2004, in which Trump essentially sells himself.

The second standard by which Trump should have been measured was his business record. Is Trump the artist of the deal and the winner he claims to be? No. The advertising is deceptive. Trump is not a *self-made man*, but a *self-made myth.*[3] While he has always claimed to have received a single million dollars from his father to start his business, a 2018 *New York Times* investigation revealed that "he received at least $413 million in today's dollars from his father's real estate empire, much of it through tax dodges in the 1990s."

Not only did he inherit this initial fortune without lifting a finger, but he invested it in failed ventures. Trump has filed for bankruptcy six times in his career. His Taj Mahal casino filed for bankruptcy just 15 months after opening—how a casino can go bankrupt? Other bankruptcies followed in the 1990s and 2000s: the Trump Castle and Trump Plaza Hotel in 1992, then Trump Hotels & Casino Resorts in 2004, with $1.8 billion in debt, and finally Trump Entertainment Resorts in 2009 and 2014.

By the 1990s, Trump was in debt to the tune of $5 billion, including $1 billion personally—a negative billionaire. That's when a group of bankers led by Wilbur Ross, former director of Rothschild Inc., decided to bail him out (Trump would reward Wilbur Ross with the position of Secretary of Commerce in 2016). According to remarks made by real estate attorney Alan Pomerantz on CNN in 2016, speaking on behalf of the bankers: "We made the decision that he would be worth more alive to us than dead—dead meaning in bankruptcy… We kept him alive to help us" (more on John Hankey's investigation and the *Forbes* magazine article).

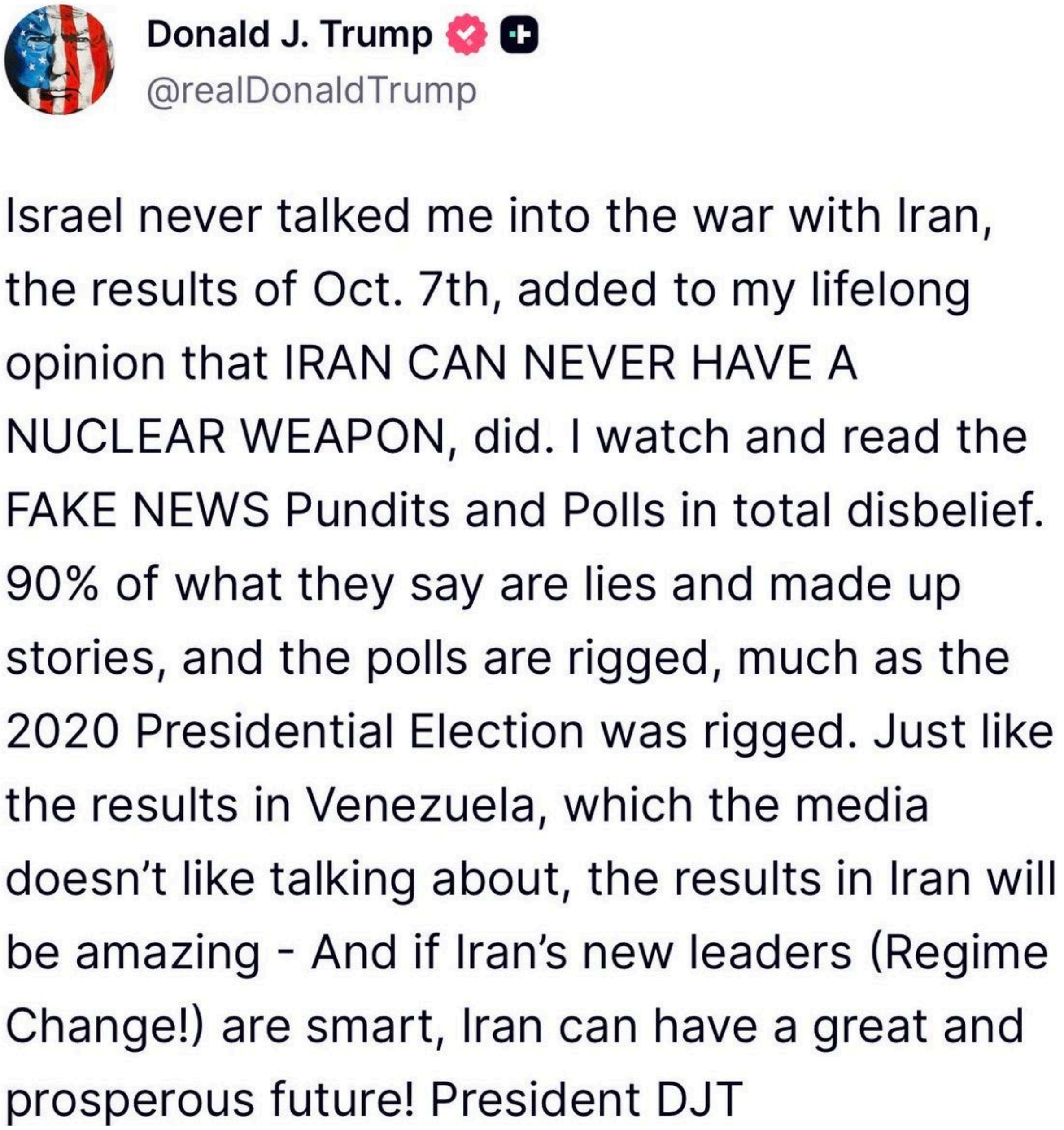
The Roy Cohn Method

If he is a failed casino tycoon, is Trump at least an honest one? Obviously not. Trump has been involved in more than 4,000 lawsuits. His first lawsuit dates back to 1973. Trump was accused by the federal government of racial discrimination in the leasing of buildings constructed with public funds. He hired attorney Roy Cohn, who taught him life. In the words of Greg Reese:

> The unwritten rules that Roy Cohn helped instill into the character of Donald Trump are, one: Never Apologize. Never Admit Wrongdoing. Two: Always Counterattack and Hit Back Harder. Three: Use the Legal System as a Weapon. Four: Manipulate the Media. Five: Use Fear as Both Shield and Sword. And six: Build a Fortress of Loyalty and Punish Disloyalty Absolutely. Cohn's playbook didn't just work on business rivals and judges, it scaled to con millions of people.

The "art of the lie," not the art of the deal, is the essence of Trump. Trump spouts enormous lies about everything and repeats his lies tirelessly. Persons close to Trump, such as his former communications director Stephanie Grisham, have reported that Trump believes that simply repeating something thousands of times makes it the truth.

Trump's big lies are numerous. For example: "I ended eight wars" (and therefore "I deserve the Nobel Peace Prize"). In 2024, Trump declared: "I'm the only president in modern history who left office with a smaller national debt than when I came into office." In reality, under his presidency, the debt increased by 7.8 trillion, a record 40 percent increase.[4] Lying and then calling liars those who expose his lies, is Trump's instinctual pattern of behavior. Here is a nice example, posted April 20, 2026.



Donald J. Trump

@realDonaldTrump

Israel never talked me into the war with Iran, the results of Oct. 7th, added to my lifelong opinion that IRAN CAN NEVER HAVE A NUCLEAR WEAPON, did. I watch and read the FAKE NEWS Pundits and Polls in total disbelief. 90% of what they say are lies and made up stories, and the polls are rigged, much as the 2020 Presidential Election was rigged. Just like the results in Venezuela, which the media doesn't like talking about, the results in Iran will be amazing - And if Iran's new leaders (Regime Change!) are smart, Iran can have a great and prosperous future! President DJT

Had Trump read *Mein Kampf,* he would have recognized the truth of the *große Lüge* theorem:

> in the size of the lie there is always contained a certain factor of credibility, since the great masses of a people, … in the primitive simplicity of their minds, will more easily fall victims to a great lie than to a small one, for the reason that they themselves also lie sometimes in little things, but would be too much ashamed of making too great lies. … Therefore they are unable to believe in the possibility of the enormous impudence of the most infamous distortion in others; … for this reason alone, some part of the most impudent lie will remain and stick; a fact which all great lying artists and societies in this world know only too well and therefore villainously employ. Those who know best this truth…, however, were at all time the Jews.

One of Trump's biggest lies is the staged event of July 13, 2024, in Butler, Pennsylvania (watch John Hankey's film "Trump in the Crosshairs?" if you haven't). It is such a colossal lie that no one dared to denounce it, because the very idea of such a lie seems unbearably obscene. Everyone would rather pretend to believe it than risk making such a serious accusation. Nine months later, however, the idea of a fake attack is gaining traction among the disappointed MAGA, especially since Joe Kent's revelation on the FBI's obstruction to the investigation (see the discussion started by Trisha Hope and shared by Marjorie Taylor Green, or this post mentioning Tim Dillon and Emerald Robinson).

The Roy Cohn method is how Trump dealt with the Epstein problem. It is no coincidence that the Q psy-op, portraying Trump as the Angel of Justice against the Satan-worshipping pedophiles (all Democrats), gained momentum just as the Epstein scandal was making its first headlines in the mainstream press. Now we know why: his name appears more than 38,000 times in the declassified documents so far. Among these documents are allegations against him of raping girls aged 13 to 15 at his golf club in California.

But there is a moral to the story: Trump fell into his own trap. He had bolstered the public rage and generated an uncontainable demand for the release of the Epstein files. Now he fiercely opposes the release, referring to the Epstein files as a "Democrat hoax." "This will hurt my friends," Trump reportedly told Marjorie Taylor Greene to dissuade her from joining the Democrats in a resolution calling for declassification. Taylor Greene makes yet another stunning revelation: "Trump texted me that if my son gets killed, I deserve it because I was a traitor to him."

We should have known. As early as 2002, Trump had told *New York magazine*: "I've known Jeff for fifteen years. Terrific guy. He's a lot of fun to be with. It is even said that he likes beautiful women as much as I do, and many of them are on the younger side. No doubt about it — Jeffrey enjoys his social life." There are numerous photos of Trump with Ghislaine Maxwell and Jeffrey Epstein, as well as a video footage of a party organized by Epstein in 1992 at Mar-a-Lago (Trump's estate in Palm Beach), featuring young inebriated teenage girls.

Trump is a known sex offender who has faced 28 complaints of harassment or rape. He has bragged about sneaking into the dressing rooms of young girls competing in the beauty pageants he owns. And don't forget: "When you're a star," he bragged, you can just "grab them by the pussy!" In an audio recording from 2006, Trump states that his minimum age limit for sleeping with a girl is twelve.

The narcissistic con artist

Trump is a con artist . He fits the profile analyzed by Maria Konnikova in *The Confidence Game,* where she writes: "The true con artist doesn't force us to do anything; he makes us complicit in our own undoing. He doesn't steal. We give." In his interview with The *New York Times* published on May 2, Tucker Carlson mentions Trump's "spellbinding" quality, that can "weaken people around him and make them more compliant and more confused. I've experienced it myself. You spend a day with Trump and you're in this kind of *dreamland,* like smoking hash or something… and there may be a supernatural component to it."

In 2019, George Conway wrote an article for *The Atlantic* making this diagnosis of malignant narcissism, backed by numerous testimonies. Rereading his article today, one is struck by the obviousness of it all—an obviousness we refused to see because it was presented to us by the Democrats, whom we deemed completely unworthy of attention. Experts define the narcissistic personality disorder (NPD) as "a pervasive pattern of grandiosity, a need for admiration, a lack of empathy, and a heightened sense of self-importance. Individuals with NPD may present to others as boastful, arrogant, or even unlikeable."

Trump's narcissism, probably overlapping with psychopathy, makes him the ideal proxy for his sponsors—always for sale, devoid of any moral inhibitions, and easily manipulated by flattery. Benjamin Disraeli once explained his influence on Queen Victoria with these words: "Everyone likes flattery, and when it comes to Royalty you should lay it on with a trowel."[5] So with Trump: tell him he's the greatest man in history, and he will sign your bill. Better still, have his spiritual advisor Paula White tell him he is Jesus.

Lying takes mental energy, even for a seasoned liar like Trump, because a man who lies as he breathes must constantly recall the lies he has already told so as not to contradict himself. Aging brings with it a decline in mental energy, and Trump no longer has the vigilance needed to know when to stop. He lies out of habit. Not only has he lost mastery of the art of lying, but he has lost the ability to disguise his narcissistic pathology. In January of this year, a *New York Times* correspondent asked Trump if he saw any limits to the exercise of his power on a global scale. "Yeah, there is one thing. My own morality. My own mind. It's the only thing that can stop me." On April 13, Trump posted an image of himself as Jesus on Truth Social.

Trump's megalomaniacal narcissism is now apparent in his plans for monuments to his own glory. He has announced the construction in Washington of "the GREATEST and MOST BEAUTIFUL Triumphal Arch anywhere in the World" (three times taller than Napoleon's in Paris). Shortly before that, he unveiled his plans for the Trump Presidential Library in Miami, a gigantic skyscraper that would also serve as a hotel, featuring Air Force One on display in the lobby and including a massive auditorium with a gigantic golden statue of Trump (see the parody here). His megalomaniacal projects also include the construction of a $400 million ballroom in the East Wing of the White House (the cost has now been upgraded to $1 billion). Add to that Trump's decision to attach his name to the Kennedy Center's arts complex and concert hall, renamed the Trump Kennedy Center. He has also put his name on the Palm Beach airport, the U.S. Institute of Peace, and the boulevard leading to Mar-a-Lago, and he plans to put his signature on the new U.S. currency, and his photo and signature in gold letters on U.S. passports.

Trump's pathology is now a mainstream topic, and not just among Democrats. A former Trump lawyer, Ty Cobb, who served as a special counsel for Trump during his first term, has publicly stated that "his mental condition has deteriorated substantially" to the point where he was now unfit to serve." *The Atlantic* reports the testimony of a longtime Trump associate who wished to remain anonymous: "He's been talking recently about how he is the most powerful person to ever live. He wants to be remembered as the one who did things that other people couldn't do, because of his sheer power and force of will."[6] On April 17, the *Washington Examiner* ran the headline "Donald Trump Is Losing His Mind":

> A 79-year-old man who has long dealt in chaos is now being consumed by that chaos. His episodes are becoming more frequent, his good days further apart. What he has lost is not a sense of decency or decorum — he never had those — but any remaining sense of self-control. Everyone around him can see it. Yet, whether from ambition, cowardice, or weary acceptance, they keep looking for ways to rationalize his behavior. The tragedy is no longer Trump's. It is now America's.[7]

The Deep State, a shallow concept

The Trump persona some of us believed in was nothing but an image, a fiction manufactured by a powerful propaganda machine. We were sold not only a character, but a story in which he was backed by a secret group of high-level virtuous patriots ready to unleash "the storm" against the secret group of high-level pedophile globalists known as the Deep State, and conspiring to enslave us in their "New World Order." Alexander Dugin, who seems to still be thinking along these lines, called those two groups the Deep State and "the Deeper State".

The Deep State is a concept that has some utility as a general metaphor for the mechanisms of power in liberal democracies, but as a real entity, it remains forever elusive. It is like the Freudian unconscious, which we see only when it resurfaces into consciousness. The Deep State is such a vague concept that it lends itself to any definition. There are all kinds of "deep powers", if you like, but they don't constitute an entity.

And no deep power is stronger than Israel in America. Consider how the decision to bomb Iran was made last February, as explained by the *New York Times* in an April 7 article: "How Trump took the U.S. to War with Iran." On February 11, a meeting was held in the White House Situation Room (a crisis room equipped with secure communications equipment, managed by the National Security Council) attended by Benjamin Netanyahu, accompanied by Israeli intelligence officers. Standing before a screen showing Mossad Director David Barnea and Israeli military officials, Netanyahu presented his case for bombing Iran with the aid of a PowerPoint presentation, demonstrating that it would bring down the Iranian regime and thus resolve instantly all the problems in the Middle East in one fell swoop, while making Trump the greatest man in history. Seated across from him were President Trump, Secretary of War Peter Hegseth, Chief of Staff Dan Caine, Secretary of State Marco Rubio, CIA Director John Ratcliff, Chief of Staff Susie Wiles, as well as Jared Kushner and Steve Witkoff, unofficial negotiators. After Netanyahu's presentation, Trump nodded and said, "It sounds good to me."

The same group met again the next day, without Netanyahu but with Vice President JD Vance, who had just returned from Azerbaijan. Hegseth was on board; Ratcliff, Vance, and Rubio were skeptical; Caine was undecided and Wiles remained on the sidelines. A final meeting took place on February 26, including a few other people, such as advisor David Warrington, who discussed the legality of such an intervention. Trump concluded the meeting with these words: "I think we need to do it." In the meantime, he had had several phone conversations with Netanyahu, who was urging him to act quickly. The next day, February 27, Trump sent the following message from Air Force One: "Operation Epic Fury is approved. No aborts. Good luck."

Question: Given that it was the Deep State that dragged the United States into the war against Iran, identify the Deep State based on this account. Additional clue: Iranian Foreign Minister Abbas Araghchi reported that, during the negotiations held on April 11 and 12 in Islamabad (Pakistan), where Kushner and Wilkoff were present, JD Vance abruptly interrupted the negotiations after receiving a call from Netanyahu.

"The first Jewish President"?

MAGA was MIGA all along, just like the neocons' PNAC had been a Project for a New Israeli Century.

Trump betrayed his voters, but not his donors. Trump stated in December 2025 at the White House that "Miriam gave my campaign, indirectly and directly, $250 million." Speaking before the Israeli parliament in October of that same year, he acknowledged the role of Sheldon and Miriam Adelson in shaping his foreign policy.

Since January 2025, Netanyahu has visited the White House seven times. On February 5, 2025, he presented Trump with a gold pager, commemorating the murder by booby-trapped pagers committed by Israel against members of Hezbollah or their relatives (including children) on September 23, 2024. In exchange, Trump gave him a signed and autographed photo of himself with the words: "To Bibi, a great leader."

On September 15, 2025, Netanyahu stated at a press conference in Jerusalem, alongside Marco Rubio, that: "Donald Trump is the greatest friend that Israel has ever had in the White House." Trump has implemented the foreign policy dictated by Netanyahu so effectively that Netanyahu had to publicly defend himself against accusations of controlling Trump: "Trump is the most independent leader I've ever seen. The idea that I control Trump is a lie."

In December 2025, during a Hanukkah celebration at the White House, media personality Mark Levin, a fervent Zionist who is part of Trump's inner circle, put his arm around Trump's neck and introduced him to the television cameras as "The first Jewish president," and Trump replied: "It's true." Was he telling the truth, for once? There is a persistent rumor that he has secretly converted to Judaism. But I do not believe that Trump is connected to Israel by moral or religious convictions. It is transactional, like everything else in Trump's mind. When Trump calls Thomas Massie a loser, one must understand that, for him, anyone who opposes Israel is by definition a loser *,* because you cannot win against Israel, while with Israel you can get very rich.

Epic corruption

President Trump told the American people that he was launching a historic campaign to combat fraud. He appointed JD Vance as "anti-fraud czar." But it is a fraud of biblical proportions that Trump and his family are scheming in plain sight. According to *The New Republic*, barely halfway through his second presidential term, Trump has already tripled his fortune—now estimated at $6.5 billion. Trump's latest financial disclosure to the US Office of Government Ethics shows that Trump made more than 3,700 trades in the first three months of 2026, with companies that have dealings with his administration, for a volume between $220 million and $750 million. The list of his insider trades keeps growing every day. Meanwhile, Trump has so far pardoned—for a fee—more than 70 convicted fraudsters.

The real-estate mafia of the Trumps, the Kushners and the Witkoffs treat the destruction of Gaza as a real estate opportunity. At the World Economic Forum in Davos in January 2026, they unveiled their $25 billion project for "New Gaza," along with a construction timeline.

The *New York Times* reports that in February 2025, Jared Kushner used his position as an unofficial mediator to ask the Saudis to invest $5 billion in his investment firm, Affinity Partners. He reportedly approached Mohammed bin Salman (MSB) directly for this purpose. He had already secured $2 billion from the Saudis in 2022. The Senate Committee on Finance has launched an investigation into this blatant conflict of interest.

The Trump and Witkoff families have also taken advantage of their position to make shady investments in cryptocurrencies. In September 2024, two months before the election, Trump launched World Liberty Financial—a decentralized finance protocol—with his sons and the Witkoff family, selling tokens that buyers later realized were non-transferable and therefore of no real value. Chinese entrepreneur Justin Sun, who invested tens of millions of dollars in the venture, is now suing the Trump family for fraud. On January 17, 2025, three days before his inauguration, Trump organized a promotional sale of a *memecoin* called $Trump, attracting a slew of courtiers ready to buy his presidential favors. Of the twelve figures leading this operation, four are from the Trump family (Donald and his three sons) and three are from the Witkoff family (Steven and his two sons). They pocket $350 million in investment fees, according to the *Financial Times*. Two days after the launch of $Trump, Trump's wife launches her own *memecoin*, $Melania. It is estimated that the Trump family has amassed over $1 billion through their various cryptocurrency ventures.

Senate and House Democrats launched an investigation on the suspicion that Trump used these operations to barter his presidential pardons with convicted fraudsters. From January to July 2025, Trump pardoned more than 1,500 people, many of them financiers who would pay him back. Joseph Schwartz, a nursing home owner sentenced to three years in prison for a $5 million fraud, was pardoned after only three months in prison in exchange for a $1 million donation to Trump's lobbyists, while the plaintiffs against him did not receive a single cent. David Gentile, convicted of a $1.6 billion fraud, was pardoned 12 days into his 7-year sentence. Among the pardoned are also many Zionist Jews, such as Philip Esformes, Sholom Weiss, Sholom Mordechai Rubashkin, Eliyahu Weinstein, Drew "Bo" Brownstein. Trump also pardoned his former spiritual advisor, Robert Morris, sentenced to twenty years in prison for sexually abusing a 12-year-old girl, and released after only six months. Trump once mentioned the possibility of pardoning Ghislaine Maxwell.

Inevitably, the Trump family is at the forefront of war profiteering. According to Bloomberg, a few days before the attack on Iran on February 28, 2026, Donald Jr. and Eric Trump invested in a company producing armed drones, Powerus, to which the Department of Defense subsequently placed a $1.1 billion order. In April 1, just as Trump had announced that Gulf States should not count on the U.S. to reopen the Strait of Hormuz, Powerus met with officials in Abu Dhabi to showcase its products. Donald Jr. has also invested in a startup called Vulcan Elements specializing in rare-earth magnets, and has just secured a $620 million contract with the Department of Defense. We have also learned from the *Financial Times* that in August 2025, Trump's sons made an investment, through a shell company, in a firm called Skyline Builders, which is likely to receive $1.6 billion from the U.S. government.

It was reported to the U.S. Congress that President Trump had launched a paid newsletter titled "Private Security Briefing," selling confidential information related to national security to investors.

Trump is suing the Internal Revenue Service (IRS) for $10 billion following the disclosure of his tax returns by a contractor (tax returns he had promised to make public during his campaign). Yet Trump controls the very government he is suing. "I'm supposed to work out a settlement with myself," he noted wryly. No U.S. president has ever used his position to enrich himself to this extent.

But the most scandalous case of insider trading, reported even by the British BBC and the French *Figaro*, took place between March 22 and 24. On Saturday 22, Trump issued a 48-

hour ultimatum to Iran to open the Strait of Hormuz, threatening to destroy all of its power plants. Iran immediately responded that if Trump carried out his threats, Iran would respond in kind against American infrastructures in the Gulf states. The price of oil rose and energy-related stock prices plummeted as the deadline approached. Then, on Monday at 7:04 a.m., Trump announced on Truth Social that negotiations were underway with Iran (Iran denied). Fourteen minutes earlier, “there were an unusually high number of bets on the US oil price” totaling more than $1.5 billion in profit. No investigation has determined who pulled off the stock market coup of the century.

And let us not forget the way the sons of Howard Lutnick cashed in on his unlawful tariffs predictably overturned by Supreme Court. The House of Representatives has questioned Lutnick about it.

Conclusion

In conclusion, the White House has been taken over by the most shallow, the most deranged, and the most corrupt individual.

His unintended merit, however, is to have exposed to the world the true ugly face of 21st-century America. The very fact that Trump was elected president is the clearest indication of how dysfunctional “American democracy” has become.

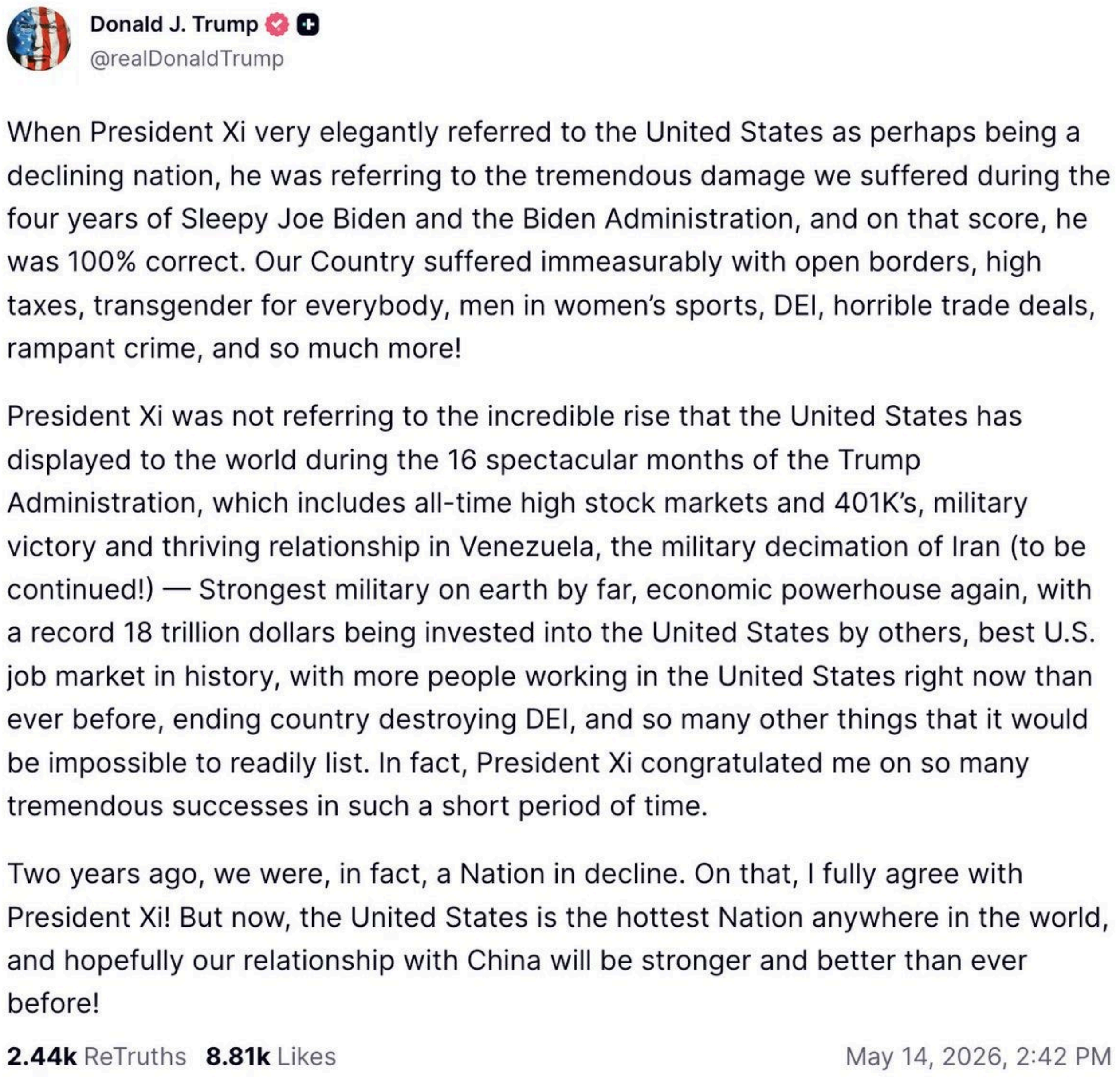
Trump has also made Israel’s control on U.S. foreign policy totally transparent. Think of the change from twenty years ago, when the idea that the U.S. had been dragged into war against Iraq by Israel was still confidential. Mearsheimer and Walt couldn’t even find an American publisher for *The Israel Lobby and U.S. Foreign Policy.* Today, it’s a commonly accepted fact, and that’s a good thing.

Trump’s unprovoked aggression on Iran has not only deteriorated America’s image in the world. It has also been a total failure in terms of its stated objectives, despite Trump’s bragging victory on Truth Social. Iran comes out not only with a clear moral superiority, but with an undeniable strategic victory. That’s another good thing, because that war was for Israel, and so is the defeat. Iran is our only hope to prevent the psychopathic state from achieving its goal of becoming the regional super-power.

America’s humiliating failure has ruined America’s reputation of military invincibility. Taking note of the U.S.’s incapacity to protect their own military bases, the Gulf States will reconsider their alliance.

And the most happy result of it all is that the danger of America and China falling into the Thucydides Trap, that Graham Allison considered very great ten years ago, has now receded. Xi Jinping’s reference to the Thucydides Trap in his speech on May 14 has been widely recognized as highly significant: “The whole world is watching our meeting,” he said. “The International situation is turbulent. The world is at a new crossroads: Can China and the US overcome the Thucydides Trap and create a new paradigm to meet global challenges together?”

For the anecdote, when explained what the Thucydides Trap meant after Xi’s speech, Trump posted this typically trumpish note:



Donald J. Trump
@realDonaldTrump

When President Xi very elegantly referred to the United States as perhaps being a declining nation, he was referring to the tremendous damage we suffered during the four years of Sleepy Joe Biden and the Biden Administration, and on that score, he was 100% correct. Our Country suffered immeasurably with open borders, high taxes, transgender for everybody, men in women’s sports, DEI, horrible trade deals, rampant crime, and so much more!

President Xi was not referring to the incredible rise that the United States has displayed to the world during the 16 spectacular months of the Trump Administration, which includes all-time high stock markets and 401K’s, military victory and thriving relationship in Venezuela, the military decimation of Iran (to be continued!) — Strongest military on earth by far, economic powerhouse again, with a record 18 trillion dollars being invested into the United States by others, best U.S. job market in history, with more people working in the United States right now than ever before, ending country destroying DEI, and so many other things that it would be impossible to readily list. In fact, President Xi congratulated me on so many tremendous successes in such a short period of time.

Two years ago, we were, in fact, a Nation in decline. On that, I fully agree with President Xi! But now, the United States is the hottest Nation anywhere in the world, and hopefully our relationship with China will be stronger and better than ever before!

2.44k ReTruths **8.81k** Likes May 14, 2026, 2:42 PM

Although I have zero expertise in military matters, it seems quite clear to me that, under Trump, the U.S. has wasted its capacity to stop China from becoming the world’s economic superpower, which will inevitably collapse the dollar’s gigantic Ponzi scheme. It is highly unlikely that, after the damage caused by Trump and his grotesque Secretary of War to the American military machine—and to its self-confidence—, the U.S. can ever feel tempted to confront China. It is significant that, in his interview with Fox News from China before heading back to Washington, he stated unequivocally that Taiwan is “a place” too far away for the U.S. to fight for. Japan and South Korea will soon come to terms with this new reality.

Had the U.S. been led by a man who really cared to Make America Great Again, it might quite plausibly have fallen into the Thucydides Trap. But Trump is all about making Trump great, and his Israeli handlers are all about making Israel great. Neither of them really care for the American empire, except as a tool for their own greatness.

And so Trump may have saved the world after all.

Notes

[1] "Jeanine Pirro's exclusive interview with Netanyahu" on YouTube.

[2] Quoted in Thom Hartmann, *The Last American President: A Broken Man, a Corrupt Party, and a World on the Brink,* Berrett-Koehler, 2025.

[3] As David Cay Johnston wrote in *The Making of Donald Trump,* Melville House, 2016.

[4] Hartmann, *The Last American President, op. cit.*

[5] Stanley Weintraub, *Disraeli: A Biography,* Hamish Hamilton, 1993, pp. 579, 547.

[6] Ashley Parker and Michael Scherer, "The Yolo Presidency," *The Atlantic,* April 29, 2026.

[7] Dan Hannan, "Donald Trump is losing his mind," *Washington Examiner,* April 17, 2026.